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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

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Notes.

COLLEY CIBBER AND GAY.

Cibber succeeded to the "bays" upon the death of Eusden in 1730. The poet who might have calculated more surely than any other upon that distinction was Gay; but, by a strange inconsistency of conduct shortly after the accession of George II., he had obstructed his promotion, and, by greater subsequent acts of indiscretion, destroyed the faintest hope of establishing his fortunes, at least through the influence of the court. Gay experienced, in fact, the truth contained in his own inimitable fable of "The Hare":—

> "... who depend
> On many, rarely find a friend."

No doubt, he had aspired to the office of laureate, and would have obtained it most probably through the intervention of Queen Caroline; who, whilst Princess of Wales, had always been very favourably disposed towards him, and, immediately upon her accession, had given him an earnest of her sincerity and condescension by offering him the situation of gentleman-usher to her daughter, the Princess Louisa. The office was almost a sinecure, worth more than 200*l.* per ann., and a sure stepping-stone to higher preferment; yet Gay had the folly and indecency not only to reject it peremptorily, but with every expression of scorn. The infatuated poet then cast himself upon the support of the King's favourite beauty, Mrs. Howard (afterwards Countess of Suffolk), and openly boasted that this "allegorical creature of fancy" (as Swift calls her) was "his sole trust and protector!" By such extravagances of conduct, Gay completely alienated the good will of her majesty; and Cibber, as a matter of course, was preferred before him.

The selection of Cibber for the vacant "bays" was doubly galling to Gay. The new laureate was not only notoriously ill qualified for his office, having no talent whatever for lyrical compositions; but, when Gay had avenged himself upon the court, in his singularly successful *Beggar's Opera*, Cibber had ventured to enter the dramatic lists with, and attempted by affecting a superior morality to turn the current of popular applause from, him. The issue of this vain-glorious endeavour is best expressed in the laureate's own words:—

> "*Love in a riddle*, for so my new-fangled performance was called, was as vilely damned and hooted at as so vain a presumption in the idle cause of virtue could deserve."

The signal failure of that dramatic piece, no less than his "annual Odes," which had no merit but their loyalty, exposed the unlucky laureate to the incessant attacks of Gay and his friends; and amongst the latter not one was so persistent in his opposition as Fielding. Gay himself had established the precedent of writing "volunteer Odes," and had by such means at first attracted the favourable notice of the Queen, whilst she was Princess of Wales. The authors of the accompanying "Ode for the New Year" (reprinted for the first time from the original broadside) intended as well to retaliate upon the presumptuous laureate as to expose the foibles of the principal personages in the court. Both the hand and kindly nature of Gay are discernible in it; in those stanzas, I mean, which refer to that truly excellent, but oftentimes much abused lady, Queen Caroline. For whilst the ballad hints at the parsimonious and irascible disposition of the King, the weakmindedness of his voluptuous and dependent son, Prince Frederic Louis of Wales, and their mutual and disgraceful squabbles, the allusions to her Majesty are rather complimentary than satirical; evidencing, in fact, her steady patronage of the most distinguished men of her day, without regard either to their religious or political creeds.

"AN ODE FOR THE NEW YEAR:
Written by Colley Cibber, *Esq.*,
Poet Laureate.

"God prosper long our gracious King,
Now sitting on the throne;
Who leads this nation in a *String*,
And governs all but *One*.*

* His minister, Sir Robert Walpole; whose red ribbon

" This is the day when right or wrong,
I Colley Bays, Esquire,
Must for my sack indite a song,
And thrum my venal lyre.

" Not he who ruled great Judah's realm,
Y-clyped Solomon,
Was wiser than Our's at the helm,
Or had a wiser Son.

" He raked up wealth to glut his till,
In drinking, w——s, and houses;
Which wiser G[eorg]e can save to fill
His pocket, and his spouse's.

" His head with wisdom deep is fraught,
His breast with courage glows;
Alas, how mournful is the thought
He ever should want foes!

" For, in his heart he loves a drum,
As children love a rattle;
If not in field, in drawing-room,
He daily sounds to battle.

" The Q[uee]n, I also pray, God save!
His consort plump and dear;
Who, just as he is *wise* and *brave*,
Is *pious* and *sincere*.

" She's courteous, good, and charms all folks,
Loves one as well as t'other;
Of Arian and of Orthodox
Alike the nursing-mother.

" Oh! may she always meet success
In every scheme and job;
And still continue to caress
That honest statesman, Bob.*

" God send the P[rince] †, that babe of grace,
A little w—— and horse;
A little meaning in his face,
And money in his purse.

" Heav'n spread o'er all his family
That broad illustrious glare;
Which shines so flat in ev'ry eye,
And makes them all *so stare*.*

" All marry *gratis*, boy and miss,
And still increase their store;
'As in beginning was, now is,
And shall be ever more.'

" But oh! e'vn Kings must die, of course,
And to their heirs be civil;
We poets, too, on winged-horse,
Must soon post to the devil:

" Then, since I have a son, like you,
May he Parnassus rule;
So shall the Crown and Laurel, too,
Descend from F[oo]l to F[oo]l!"

β.

(or *string*), which he wore as one of the Knights of the newly-revived Order of the Bath, was adopted by the satirists of the day to symbolise his great political influence.

* The Queen had such unbounded confidence in the political integrity of Walpole, that she not only prevailed upon the King to make him his prime minister, but at her death formally consigned his majesty to his care. Gay attributed, most unjustly, his ill-success at court to the opposition of Walpole.

† Prince Frederick of Wales (father of George III.), who died, after a very brief illness, on the 20th March, 1751, had other enemies besides those in his father's house; and amongst them none so bitter, perhaps, as the Jacobites. One of the last-mentioned penned the following epitaph upon him:—

" Here lies Prince Fred,
Gone down among the dead:
Had it been his father,
We had much rather;
Had it been his mother,
Better than any other;
Had it been his sister,
Few would have miss'd her;
Had it been the whole generation,
Ten times better for the nation:
But since 'tis only Fred,
There's no more to be said!"

CAMDEN — CLARENCEUX.

The following notices of this eminent man are from the *History of the Officers of Arms*, by Garter Anstis*, who, to avoid repetition of particulars in his life, refers to the accounts of Anthony Wood, Dr. Smith, and the Life prefixed to the English edition of the *Britannia*, by Gibson, in 1695. Since Anstis wrote, upwards of a century has passed; and the only further account of Camden which has been given to the public is that of Noble, in his *History of the Coll. of Arms;* that in the *Britannia*, extended and prefixed to the last edition of that work by Mr. Gough in 1789 (4 vols. folio); and some notice by Sir Henry Ellis, in his Preface to the *Huntingdon Visitation*, printed by the Camden Society, No. 43.

Gough's edition of the *Britannia*, from its size and expense, is accessible to the few, and not very frequently to be found in private libraries, — a circumstance to be regretted, since a Life of Camden is often inquired for.

The Society which has done honour to his name, and which has in some degree been a passport for their numerous and valuable publications, could perhaps be induced so far to deviate from their general rule of printing inedited manuscripts only, as in this instance to devote one of their annual publications to a reprint of the Life of the great "Nourice of Antiquitie" from Gough's last edition of the *Britannia*. It would form a singular and very acceptable exception to the rule,

* George II. was distinguished for the prominency of his eyes and nose, as well as for the smallness of his person. Coxe, in his *Life of Walpole*, has preserved a stanza of a ballad, entitled "The Seven Wise Men," in which the diminutive stature of the King is thus ridiculed: —

" When Edgecumb spoke, the prince in sport
Laugh'd at the merry elf;
Rejoic'd to see within his court
One shorter than himself.
'I'm glad (cry'd out the quibbling squire)
My *lowness* makes your highness *higher*.'"

† MS. in College of Arms.

in compliment to the memory of the Pausanias of the British Isles. G.

"*Clarenceux.*— William Camden, Richmond, the Pausanias of the British Islands, and the illustrious ornament of the College of Heralds, had this office by patent, dated 6th of June, 41 Eliz. 1599, with a salary from Michaelmas preceding. An account will be given hereafter of his being made a titular or nominal Herald by the title of Richmond. There hath been justice done to his memory by Anthony à Wood, Dr. Smith, and the editor of his *Britannia*, in English; so that there is no occasion to repeat the particulars of his life, but only to observe that Sir Henry Spelman was misinformed when he ascribes his creation to be Clarenceux to the year 1595, the 39th of Queen Eliz., which was certainly not till after the death of Lee, and performed (as we are assured) on Sunday the 23rd of October, 1597, which indeed was in the 39th of Eliz.; to which office he was promoted without any application made by him, upon the recommendation of his great abilities and deserts by Sir Foulke Grevil to the Queen: whereon the Lord Burgley, his great patron, and who had a design to have brought him into the Heralds' Office, expressed his uneasiness that he had not applied to his Lordship for his interest, who was then Lord Treasurer, and one of the Commissioners for the office of Earl Marshal, till he understood the same was purely a thought of Sir Fulke Grevill's, and conferred upon him without his knowledge. He enjoyed this office above 26 years, and having made his will on the 21st of May, 1623, wherein he gives a remembrance to his fellow officers, and to Sir Fulke Grevil, who (as the words are) preferred me gratis to my office, and what he doubtless intended should have been a public service to all his successors in the following ages, He devises all his printed books and manuscripts to Sir Robert Cotton, 'except such as concern arms and heraldry, 'the which with all my ancient seals (these are the terms) I bequeath unto my successor in the office of Clarenceux, provided that whereas they cost me much, that he shall give to my Cousin John Wyat, Painter, such sum of money as Mr Garter and Mr Norroy for the time being shall think meet, and also that he leave them to his successor in the office of Clarenceux.' The collector hath not hitherto seen any Catalogue of these books and seals, but Mr. Camden, the best judge of their value, expressly saith that they cost him considerably, and we know that one single parcel were bought by him of the executors of Nicholas Charles, Lancaster, for 90*l.*; and these must have been improved by the additions he made to them, and also by his own collections, and by his own visitations and transactions in the office for so long a time. These came to Sir Richard St. George, his successor; and being many of them (among which the collector hereof was once permitted to inspect a great volume of the pedigrees of the ancient barons, wrote by Mr. Camden himself), in the custody of the late Sir Henry St. George, who had the good fortune to go through the three Kingships of Arms; who being shewn this devise of Mr. Camden was pleased however to insist that he bought them of Mr. Owen, York Herald, who had married his aunt, the daughter of the said Sir Richard St. George; and that he had the opinion of counsel that this legacy (for it seems this will was drawn up by Mr. Camden himself, who was unacquainted with the chicanery of law,) did not now oblige him, though he well knew these books must come into the family by virtue thereof; and though he frequently promised to leave these books to the College, yet for want of a particular disposition they went with the other of his personal estate to his residuary legatee and executor, who was an entire stranger in blood to him.

"His will is printed at large by Mr. Hearne in the end of his 'Collections of Curious Discourses wrote by the Antiquaries.'

"If we believe the recital in a patent granted in the year 1670, Mr. Camden was in his time Poet Laureat and Historiographer, or at least one of them; but the latter he could not be, if the inscription in the Middle Temple church on James Howell be true: so then, if credit may be given to this recital, he must have been Poet Laureat, which was indeed an ancient office in the household of our kings, and also in that of some of the nobility. He died on the 9th of November, 1623, at Chiselhurst, and was buried in Westminster Abbey with ceremony, having a handsome monument of white marble with his effigies to the middle, with the draught of the crown of his office placed by him, and his own arms impaled on the sinister side of his office. His will was dated 21st of May, 1623, and proved the 10th of November following. Mr. Farnaby characterises him 'Præco famæ, Oraculum Natalium, Armorum Sacerdos, Stemmatum Hermes, Temporum vindex, rei Antiquariæ consultus, Regum Fecialis.'"

"*Richmond Herald.*— William Camden, that great restorer of the antiquities of this kingdom, had this title conferred upon him without any Letters Patent, being thus styled in the grant made to him of the office of Clarenceux, 41 Eliz. Lee was advanced to be Clarenceux 11 May, 1594, and died in September, 1597, during which time this office of Richmond continued vacant: and (as a MS.* expresses it), 'On Saturday, 22 of Oct. 1597, was Camden made Richmond Herald by the Lord Burley and Earl of Nottingham, without any Bill made or signed by the Lords or the Queen's Majesty, as of custom and right it ought to be, and yet at the same present they made a Pursuivant, Richmond — so there were two Richmonds at one time. In an order† for placing the Officers of Arms, dated the day following, it appears that Mr. Camden was then Clarenceux, so that the conferring this title of Richmond was only nominal. It being probably the notion of that age that in regard the usual oath of a provincial King of Arms refers to that formerly taken by him as a Herald, it was therefore necessary that he should be so denominated and sworn accordingly. By the same order it likewise appears that the Pursuivant then created Richmond was John Raven, Rougedragon, who passed no Letters Patent for it in near six years afterwards, his signet bearing date August, 1603‡, and his patent on the 13th of that month §, 1 Jac. I."

EDGAR ÆTHELING.

Rapin de Thoryas, in his authentic and admirable *History of England*, during the annals of the year 1106, informs us that Edgar Adeling (who you are aware was the child and only son of Edward of Saresbury, better known as Edward the Exile, and grandson of Edmund II., surnamed Ironside), having been taken prisoner by William the Norman (being then in arms against the Conqueror, assisting Robert, Duke of Normandy, after their return from the first "Cruxayde in the Holy Land"), the death and burial in the reign of

* Penes Dū Chuml. Dering, Bart, L. 6. 1. p. 102.

† Order of Lords Commissioners for placing the Officers of Arms.

‡ E libro Signet apud Whitehall, Aug. 1603. The office of Richmond granted to John Raven, Rougedragon.

§ Pat. 1 Jac. I., p. 12., 13 Aug.

Henry I. of the latter in Gloucester cathedral is a well-ascertained circumstance; but of Edgar's subsequent history all Rapin discloses is under the above year, in which he states that Edgar lived to an extreme old age, and died [in England?]

Permit me therefore to inquire, through the medium of your very valuable columns, whether any of your numerous historical readers have ever met with any mention of the place of abode, time of death, or where rest the remains of this truly noble and illustrious warrior, the lineal representative of the last but one (Ethelred II.) of our Anglo-Saxon monarchs; and also whether the same respect was paid to his ashes as to those of one of his beloved and saintly sisters, Queen Margaret of Scotland; or yet bestowed upon those of his companion in arms, Duke Robert of Normandy — whose dust (if undisturbed) still reposes in the aisle of Gloucester cathedral beneath what the last civil war has permitted to remain of his monumental tomb and effigies.

The paternal estates of Edgar's father appear, from the *Domesday Survey* (pp. 69. 69 a.), to have been in the county of Wiltes; and it is not improbable that Edgar's remains were interred either in the cathedral of Old Sarum, and afterwards removed to the present Salisbury cathedral in the twelfth or thirteenth century, or else in the neighbouring Abbey of Wilton: as it appears from the proceedings of two councils (*vide* Wilkins' *Concilia*) — the one A.D. 1075, at Winton, and the other A.D. 1100, at Lambeth — that his niece Maud, daughter of Malcom, king of Scotland, had taken refuge in the latter abbey for the sake of protection only; as it was necessary that she should do this in order to her espousals with Henry I. (whose queen she afterwards became, and mother of the Empress Maud); in which year she was released from her monastic seclusion, not having taken the veil. Those of his father, the exile, were according to Rapin interred in St. Paul's, London.

Should any farther trace of this truly noble and most distinguished and chivalrous Saxon Prince be known to any of your readers, beyond what is thus disclosed by De Thoryas, or the circumstance of his magnanimous refusal of the crown and kingdom of Jerusalem when offered to him by the Emperor of Constantinople after his victories over the Arabians and reconquest of the Holy Land from the grasp of the Saracenic invader, and who thus carried for the first time the prestige of our national Anglo-Saxon valour into the far East, be yet upon record, the renewal and remembrance of it in your pages may probably prove not altogether uninteresting at the present time to more than one of your readers.

As the military reputation acquired for his countrymen by this distinguished and memorable Anglo-Saxon champion, has never since been surpassed by either of the Anglo-Norman monarchs, Rich. I. and Edw. I., who afterwards sought for glory upon the same illustrious fields; nor yet the lustre which his arms then reflected ever since eclipsed by any succeeding crusader in the Holy Land; although by subsequently joining in his companion's rash enterprise against the Conqueror, his prestige was afterwards unhappily destroyed; your insertion of this notice and inquiry after the *relictæ* of him, who thus laid the foundation of our future renown for deeds of arms in the far East, will greatly oblige

Y.

CHRISTOPHER LORD HATTON,

THE AUTHOR OF A BOOK OF PSALMODY.

This truly illustrious nobleman, created Baron Hatton of Kirby, co. Northampton, in 1643, was the son of Sir Christopher Hatton (knighted at the coronation of King James I.), who succeeded, as nearest kinsman, to the estates of the celebrated chancellor of that name. He has been styled "the Mæcenas of learning," and acquired considerable note as an industrious collector of antiquities in the form of public records and charters, with other MSS. of historical interest. Among his collections was one highly valued and sedulously preserved, an original grant of William the Conqueror bestowing lands upon one of his ancestors at Hatton, co. Chester. This in the civil wars was preserved with great difficulty by his wife; and it is stated that "her lord patiently digested the plundering of his library and other rarities," when he received intelligence from Lady Hatton that this relic was in safety. Himself a zealous antiquary, he employed his wealth in patronising the "working bees" of literature, and preserving in troublous times for future generations the records of the past.

The following unpublished letter, written by him to Sir William Le Neve, will be read with interest: —

"Worthy Sr. — These lines are to present you with my hearty thanks for your weekely good intelligence. I am not a little gladd to heare any good newes from Arundell house, therefore your newes of the Barony of Stafford was wellcome. I wish wee might have good newes out of the North, that wee might with quiett apply our selves to our studdies. I pray, Sr, if Cooper need worke, be pleased to supply him with some of your choyce deedes. I have receaved a bemoaning letter from Mr Freeman for want of worke; at this distance I know not, but if you please to assign him somwhat that in your judgment is worth my coppieing I will appoint him to attend you. I earnestly long for your good company, aseuring you no man is more your affectionate friend

"to serve you,

"CHR. HATTON.

"Kirby, 20 Sept. 1640.

"Sr.—Mr Dugdale gives you many thanks

for your care of his turne, and desires you will be pleased to continue itt.

(*Addressed*) "To my noble frend Sr William Le Neve, Clarenceux King of Armes, att his lodging in the office of armes."

Through the foresight of this learned peer at the outbreak of the disastrous civil struggles, some of our national monuments and biographical evidences have been preserved from oblivion. For at his own charge and expence the Mr. Dugdale above mentioned (afterwards the learned Sir William), together with a skilful arms-painter, were dispatched to the principal cathedrals, collegiate and other churches, there to copy as accurately as possible arms, epitaphs, and monuments, that at least some record of them might be handed down to better and less turbulent times. Dugdale was a great *protegé* of Lord Hatton, and through him received great promotion. We find him in 1648 escorting Lady Elizabeth Hatton to her husband in France, and travelling with them.

Under date of 1659, Oct. 30, Lord Hatton was the medium of a very extraordinary communication addressed to Lord Chancellor Hyde. It was no less a proposal than to form a coalition between the Royalist and Parliamentary interests by a match between King Charles II. and the daughter of one of the leaders of the faction, Col. Lambert. He says, —

". . . I have received from a very good hand a notion, which I am limited to declare only to yourself and Mr. secretary Nicholas, to be communicated only to the King, and humbly to beg the assurance from his Majesty upon the word of a King that he will impart it to no person else whomsoever. And if this secrecy be not assured from his Maty and you both unto me, then will my correspondent desist . . . It is therefore thought by the movers in this business, that no security can serve him who can settle the King in his three thrones, but such a bond as the established law of the nation cannot violate or break, and that is that the King should marry the Lord Lambert's daughter. The grounds of the motion are the great ease and speed of settling the King's business this way rather than any other. The many difficulties and very hard conditions which is believed are found in all other ways will be cut off, it being in this case the lady's fate and interest that it should be so. And it is believed no foreign aid will be so cheap, nor leave our master at so much liberty as this way. The race is a very good gentleman's family, and kings have condescended to gentlewomen and subjects. The lady is pretty, of an extraordinary sweetness of disposition, and very virtuously and ingenuously disposed. The father is a person, set aside his unhappy engagement, of very great parts and very noble inclinations, and certainly more capable of being passed by than the rest. I have delivered my message, and am next to desire you will speed away to me your two opinions whether you think fit to move it to our master or not, and have any hopes it may be listened unto. If you think it not fit, let me know, and let it die, and burn this letter. If you find cause to propose it, then put all the expedition to it that may be, and if our master approve it, then let that be drawn up into a letter," &c. &c.

Little did Lord Hatton imagine when he penned the above communication that the identical lady he was then negotiating for would become his own daughter-in-law.

The lapse of a few years developed strange events. 1660, Oct. 21, is the date of a warrant for this very John Lambert to be committed close prisoner to Guernsey, of which island Lord Hatton was governor. Through influence doubtless some indulgence was granted to the prisoner, and licence was given to his wife and her three children to rejoin him.

Lambert had two daughters, Frances and Mary. With the latter the governor's son fell in love and formed a clandestine marriage. Lord Hatton (in a document in the State Paper Office) states that some of the islanders have endeavoured to bring him into disgrace, as having connived at the connection of his son with the daughter of a rebel; but he excuses himself as ignorant of the fact, and that when it did come to his knowledge he discarded him entirely, turning him out of doors.

With regard to this nobleman as an author, Walpole, in his *Noble Authors*, says, Christopher Lord Hatton published the Psalter of David with titles and collects according to the matter of each psalm (8vo., Oxford, 1644). Wood mentions the work as "the compilation of Dr. Jeremy Taylor."* In the Bodleian copy is this note in MS., —

"For the use of the publique library of the famous university of Oxford, in testimony of the high esteem and affection towards her by Christr Hatton."

Walpole adds, —

"A very long preface is likely, however, from its tenour to have proceeded from the pen of Taylor."

If so it must have been dictated by Lord Hatton. Had it been an anonymous work of Taylor's own composition, he would hardly in the preface have written such passages as the following; they would rather point to the reputed noble author:

"If any man's piety receives advantage by this intendment it is what I wish; but I desire that his charity might increase too, and that he would say a hearty prayer for me and my family, for I am more desirous *my posterity should be pious than honourable* . . . . for there is no honour so great as to serve God in a great capacitie, and *tho' I wait not at the altar* yet I will pay there such oblations of my time and industrie *as I can redeem from the service of His Majestie and the impertinencies of my own life.*"

Walpole, in continuation, records that, —

"In the decline of life Lord Hatton left his wife and family to starve, and amused himself with a company of players."

Such a report, unless accounted for by the imbecility of age, does not accord with the entertained opinion of the pious and erudite nobleman,

* Upon the authority of Kennett we have the asseveration of Captain Hatton, son of Lord Hatton, that though Mr. Royston published one edition under the name of Dr. Taylor, it was in reality the production of his father.

the collector of records, the patron of Dugdale, the friend of Jeremy Taylor, and the author of David's Psalmody. I cannot do better than quote the entire passage alluded to, as given in the *Life* of Dr. J. North: —

"And once at the instance of his mother he (Dr. North) made a visit to the Lady Hatton, her sister, at Kerby in Northamptonshire. He found his aunt there forsaken by her husband the old Lord Hatton. He lived in Scotland Yard, and diverted himself with the company and discourse of players and such idle people that came to him, while his family lived in want at Kerby. He had committed the whole conduct there to a favourite daughter, who was not over kind to her mother. This noble Lord had bright parts, and professed also to be religious, for he published a Book of Psalms with a prayer suitable to each framed by himself, which book is called Hatton's Psalms, and may be found in the closets of divers devout persons. Such difference is often found between men's pretensions and actions. The famous Nando M——m used in his drink to curse him for writing Psaumes (as he termed it) and not paying a debt due to him. The good old lady gave her nephew (Dr. N.) as good an entertainment as she could; that is, took him into hugger mugger in her closet, where she usually had some good pye or plumb cake which her neighbours in compassion sent her in, for the housekeeping was very mean, and she had not the command of any thing when her Lord died.* The care of her and the whole family, and the ruined estate of it, devolved upon that truly noble person her eldest son, who, by an unparalleled prudence and application, repaired the shattered estate, set his brother (the incomparable Charles Hatton) and his sister at ease. And his signal and pious care of his good mother is never to be forgot: for he took her, destitute of all jointure and provision, home to him, and entertained her with all the indulgence and comfort he could. And the lady was pleased to declare that the latter end of her age was the beginning of the true comfort of her life."

Cl. Hopper.

Minor Notes.

Web of the Spider a Remedy for Fever. — In the Indian *Lancet* for 1st April is a communication from Dr. Donaldson, recommending the web of the common spider as an unfailing remedy for certain fevers. It is stated to be invaluable at times when quinine and other ante-periodics fail in effect or quantity, not only from its efficacy, but because it can be obtained anywhere without trouble and without price. This remedy, it was observed, was used a century back by the poor in the fens of Lincolnshire, and by Sir James M'Gregor in the West Indies. The Doctor now uses cobweb pills in all his worst cases, and is stated to have said that he has never, since he tried them, lost a patient from fever.

Are there any records in Lincolnshire of the use of spiders' web with success in fever cases?

William Blood.

Dublin.

* Lord Hatton died July, 1670, leaving two sons, Christopher and Charles, and three daughters.

The Solent, the Swale, and Solway Firth. —The Solent is that part of the straits dividing the Isle of Wight and Hants which stretches from the Southampton Water to the Needles. The Swale is the strait which divides the Isle of Sheppey from Kent. And Solway Firth divides England and Scotland on the western coast. All these possess a prominent feature in common, having extensive *sill* or mud-banks throughout their course, and hence their names. Dr. Richardson has, "Sile, Silt," perhaps from A.-S. *Syli-an*, to soil." From the same source come "soil" and "soiling," "sully" and "sulliage," the latter meaning "the soil, or an accumulation of soil." Halliwell in his Archaic words has the following, evidently from the same source. "*Solwy*, sullied, defiled (A. N.)," and "*Swelth*, mud and filth (Nares)." From the same source a silted-up pond, about three miles east of Lymington, in Hants, is called "Sowley Pond." C. T.

Political Satires. — The suggestion of your correspondent Fitzhopkins (2nd S. ix. 452.) is a very valuable one, and one which I shall hope to see carried out in your pages; and I hope moreover that your correspondents will not limit themselves to the illustration of *The Rolliad*, *The Probationary Odes*, and *The Political Miscellanies*. Much as has been done in the columns of "N. & Q." to identify the authorship of *The Poetry of the Anti-Jacobin*, many of the allusions in it have already become obscure, and require clearing up to enable the present generation to enjoy to the full the wit of Canning and his associates. The same observation applies with greater force to the writings of Sir C. Hanbury Williams, although they have had the advantage of a competent editor; but who perhaps knew too well what his author meant — that is, was himself so thoroughly master of the points that he could scarcely imagine anybody to be ignorant of them. But the various *jeux d'esprit* and political squibs preserved in the *Foundling Hospital for Wit* — *The Asylum*, *&c.* — abound with so many obscure allusions, that I may well invite the assistance of such of the readers of "N. & Q." as are acquainted with the history of the times to give us the benefit of their information, and enable us to share their enjoyment of these offsprings of the muse of politics.

Fitz Fitz.

Queries.

THE GERMAN CHURCH IN LONDON.

In the year 1550, as King Edward VI. has recorded in his Journal under the 29th June, "it was appointed that the Germaines should have the Austin Friars for their Church, to have their service in, for avoiding of all sects of Anabaptists and such like." This was done chiefly by the

influence of John à Lasco, a Pole of high rank, who had arrived in England on the 13th of May in the same year. The letters patent constituting this Church, which was to be called "Templum Domini Jesu," were dated on the 24th of July, and will be found in Rymer's *Fœdera*, xv. 242., and in Burnet's *History of the Reformation*, vol. ii., Collection of Records, No. 51. John à Lasco, "natione Polanus," was constituted the first superintendent; and as ministers were nominated Gualterus de Boemis, Martinus Flandrus, Franciscus Riverius, and Rodolphus Gallus. By these names it would seem that the country of each was designated; but I am not sure that such was the fact. The first name is variously read *Deloenus*, instead of *de Boemis*; and what would be the meaning of *Riverius?*

1. In the Index to the Works of the Parker Society, the first is entered as "Deloenus (Gualter) or Walter Delvin." I believe the true name was Deloene, but should be glad to learn from whence he came.

2. The Fleming was certainly Martinus Micronius, some of whose letters written in London are printed in the collection from Zurich printed for the Parker Society.

3. Franciscus Riverius was Perusel, afterwards the minister at Wesel in the Duchy of Cleves, who befriended the Duchess of Suffolk in her exile, as appears in Foxe's interesting narrative of that matter.

4. The fourth was Vauville, who married Joanna, the attendant on the wife of Bishop Hooper. He is sometimes called Richard instead of Rodolph, but I suppose by mistake.

Having failed to find these ministers duly described in Mr. J. S. Burn's *History of the Foreign Protestant Refugees*, 1846, I submit the above notices for correction and amplification.

It is noticed by Strype, *Eccles. Memorials*, vol. ii. p. 241., that Martin Micronius carried the register of the Dutch church with him to Embden, when that church was broken up on Queen Mary's accession. Is that register still in existence?

JOHN GOUGH NICHOLS.

BLAKE QUERIES. — Can any of the readers of "N. & Q." point out the connexion and arrangement of the following materials of a pedigree of Blake? —

1. The celebrated Admiral Robert Blake had the following brothers, viz.: 1. Humphrey; 2. (Dr. of Physic) William; 3. George, who obtained in 1671 a patent for erecting a lighthouse in Barbadoes; 4. Alexander; 5. Samuel, an officer; 6. Benjamin; 7. Nicholas, a Spanish merchant of London trading with the West Indies.

2. In Jamaica, Nov. 6, 1717, we find the birth of Benjamin, son of Benjamin and —— Blake. In 1743 the marriage of Alexander Blake and Hagar Williams.

The deaths of Elizabeth Blake, Nicholas Blake, and Benjamin Blake, *circa* 1750–60. These three were the children of Benjamin Blake. The younger Benjamin again had four children, viz.: 1. William Blake, Speaker of the House of Assembly; 2. Benjamin William Blake; 3. Nicholas Allen Blake; 4. Margaret Bonella Blake.

3. In Barbadoes we find the will of Elizabeth, wife of Nicholas Blake (merchant of London, and of Bishop's Mead, Kent), in 1663, in which their son Nicholas is mentioned, and their relatives Prideaux, Mortimer, Turville, and Wilson. In 1664, we find the marriage of the elder Nicholas Blake and Mrs. Mary Mussinden, and his marriage again with Mrs. Judith ——, who died in 1667. He himself died in 1682. B.

SOUTH SEA STOCK. — Are there in the British Museum any printed documents containing lists of the holders of South Sea Stock at any time from 1711 to 1720? G. A. S. L.

THE COBLER OF GLOCESTER. — Can any reader of "N. & Q." give me information respecting the notable personage written of under this name, or who were the authors of the pamphlets respecting him, and the circumstances under which they were written? I have in my possession —

"The Life and Death of Ralph Wallis the Cobler of Glocester: together with some inquiry into the Mystery of Conventicleism. London, printed by E. Okes for William Whitwood, 1670."

And I perceive that the *Collectanea Glocestriensia*, in the possession of John Delafield Phelps, Esq., Chavenage House, contains in addition to this tract others, entitled "Room for the Cobler of Glocester and his Wife," "The Cobler of Glocester revived," and "The Young Cobler of Glocester, or Magna Charta — Discourse of between a poor Man and his Wife." But all I am able to gather from the first, which is the only one I have read, is, that a religious controversy was carried on with great violence, and that some controversialist at, or probably officially connected with, Glocester took part in it, and was soundly abused by an opponent in the above-mentioned imaginary biography. J. J. P.

STENCH AND SMELL.—

"He observed that stink or stench meant no more than a strong impression on the olfactory nerves, and might be applied to substances of the most opposite qualities; that in the Dutch language stinken signified the most agreeable perfume as well as the most fetid odour, as appears in Van Vloudel's translation of Horace in that beautiful ode, *Quis multa gracilis*, &c. The words *liquidis perfusus odoribus*, he translates, *van civet e moschata gestinken.*" — *Humphry Clinker*, vol. i. p. 28. ed. 1779.

Is the above quotation genuine, or manufactured by Smollett for the occasion? I cannot find

moschata in the Dutch dictionary; and the distinction between *stinken* and *rieken* is as clearly marked as in *stench* and *smell*, *stinken* having always a bad meaning, and *rieken* generally a good one. The words do not run like verse. Is Van Vloudel a Dutch author? E. M.

Armorial. — In the old moated house of the Wallers at Groombridge, by Tonbridge Wells, there is a painting of a female with the following armorial bearings: Per pale, 1. Azure a maunch argent, a crescent cadency. 2. Sable a fess between three sheep or animals resembling them, argent.

Also, on another picture are three coats with— Per pale, dexter, Waller; middle, a saltire engrailed ermine between four roundels, on a chief a doe couchant sinister, on three bends eight martlets, 3, 2, 1.

If any correspondent can inform the writer to whom the above armorial bearings belong he will much oblige Armiger.

Senex's "Map of Ireland."—I have a good-sized and rather well-executed map, entitled "A New Map of Ireland, from the latest Observation," by John Senex, and "inscrib'd to the Right Hon. Simon Lord Lovat, &c., 1720." Were any other maps issued by the same individual? Abhba.

Anglin: Lacount. — Is the name "Anglin" known as an original English, Scotch, or Irish name? And if so, to what locality does it belong? If not, is it known as a French name, or as a Scandinavian one? Is the name "Lacount" to be found in the British Isles? G. A. S. L.

Sir Edward Dering. — According to Mr. Forster's *Arrest of the Five Members* (p. 230.), Sir E. Dering was, in 1641–2, expelled the House of Commons for the preface to his speeches against the Grand Remonstrance. But, at p. 350., we find him taking part in the proceedings of the Committee at Grocers' Hall. Had he been restored to his position in the meanwhile? G. M. G.

Aislabie of Studley, Co. York.—Elizabeth, daughter of John, 6th Earl of Exeter, married Wm. Aislabie, Esq., son and heir of John Aislabie, Esq., of Studley, and died leaving issue several children. Who were these children? What connexion was there between George Aislabie, of Studley, Esq., whose daughter married Sir Wm. Robinson, Bart., and the above-named Elizabeth? P. R.

Paul Washington *alias* Haine, of Christ's College, Cambridge, in or about 1629, wrote a pamphlet against Archbishop Ussher. Any information respecting this pamphlet or its author will be acceptable to C. H. & Thompson Cooper.

Cambridge.

Robert Remington, of Peterhouse, B.A. 1579–80, was subsequently knighted, and made President of Munster. He was the younger brother of Richard Remington, successively archdeacon of Cleveland and the East Riding of York. Any farther particulars relative to Sir Robert Remington will be acceptable to

C. H. & Thompson Cooper.

Cambridge.

Vowel Sounds. — Is there any work in existence tracing the change of sound which the vowels have undergone since printing was introduced?

In such words as Aaron, Naaman, Caaba, Canaan, Salaam, Baal, Kraal, was not the double *a* intended to represent the sound "ay," as in "day"? And ought not the accent to fall on the syllable which contains the double *a*? J. J. S.

Alfieri.—Who is the author of an English interlinear translation of *Merope*, according to the Hamiltonian system, published about thirty years since? Is there an English translation of *Orestes* by Mr. W. R. Wright, in the second edition of *Horæ Ionicæ and other Poems*, London, 1816? A. Z.

Maelstrom.—Where shall I find the following line?

"He looked down on the Maelstrom and the men in misery."

H. M. Parker.

Interludes. — In the *Amateurs' Magazine*, published about the end of 1855 and 1856, I find the titles of the following interludes and dramatic sketches:—No. IV. Nov. 1855, "Furnished Apartments," an interlude. Same number, "Two Scenes in a Cathedral." No. V. Dec. 1855, "The Lucky Picture," an interlude. No. VI. "A Scene in a Scottish University."

As I cannot obtain a sight of this publication, could you oblige me by giving the names or initials of the authors, if these are to be found in the magazine? A. Z.

"The Manuscript." — There was published a book with the following title, *The Travels of Humanus in search of the Temple of Happiness*, an allegory, by William Lucas, London, 1809, 12mo. At the end of the volume there is a short interlude, called "The Manuscript." What is the subject of this piece, and who are the *dramatis personæ?* A. Z.

The Reay Country. — Will you allow me, through your "N. & Q.," to ask, How first came the name of the *Reay* Country to be so designated, its original name having been, as you are aware, Strathnaver, from *Strath*, in Scotch a valley, and *Naver*, the river which watered it, or ran through it? Did the first proprietor or tenant-in-chief give his name to it? or was it called the Reay Country from the reays, or red

deer which run over it, the Anglo-Saxon name for a roe deer being *ra?* I saw something in your Notes in relation to it some time ago, but nothing accounting for the name. Therefore perhaps you will indulge my curiosity, and insert the Query in another form? ONE RAY.

RANDLE COTGRAVE, of Cheshire, admitted scholar of St. John's College, Cambridge, on the Lady Margaret's foundation, 10th Nov. 1587, is author of a *French and English Dictionary*, published 1611, and subsequently reprinted several times. We shall be glad of any information respecting him. Was he son of Hugh Cotgrave, Richmond Herald, who died in or about 1584?

C. H. & THOMPSON COOPER.

RICHARDS'S WELCH DICTIONARY.—I have lately met with a Welch and English Dictionary by Thomas Richards, curate of Coychurch, published at Bristol in 1753. It seems a valuable and well-executed compilation, so far as a stranger can judge. It is doubtless, however, well known to your British readers, and I shall feel obliged if they will communicate to "N. & Q." their opinion of the book, as a work of authority or otherwise.

C.

"ALBION MAGAZINE."—A magazine under the title of the *Albion Magazine* was published about the year 1829, under the editorship of Mr. J. B. Revis, I believe in Liverpool. If any correspondent of "N. & Q." has a copy of the first number, I should feel very much obliged by the loan of it for a few days. WILLIAM J. THOMS.

40. St. George's Square,
Belgrave Road, S.W.

CHARLES JOHNSTON. — Where may I find any biographical particulars of Charles Johnston, or Johnson, the author of *Chrysal; or, the Adventures of a Guinea?* Watkins does not give much respecting him in his *Biographical Dictionary*; and the "Sketch of the Author's Life," prefixed to (I believe) the last edition of *Chrysal* (3 vols. 12mo. London, 1822), is not much more explicit. Wills, in his *Lives of Illustrious and Distinguished Irishmen*, gives him only six or seven lines (vol. vi. p. 211.). ABHBA.

Queries with Answers.

GERBERTI "DE ARTE MUSICA."—Can you give me any information about the work of the Abbot Gerbert, *De Arte Musicâ à primâ Eccles. Ætat., etc.?* When published? Whether procurable, or where it can be seen? R. F. S.

[This work is entitled: "De Cantu et Musica Sacra a prima Ecclesiæ Ætate usque ad præsens Tempus. Auctore Martino Gerberto, Monasterii et Cong. S. Blasii in Silva Nigra Abbate S. Q. R. I. P. Typis San-Blasianis. 1774." 2 vols. 4to. There is a copy of it in the British Museum and in the Bodleian Library. Gerbert divided his history of church music into three parts: the first finishes at the pontificate of St. Gregory; the second goes as far as the fifteenth century; and the third to his own time. In 1784, he published a work of more importance, under the title of "Scriptores Ecclesiastici de Musicâ Sacrâ, potissimum ex variis Italiæ, Galliæ, et Germaniæ Codicibus collecti." 3 vols. 4to. This is a collection of all the ancient authors who have written on music, from the third century to the invention of printing, and whose works had remained in manuscript. Forkel has given an analysis of it in his *Histoire de la Musique.* Gerbert died in 1793.]

"KING'S PREROGATIVE IN IMPOSITIONS."—Can you acquaint me with the name of the "late learned judge" who wrote or delivered the following discourse:—

"A learned and necessary argument to prove that each subject hath a propriety in his Goods. Shewing also the extent of the King's Prerogative in Impositions upon the Goods of Merchants exported and imported out of and into this Kingdom. Together with a remonstrance presented to the King's most excellent Majesty by the Honorable House of Commons in the Parliament holden Anno Dom. 1610, Annoq. Regis Jacobi, 7. By a late learned Judge of this Kingdome. London. Printed by Richard Bishop for John Burroughes, and are to be sold at his Shop at the signe of the Golden Dragon neare the Inner Temple gate in Fleet street, 1641."

EDW. YORK.

[This work is by Sir Henry Yelverton, appointed Judge of the Common Pleas, May 10, 1625. This learned argument, though written in 1610, was not published till 1641, eleven years after the author's death, and republished in 12mo. 1658. It was edited by J. B., *i. e.* John Brydall. See Foss's *Judges of England*, vi. 389., for a valuable biographical notice of this eminent judge. Consult also our last volume, p. 382.]

"REGNO DELLE DUE SICILIE."—The question, "What is the real meaning of the title 'Regno *delle due Sicilie?*'" is I know repeatedly asked. I have turned to several books of reference which profess to explain "things not generally known," but as yet have found no explanation of this term. R. C.

[In 1720, the Austrians added Sicily to the kingdom of Naples. But the war of 1734, waged by France and Spain against Austria, transferred the crown of Naples, with this appendage, to a scion of the royal house of Spain (the Infant Don Carlos), the new monarch assuming the title of "King of the Two Sicilies." Hence the terms "Regno delle due Sicilie," "Royaume des deux Siciles," &c.

The application of the term "Sicily" to the kingdom of Naples as well as to Sicily the island is due to the historical fact or tradition that a people called "Siculi" inhabited for a while the South of Italy, passed over into Sicily, and there settled.]

OLD TOM. — What is the origin of "Old Tom" as applied to cordial gin? ANON.

[When Messrs. Hodges, the celebrated distillers, carried on business at Millbank, they had a partner named Thomas Chamberlain, who manufactured the gin, and as the firm were patronised by Thomas Norris when he left their service and opened a gin palace in Great Russell Street, Covent Garden, out of respect to his former master he christened the cordial "Old Tom."]

Oleron. — Whence does the French island so called derive its name? G. J. S.

[As former names of this island, Expilly, in his *Dict. Geog.*, iii. 860., gives *Ularius*, or *Olario*; and Forbiger, in his *Handb. der alt. Geog.* iii. 172., gives *Uliarus*, or *Olarionensis Insula*, referring for the former to Plin. 4. 19. 33., and for the latter to Sidon. Apoll. Ep. 8. 6. According to Valesius, an excellent authority, *Uliarus* is the more ancient name (*Notit. Gall.*, 1675, p. 616.) The *town* of Oleron (in the Lower Pyrenees) was formerly *Oloro*, *Eloro*, or *Iloro*, and still more anciently *Civitas Elloronensium*.]

Toads found alive in Stone Coffins, etc. — At Fountains Abbey, in Yorkshire, a large stone coffin is shown to the visitor; and he is expected to believe that upon its being opened (after lying buried for centuries) a large toad crawled out.

And I have heard several workmen most positively declare that upon breaking one of the round ironstone nodules (common in certain coal mines), they found it similarly occupied; and that in this instance the toad crawled a few yards on the ground, and immediately died. Perhaps some of the readers of "N. & Q." will be able to furnish more authentic accounts of this curious and interesting phenomenon. H. F.

[It is a well known fact in natural history that the toad, like many other amphibia, can support a long abstinence, and requires but a small quantity of air; Dr. Shaw, however, questions the accounts generally given of such animals discovered in stones, wood, &c. after the lapse of many years, as will be seen in the following extract from his *General Zoology*, vol. iii. pt. i. p. 144. (edit. 1802): "It might seem unpardonable to conclude the history of this animal without mentioning the very extraordinary circumstance of its having been occasionally discovered inclosed or imbedded, without any visible outlet, or even any passage for air, in the substance of wood, and even in that of stone or blocks of marble. For my own part, I have no hesitation in avowing a very high degree of scepticism as to these supposed facts, and in expressing my suspicions that proper attention, in such cases, was not paid to the real situation of the animal . . . . The general run of such accounts must be received with a great many grains of allowance for the natural love of the marvellous, the surprise excited by the sudden appearance of the animal in an unsuspected place, and the consequent neglect of minute attention at the moment to the surrounding parts of the spot where it was discovered." The French Academy, in 1771, enclosed three toads in as many boxes, which were immediately covered with a thick coat of plaster or mortar, and kept in the apartments of the Academy. On opening these boxes eighteen months afterwards, two of the toads were found still living; these were immediately reinclosed, but upon being again opened some months after were found dead.]

Replies.

COLLEGE SALTING.

(1st S. i. ii. v. vi. *passim*.)

No satisfactory account of the origin of the custom of college salting has as yet been given in reply to the inquiries made in the first and subsequent volumes of the 1st Series of "N. & Q." Nevertheless it has been considered, even by ecclesiastical writers, of sufficient importance for discussion, as will be found by the reader who consults that cyclopædia of amusement, *Dornavii Amphitheatrum Sapientiæ Socraticæ Joco-Seriæ*, containing four articles on the "Depositio in Academiis usitata," which, as your valuable correspondent Dr. Rimbault has remarked, included the ceremony referred to. As this book is become extremely rare, I shall extract some passages from the original Latin, which show the antiquity and religious origin of this "scholastica militia." Of one containing a description of the tricks played upon Freshmen, I venture to subjoin a translation: —

"Verba Gregorii Nazianzeni breviter contracta, quoniam multam doctrinam continent, subjicio. Quando aliquem (Atheniensis academiæ docti viri) nacti sunt, inquit, discipulum, ridiculum sane quem in modum illum exagitent aut deludant, ut ejus fastum et arrogantiam (si quam forte habet) exstinguant, et humanum, ac facilem reddant."

He then compares the initiations in various countries, and the end contemplated, viz. to consider how the nature of the novitiates "sorteth with professions and courses of life:" —

"Exposui hactenus causas, ut pollicitus sum; sequitur typus. Depositio est ritus in scholis usitatus a majoribus institutus lusui jocoso non absimilis, ostendens omnes eas difficultates atque calamitates quas quemque ex Dei optimi altissimique voluntate, aut concessione ferre convenit, atque adeo oportet in hac sua scholastica militia."

He confirms this signification of the ceremonies by an interesting anecdote in the life of Luther, related by Johannes Matthesius. Of the particular ceremony, which was originally referred to by Dr. Maitland (1st S. i. 261. "College Salting"), our author supplies the same symbolism as that in 1st S. ii. 151. But in juxta-position with "sal doctrinæ et sapientiæ symbolum," is "wine which maketh glad the heart of man," as in the plate described by Dr. Rimbault (1st S. i. 492.):

"Sicut ille (sal) in cibis paulo liberalius aspersus, si tamen non sit immodicus, adfert aliquid propriæ voluptatis . . . . . ita per hunc adumbrata omnium actionum sapiens institutio quiddam habet quod potiundi sitim facit. Hæc aurea mediocritas est per subsequentis in ritu de quo agimus vini adhibitionem indicata. Hoc enim mediocritatis norma servata adhibitum cor hominis exhilarat, in excessu ridiculos, bellicosos, lachrymosos et sordidos ciet affectus. . . . Usus itaque vini modum, opportunitatem, locum atque tempus in *decoro* sapientiæ usu salis monstratæ denotat . . . ne inconcinni videamur." (Compare Bacon's *Advancement of Learning*, book viii. chap. ii., and the authorities cited by Shaw, in Dovey's edition, p. 298.)

In the next article Martin Luther inculcates the usefulness of these humiliations (depositiones), as *præludia* of the cares and dangers of life.

The Dialogue of Jacobus Pontanus, from which the concluding extract is taken, is followed by

hexameter and iambic verses by Fridericus Widebramus: —

"On my first entrance," says Narcissus, "some of them salute me as the Prince of Freshmen (Archibeanus); others grin and jeer; some derisively point their middle finger; at length they all crowd around me, and pluck me as birds do an owl. I was forced to lie down on my back, stretched out and motionless like a corpse. I was most liberally thrashed on my legs, arms, and ribs, nay, on my whole body, and nicely adjusted with hatchet, adze, and axe, as if I were a beam of timber. It is therefore no wonder you think me thinner than I was yesterday or the day before, since I have lost considerably by these chipping operations.* Then these kind barbers shaved me, although as yet I am guiltless of a beard; they doused my head in cold water, which I was myself forced to bring from the kitchen in a dirty copper kettle, whilst one of the merriest kept splashing the water in my face and shoving me forward. Afterwards I was combed down with a comb no finer than a rake, and which reminded me of the comb of Polyphemus in Ovid. As to the towel they rubbed me down with, its smoothness and softness corresponded with the rest of the toilet. . . . . And what is more, for such injuries and outrages as these, undeserved as they were, I had ever so much money to pay, to return thanks, and to take a formal oath that I would never seek to revenge myself. If I had not taken it, I could with difficulty refrain from returning their kindness in full to some of my more active torturers. . . . . Hear further an admirable trick. They placed before me an inkstand, with pens and paper, and bid me write something. When I attempted to open the inkstand, I found the lid was immoveable: the whole being one solid piece of wood turned in the shape of an inkstand. Hereupon one of them jumped up, and rapped me on the fingers with a stick. 'Ye Gods,' says he, 'this greenhorn has not yet learned how to open an inkstand.' They all roared. Verily my fingers itched to punch their heads. Then some rascal secretly thrust into my trowsers-pocket a letter supposed to be written by my mother, which he drew out and read aloud before them all amidst the most uproarious laughter from himself and his companions. The contents were as follows: — My mother lamented my absence, and consoled me in the most silly and weak manner: saying how carefully she had nursed, how often kissed her sweetest child, how carefully she had brought me up, and how she had made me her darling all my life, calling me her little angel, her sweet lambkin, her chickabiddy sweeter than honey. Then she added that she could not sleep at night, and that she shed floods of tears every day on account of the torments she had heard I must suffer in this depositio. Of course this epistle was concocted and written by my tormentors themselves. How they enjoyed it — they almost burst with laughter; they thrust the letter into my face. How they knocked me about! I had rather die than go through it again. If I had known what I had to undergo, I would have gone where there are schools in which nothing of this sort is allowed."

BIBLIOTHECAR. CHETHAM.

* "Si qua dante Deo tam crasso e stipite possim,
Fingere Mercurium, et quod curvum est ponere rectum." — *Widebramus.*

"Ut hunc novum ceu militem
Nostrum referre in ordinem
Queamus, eque stipite
Formare doctam Palladem."

Widebramus.

"COQUELINER."

(2nd S. ix. 88. 234. 454.)

It is rather strange that your correspondent R. S. Q. should oppose to the very highest authority on a matter of pure French philology, quoted by me as to the meaning of *coqueliner*, the English authority of Dr. Samuel Pegge, referring to another English authority, Cotgrave! Pegge and Cotgrave *versus* the French Academy, on the meaning of a French word! Just reverse the case. Suppose an appeal to a French critic from the decisions of Johnson, Richardson, or Webster, on the signification of a purely English word. The *inconvenance* would be at once apparent; and yet the *Académie* is of greater authority as to French than any individual lexicographer here as to English.

The *Dictionnaire de l'Académie*, as I observed, altogether ignores the word in the original work. But some twenty years ago (in 1842) there issued from the press of Firmin Didot *Frères*, printers to the French Institute, a most learned production, which, it would appear, is not yet much known in England. This is the *Complément du Dictionnaire de l'Académie Française*, published under the auspices of the Academy, and under the immediate direction of one of its members, assisted by twenty *collaborateurs*, consisting of the most distinguished *savans*, and whose names appear on the title-page. It is nearly as voluminous as the original work, containing not less than 1281 pages of large quarto size, and each page having four columns of small print. Now a part of the plan is to introduce all old, quaint, and obsolete words; and these may be counted in the book by thousands, for there are on an average, I think, at least twenty in a page, marked "V. lang" (*vieux langage*). *Coqueliner* is consequently admitted, with its *sole* meaning, the crowing of a cock. The work is preceded by a very learned philological disquisition from the pen of M. Barré, Professor of Philosophy, in which, among other things, the merits of all previous lexicographers are discussed. And is our own Randle Cotgrave there mentioned? He is, and with *very high commendation*, as he deserves to be; for assuredly his *Dictionary* is excellent. But still, being an Englishman — employed also, I will observe in passing, as secretary to William Cecil, Lord Burleigh — he was liable to mistakes, of which M. Barré gives the following curious specimen: —

"La nomenclature de Cotgrave est riche; on pourrait même dire qu'elle est exubérante: car des mots créés par mutilation et addition de lettres ou de syllabes y figurent quelquefois. On y trouve, par exemple, le pretendu mot ARCOTIC, traduit par *benumbing*, soporifique: c'est évidemment une partie du mot *narcotique*, écrit autrefois *narcotic*; et de cette location *un narcotic* une oreille mal exercée, ou tout à fait Britannique, aura fait celle-ci—*un arcotic*."—*Preface*, p. xvi.

The edition of Cotgrave's *Dictionary* examined

by the editors of the *Complément* was that of 1632: Adam Islip, London. I feel persuaded that those dictionaries that have attached to the word the meaning "to fondle, dandle," &c. have been guided by the authority of Cotgrave; and that he himself, or whoever first affixed that meaning, was led, by some oversight, to confound *coqueliner* with a remarkably similar word, *dodeliner*, which really does mean "to fondle," &c., and which is thus given in the *Complément*: —

"Dodeliner, v. a (V. lang.) Bercer, Caresser, Remuer doucement. Il s'emploie encore aujourd'hui dans le langage familier."

John Williams.

Arno's Court.

DR. PARR AND TOBACCO.

(2nd S. ix. 159.)

The anecdotes of Dr. Parr remind me of another, the entire truth of which is, I imagine, somewhat questionable. It is contained in the "dedication" to a little volume entitled *The Social Pipe, or Gentleman's Recreation*, 12mo. 1826. The Doctor, it seems, was on a time invited to dinner by "a gentleman, whose wife, a fine lady, had an intense aversion to smoking." After dinner the party adjourned to the drawing-room, where "the Doctor began to feel certain cravings for the stimulating fumes of his beloved pipe." The lady of the house, on the alert, caught the half whispered word, and at once interposed her *veto*. The doctor remonstrated: "No pipe, no Parr," was his well-known motto. "Why not, Madame?" said he, "I have smoked a pipe with my king, and it surely can be no offence, or disgrace to a subject to permit me the like indulgence." The lady, however, was inexorable, on which the following colloquy ensued: —

Doctor. "Madam!"
Wife. "Sir!"
Doctor. "Madam, you are ——"
Wife. "I hope you will not express any rudeness, Sir."
Doctor. (Raising his voice) "Madam, you are — *the greatest Tobacco-stopper in all England!*"

This sally caused a loud laugh, it is said, and disconcerted the fair and obese counterblaster, but did not procure for the doctor his coveted luxury.

Now is it on record that Parr did actually on any occasion enjoy the honour of "taking tobacco" with the king? He was on intimate terms with that amateur of pipes and pipeing, the Duke of Sussex, as the letters from his royal highness to Parr, preserved by Dr. Johnstone, vouch, and had doubtless smoked many a pipe in his company at Kensington Palace.

The anecdote of Sir Isaac Newton and the tobacco-stopper is still better known. See *Facetiæ Cantabrigienses*, 3rd ed. p. 394.

This was not the only occasion, it may be imagined, on which the doctor suffered from the miscapnic prejudices of a fair hostess. He writes —

"In 1774, I, by invitation, visited William Sumner, Esq., brother of Dr. Robert Sumner, at Hatchlands. I preached at the parish church of Hatchlands, and left the place rather suddenly, because . . . . . would not permit me to smoke. Though often asked, I never would go again. She had played the same trick to her husband's brother, Dr. Sumner, in Great George Street, Westminster. The Doctor resisted and prevailed," &c.

But Parr had his revenge in another way, — as he tells us with much *naïveté*: —

"She died while I lived at Colchester, and, at the request of her husband, I wrote the epitaph for her, *but without much praise.*" — *Memoirs* by Johnstone, p. 771.

Parr it appears, as he advanced in life, became less tyrannical and exacting. I quote the following from an article entitled "Parr in his latter Years," in the *New Monthly Magazine*: —

"After dinner he took three or four glasses of wine, and then asked for his pipe, withdrawing from the table to the chimney, that he might let the smoke pass up, which I discovered to be his common custom. There he began to puff away in clouds, engrossing by far the largest share of the conversation, which all were contented to resign to him." — Vol. xvi. p. 481.

In Parr's copy of the *Hymnus Tabaci* of Thorias he had written "See Philips's Latin Verses on Tobacco." Did he allude to the Ode to Henry St. John, commencing —

"Oh! qui recisæ finibus Indicis
Benignus Herbæ, das mihi divitem
Haurire succum, et suaveolentes
Sæpe tubis iterare fumos," &c.?

I do not know what else in *Latin* Philips has written on the subject. The latter was so fond of tobacco, that, as one of his biographers has observed, he has managed to introduce an eulogy upon it in every one of his pieces, except *Blenheim*. In his *Cyder*, in apostrophising Experience, he goes rather out of his way to introduce his favourite subject: —

"To her we owe
The Indian weed, unknown to ancient times,
Nature's choice gift, whose acrimonious fume
Extracts superfluous juices, and refines
The blood distempered, from its noxious salts;
Friend to the spirits, which with vapours bland
It gently mitigates; companion fit
Of pleasantry and wine; nor to the bards
Unfriendly, when they to the vocal shell
Warble melodious their well-laboured songs."
Book i. line 335.

The imitation of the same author by Isaac Hawkins Browne will be remembered —

"Little tube of mighty power," &c.

in the *Cambridge Tart*, and published separately, 8vo. 1744.

One more anecdote from the *New Monthly Magazine*: —

"The Doctor's pipes were generally presents from his friends. Mr. Peregrine Dealtry, in particular, used often

to supply him. Once he received at Hatton a box of very handsome pipes, with a plume of feathers in the bowl, which, to the best of my recollection, were a present from the Prince of Wales. The Earl of Abingdon gave him a superb Turkish pipe. Trivial as the circumstance may be thought, I will just mention that the Doctor, when smoking, always held the bowl of the pipe with his finger and thumb, although the heat would not have been endurable by a person unaccustomed to that habit." —*New Monthly Magazine*, Sep. 1826.

Parr and his pipe will go down to posterity together; so thoroughly is the instrument and the habit associated with the man. In a rough mezzo caricature, intended as a "Pre-face to Bellendenus," the doctor is inhaling a pipe of portentous length, while with clenched fist and beetling brows, he puffs out a volume of smoke, amidst which we read the minacious legend "Damn τὸν δεῖνα." Dawe also, in his very characteristic portrait of the doctor, has placed one of his favourite "churchwardens" in his hand. Thus Frank Vandermine, a Dutch artist who resided in London, and who it is said painted with a pipe in his mouth, bidding objecting sitters go to another artist, has perpetuated himself in a mezzotint print from his own portrait entitled "The Smoker" (*Wine and Walnuts*, vol. ii. p. 14.).

There would appear to be a strong affinity between theology and tobacco. Pope has

"History her pot, Theology her pipe;"

and Swift includes "best Virginia" among those things which, in the possession of his *Country Parson*,

"Are better than the Bishop's blessing."

Indeed smoking has ever been the habit of studious literary men, especially those of the critical *genus*. Aldrich, Hobbes, and Newton are known to have been most inveterate smokers; Boxhornius, the learned professor of Leyden, was so addicted to the habit, that he had a hole cut in the rim of his hat to support his pipe while studying and writing; and Porson is reported by Rogers (*Table Talk*) to have said that "when smoking began to go out of fashion, learning began to go out of fashion too." The extent of Parr's addiction to the habit was thought worthy of note among his German brethren even. Wolf says of him that, "Er soll es manchmall an einem Abend, bis zu 20 Pfeifen gebracht haben" (*Litt. Anal.* iv. 553.); but Dr. Johnstone thinks this an exaggeration, and that a fourth part of the quantity would be nearer the mark. An interesting letter from Dr. J. Uri, to make a provision for whose old age Parr had exerted himself, is preserved. Writing to Dr. Kett, and alluding to a promised visit of Parr, he says: —

"Promiserat se sequenti die ante meridiem venturum. Itaque expectans eum lapides nigros super foco large reposui; tubos candidos, quibus fumus tabaci exhauriri solet, præparavi; sellus, remotâ paululum mensâ, ad ignem admovi; at, eheu! non contigit mihi ipsum videre," &c.

Dr. Johnstone tells us that —

"Whenever he (Dr. Parr) came to Birmingham he never failed to smoke his pipe with Mr. Belcher."

This was a highly respectable bookseller in the Bull-Ring in that town.

I would also ask the object of the custom alluded to in the following extract from the *Letters of Charles Lamb* by Talfourd?—

"He (Lamb) had loved smoking 'not wisely but too well,' for he had been content to use the coarsest varieties of the 'great herb.' When Dr. Parr, who took only the finest tobacco, *used to half fill his pipe with salt*, and smoked with a philosophic calmness, saw Lamb smoking the strongest preparations of the weed, puffing out smoke like some ferocious enchanter, he gently laid down his pipe and asked him 'how he had acquired his power of smoking at such a rate?' Lamb answered, 'I toiled after it, Sir, as some men toil after virtue."—Part 2, p. 88.

I conclude this gossiping paper, which might serve to light a pipe with, but for the more valuable matter which will save it from combustion, with another quotation: —

"I am not convinced that this habit was productive of bad consequence to his health, tho' it was often inconvenient to his friends. Tobacco has been called the anodyne of poverty, and the opium of the western world. To Parr, whose nerves were extremely irritable, and sensibility immoderate, perhaps it was a necessary anodyne.

"It calmed his agitated spirits; it assisted his private ruminations; it was his companion in anxiety; it was his helpmate in composition. Have we not all seen him darkening the air with its clouds when his mind was labouring with thought? His pipe was so necessary for his comfort that he always left the table for it, and the house of the person he visited, if it was not prepared. His pipe produced another inconvenience at table: at one time he selected the youngest lady to light it after the cloth was drawn, and she was obliged to stand within his arms, and to perform various ludicrous ceremonies. Latterly his best friends persuaded him to decline this practice." — *Memoirs of Parr*, by Dr. Johnstone, p. 815.

William Bates.

Edgbaston.

"FELLOWES' VISIT TO LA TRAPPE," ETC.

THE NOTE ON IT IN WILLIS'S CATALOGUE.

In "N. & Q." (2nd S. ix. 403.) Abhba asks to whom this note refers, and what are the grounds for the story? The first question is easily answered. The Rev. Sir Harry Trelawny, Bart. of Trelawny, Cornwall, grandfather of the Radical member for Tavistock. That he became a Roman Catholic is, I firmly believe, the single grain of truth in the marvellous story. But had he at any period of his life been a disappointed candidate for the "Papal Diadem," and in despair buried himself in La Trappe, it is utterly impossible Mr. Fellowes's journey could have had any reference to such an event . . . . Sir H. T., who was for about ten years vicar of Egloshayle, was non-resident. A curate attended to the duties of the parish, but the vicar occasionally visited it from

Trelawny; and I find on inquiry that he "celebrated his *last* marriage" there "on the 9th April, 1804." The late Mr. Davies Gilbert (*Hist. of Corn.*, vol. iii. p. 300, 1.) says "he resigned his living on becoming a Roman Catholic." But another county historian, C. S. Gilbert, more correctly, and probably receiving his information from Sir H. T. himself, has given the true reason for the resignation — that Sir H. T. would not undertake to comply with the Act (then passed) "obliging the clergy to residence." "The resignation," he adds, "was matter of *deep regret* to Sir H. T." Though he resigned in 1804, he was still a clergyman of our church in 1824, and he could not therefore have been a candidate for the Papal chair previous to Mr. Fellowes' journey in 1817, or indeed for many years after it, for the very good reason that the next vacancy did not occur until 1823, on the death of Pius VII., who had been elected in 1800. A glance at Mr. Fellowes' book, in which *but one chapter* is devoted to La Trappe, will suffice to show that the only person he there conversed with, "appeared a young man about five-and-twenty." Unluckily for the note-writer Sir H. T. was then above sixty years of age.

I have not been able to ascertain in what year he became a Roman Catholic, but there is ample evidence that this last of many changes in his creed occurred very late in his life. In 1816 he had not "left the church of his Fathers," for Polwhele (*Hist. of Corn.*, vol. v. new ed. 1816), after noticing that Sir H. T. had "progressed through every stage of theological opinion," becoming in turn "Methodist," "Calvinistical Dissenter," "Socinian," and "clergyman," adds: "about two months previous to *this his last* gradation he published a letter on the sin of subscription!" Eight years later he had not "left the church of his Fathers." Drew, in the 2nd vol. of his and Hitchins' *Hist. of Cornwall* (1824), referring to some observations in the 1st vol. (for which Hitchins, whose unfinished work he completed, was probably responsible) respecting the "versatility of the baronet's theological opinions," regrets they should not have been qualified by remarking "that stability of sentiment which has accompanied a maturity of judgment resulting from inquiry, and rendered permanent by conscientious investigation. More than *forty-six* (43 ?) years have elapsed since this pious and worthy country gentleman has enjoyed the honour of being a clergyman of the Church of England," &c. Drew also calls him the *resident* proprietor of Trelawn (which Drew considered the proper name of the place). In 1824, then, Sir H. T. had changed neither his faith nor his residence. Drew, a native of St. Austell, within twenty miles of Trelawny, could not have been ignorant of Sir H. T.'s whereabouts, and being a zealous Methodist would not have been indifferent to a change to Romanism. Some years later Drew must have lamented his mistaken notion of the baronet's "stability of sentiment."

Lady Trelawny died in Nov. 1822. By the way, how absurd is the note-writer's fancy that a married man could have been a candidate for the "Papal diadem!" As Pius VII. died in Aug. 1823, when Drew's book was probably going to press, Sir H. T.'s change of religion, if it immediately followed his wife's death, must have been known to Drew, or at any rate would have been too recent to have allowed him to become a candidate. Before his own death, in Feb. 1834, there were, however, two vacancies in the Papal chair: one in 1829, the other in 1831, and it is certainly possible that so eccentric a person as the baronet may have aspired to the Popedom; but if he did, his friends never heard of it.

Was there then no story respecting him which the heated imagination of the note-writer may have magnified? I can give you one which owed its origin to a very trifling circumstance. After the baronet had fixed his residence in Italy, and but a very few years before his death, he applied to the (then) vicar of Pelynt for a certificate of the death and burial of his lady. Presently, I am informed, there arose in the neighbourhood a "general impression that he was endeavouring to obtain the dignity of a cardinal." Mr. Davies Gilbert, however, who was a diligent collector of Cornish gossip, could never have heard of this, or he would certainly have printed it, as he has another rumour respecting Sir H. T., who, "*it is said*, received the nominal honour from the Holy See of being appointed a bishop in partibus infidelium." That Mr. D. G. would not have missed recording whatever he picked up may be judged from his description of the funeral ceremonies at Trelawny the year after the baronet's death.

I cannot discover the way in which the story that he buried himself in La Trappe could have originated. I am positively informed that the baronet's surviving acquaintances are "perfectly convinced he never was a Trappist." If the obituary notice in the *Gent.'s Mag.* for June, 1834, correctly states that a "daughter was with him to the last," it is certain he could never have been, even for a short period, the inmate of a Trappist monastery.

It may be thought I have occupied too much of your space in the refutation of an idle story, although I have, in doing so, been led to give some notice of an eccentric, but in some respects estimable and highly-gifted individual. You may, however, consider it not undesirable to mark with reprobation the prevailing tendency to render secondhand books more attractive by connecting them with stories as absurd and unfounded as that

of the "Three Black Crows." In saying this I do not mean to disparage Mr. Fellowes' book, which many years ago I read with interest, and which must have been very popular in its day, as the first edition was published in 1818, and the fourth (now before me) in 1823.. H. P.

Penzance.

CENTENARIANISM.

(2nd S. ix. 438.)

The possible duration of life in any living creature is not merely a curious, but an important problem, and in relation to man especially, has engaged the attention of countless philosophers, down to Walker of the *Original*, who was satisfied that men might prolong their existence indefinitely; while Goethe, by another process, came to the conclusion that nobody died till he himself willed it. Upon either of these principles we may imagine the long lists of old-old people which have appeared in your pages, probable. But some way or other, a stern inquirer into evidence, one who wants proofs, is always doomed to disappointment, and without being quite positive, I have very serious doubts whether there is an instance of any human being having completed his hundredth year in modern times.

It is singular enough that most of the centenarians recorded hitherto have been Irish, Scotch, or Negroes; always in the lower classes of society, and where a register of birth is hardly to be looked for; and yet, without this, the evidence breaks down at once. The nobility and gentry, where these matters are more carefully watched, don't afford a single instance; not a case occurs in the insurance office registers, though these include a more miscellaneous list, and, *à priore*, we might suppose more likely to embrace some long-lived individuals. According to M. S. R. (2nd S. ix. 438.) no less than four persons who were at the battle of Shirreff Muir reached the age of 100, 111, 111, and 124 respectively; but we want the birth-registers and the identification of the parties.

May I hint to your correspondents that in these matters neither assertions, nor even convictions, are of any avail; and that all such lists show only time wasted, and I may say, Mr. Editor, your valuable paper and ink thrown away, and your still more valuable space occupied with matter of no possible use to any one? Take the first name in M. S. R.'s roll, John Effingham; he must have been born in 1613; was made corporal at the battle of the Boyne when 77 — rather slow promotion — was wounded at Blenheim when 91, and got his discharge in the reign of George I., year not stated; but if on the day of his accession, at the age of 101. Now I am not going to deny the possibility of all or any of these statements; but surely I should want some better evidence than the *Public Advertiser* of Feb. 18, 1757, in which month he is said to have died.

We now and then find in the obituaries of our periodicals notices of deaths at or over 100; and I am sure that your correspondents who might have a chance of really sifting these statements would be conferring a benefit upon your readers by giving them the result of a detailed and trustworthy examination. I think such an one is noticed in the *Gentleman's Mag.* for this month, as occurring in Cornwall; and a person living in the neighbourhood would find the investigation both curious and instructive. It must, however, be borne in mind that the child has been mistaken for the parent, and that two children have been named alike — the elder dying and the younger taking the additional years, and getting the credit of the prior register. J. R. M. D.

Derivation of Shakspere (2nd S. ix. 459.) — Mr. Charnock's derivation of Shakspere from Sigisbert might be a little amended. The ending *ber*, *per*, in personal names is not a corruption of *bert* or *pert*, illustrious, but, according to the unanimous opinion of the German philologists, is from *bero*, *pero*, bear; and there is in fact an O. G. name Sigipero (see Förstemann's *Altdeutsches Namenbuch*). We do not find the name Sigispero, but as *sigis* (which is a Gothic form) appears in many of the same compounds as *sig*, e. g. Sigibert and Sigisbert, Sigifred and Sigisfred, Sigimar and Sigismar, Sigimund and Sigismund, we should be warranted in assuming a name Sigisper; and as the High Germ. form *sic* for *sig* runs through the whole group, we should have the name Sieisper.

Now though the change of Sieisper into Shakspere would scarcely be justified on etymological principles, it might be accounted for by the continual inclination to twist names into something like a meaning.

But a formidable opponent to Mr. Charnock's theory advances from the ranks of the *London Directory*, in the form of a Mr. *Shakeshaft*. He brandishes his weapon, and prepares to do battle for the ancient theory. I think that Mr. Charnock must slay this champion before he can establish his new regime. Robert Ferguson.

Pencil Writing (2nd S. ix. 403.) — S. B. inquires when black-lead or other such like material was first used for writing? Martial, in the Fourteenth Book of his *Epigrams*, which contains inscriptions to accompany the *apophoreta*, which it was customary to present to guests at banquets, suggests as one suitable for the gift of an ivory tablet, —

"Languida ne tristes obscurent lumina ceræ,
Nigra tibi *niveum litera pingat ebur*."—*Ep.* 5.

And for a tablet of parchment the following : —

"Esse puta ceras, licet hæc membrana vocetur :
Delebis, quoties scripta novare voles."—Ib. 7.

Here the use of a substance capable of making a black mark on ivory or parchment, and susceptible of being erased at pleasure, would seem to point to black-lead. J. Emerson Tennent.

Descriptive Catalogue (2nd S. ix. 403.) — I doubt much whether any book was ever published which would aid G. H. K. in this respect; as, so far as *description* is concerned, one library is no guide for another, but each must be taken entirely *per se*. If G. H. K. means a *classified* catalogue, nothing will serve his purpose better than the Rev. T. H. Horne's *Outlines for the Classification of a Library submitted to the Consideration of the Trustees of the British Museum*, 1825, 4to.

G. M. G.

Library discovered at Willscot Glebe-House (2nd S. ix. 511.)—As editor of the *Southern Times*, I really think I have a right to complain of the supercilious tone of Mr. J. G. Nichols in questioning its authority for the announcement of a simple fact. As an occasional contributor to "N. & Q." (though under a *nom de plume*) there would be as much probability of such a statement finding its way to me as soon as to any other journalist. Besides, I can probably offer Mr. Nichols a better authority in my principal paper, the *Dorset County Chronicle*, which, it is well known, is constantly in communication with the dignified and other clergy on similar subjects; and I have no doubt that it was from the *Dorset County Chronicle* that the paragraph in question found its way into the *Southern Times*. As for the truth of it, your correspondent has a far more obvious test open to him than calling in question the authenticity of a newspaper paragraph going the rounds, and that is, by addressing himself to the incumbent of Willscot for the Catalogue he desires of the books recovered. What puzzles me most in Mr. Nichols is, that he denies the minor proposition, yet labours to establish the major,—denies that books have been discovered at Willscot because the authority is no better than that of the *Southern Times*, but proves conclusively nevertheless that such things are as books in bricked-up closets, and are most wonderful!

Sholto Macduff.

In reference to the paragraph in "N. & Q." (2nd S. ix. 511.) relative to the library found in Oxfordshire, I may inform thee that on first seeing the paragraph in a local paper, I immediately wrote to the clergyman of the place, who politely informed me that no such library has been found, and no such person as therein named is known in his parish. I therefore presume the whole is a hoax. James Dix.

Grosvenor Mount, Headingley, Leeds.

The Gold Ants of Herodotus. (2nd S. ix. 443.) — Humboldt says as follows (Bohn's edition of *Cosmos*, vol. v. p. 475.) : —

"I was the more astonished at finding at Capula and Pazcuaro, and especially near Yurisapundaro, all the ant-hills filled with beautifully shining grains of obsidian and sanidine. This was in the month of September, 1803. . . . . I was amazed that such small insects should be able to drag the minerals to such a distance. It has given me great pleasure to find that an active investigator, M. Jules Marcou, has observed something exactly similar. 'There exists,' he says, 'on the high plateaux of the Rocky Mountains, and particularly in the neighbourhood of Fort Defiance (to the west of Mount Taylor), a species of ant which, instead of using fragments of wood and vegetable remains for the purpose of building its dwelling, employs only small stones of the size of a grain of maize. Its instinct leads it to select the most brilliant fragments of stones; and thus the ant-hill is frequently filled with magnificent transparent garnets, and very pure grains of quartz.' (Jules Marcou, *Résumé Explicatif d'une Carte Géogn. des Etats Unis*, 1855, p. 3.)"

A like desire for the accumulation of brilliantly-coloured or shining substances leads the bower bird to decorate his play-ground with glass, shells, and brightly-coloured feathers; and teaches crows and magpies the very inconvenient habit of appropriating coins and small articles of plate. I have myself often seen the great water-beetle (*Dytiscus marginalis*), while in confinement, select from the shingle at the bottom of his prison grains of red cornelian and fragments of pink carbonate of lime, and carry them about for a long time. This was not the habit of a single individual; I have seen many of these insects do the same. Whether the lustre of the objects had charms for them, or whether they mistook the stones for bits of raw meat or worms, I cannot say: certainly they bit them savagely with their mandibles, reminding me rather amusingly of "The Viper and the File." W. J. Bernhard Smith.

Mural Burial (2nd S. ix. 425.) — The reasons which suggested that the walls of the church were tolerated depositories for the dead has for some time been a subject of discussion in "N. & Q.," but towards a satisfactory conclusion little, if any, progress has been made.

The discoveries of bodies there interred have been too numerous to require any farther reference, either to the forms of the cavities, the places in which they are generally found, or the shape or materials of which the coffins are formed.

But where interments have been made far more injurious to the fabric, and not strictly within the walls, a short description of such remnants of former mischievous indulgences, happily not common, may assist the inquiry.

In the churches of South Waltham St. Mary and of Easton, both in Norfolk, about eight or ten feet of the east walls of the chancels have been removed to the base of the windows, and arches turned to support the superincumbent walls.

Externally, dwarf walls on which rest too-fall roofs, forming narrow lean-to's, supply the place of the walls removed. In the interior the spaces enclosed remain open and plain recesses, in rear of the present communion tables.

Beneath these unsightly adjuncts vaults have been erected, to which they serve as protections, but the bodies there deposited can only rest in part within the churches. There are no vestiges indicative of sepulchre, but the hollow beneath is easily detected by the common process of sounding; and that they were built subsequently to the church may be without difficulty discovered at the junction of the walls.

The position in society of persons who could be so strangely permitted to disfigure and invade the most revered parts of the sacred edifice for their own imagined benefit, is a question certainly worthy the attention of antiquaries.

H. D'Aveney.

Hereditary Alias (2nd S. ix. 344. 413.) — Disciples of the "Judicious Hooker" will not need to be reminded that his family had the "hereditary alias" of Vowell, or, to write more intelligibly, bore two surnames.

In Mr. Keble's edition of Hooker's *Works* there is prefixed to Walton's life of him "The Pedigree of Vowell als Hooker of Exeter," from which it would appear that his father and other members of his family bore these names.

The great divine himself probably contented himself with the name by which he is so well known to posterity, but from a Note communicated to the editor by the Rev. Dr. Oliver (a Roman Catholic clergyman, well known in Exeter as a local antiquary, concerning whose works I see a Query at p. 404. of the current vol. of "N. & Q.") we learn concerning Hooker's uncle John that "in early life he used to sign himself John Vowell *alias* Hoker, but in late years, John Hoker *alias* Vowell." (Keble, 2nd ed. p. 9.)

This gentleman was first chamberlain of Exeter, where his portrait is preserved. In 1568 he was elected M.P. for Athenry in the Irish Parliament, and he represented Exeter in the English Parliament of 1571.

He is mentioned in Ware's *Writers of Ireland* (book ii. ch. 5.) as "John Hooker or Vowell, a Devonshire man." See also Prince's *Worthies of Devon*, 387, 8., for an account of his Works.

Is this "alias" still in use? When in Exeter last year I noticed that the name Hooker is still common there. Sir Wm. Hooker of Kew is of an Exeter family.

John Ribton Garstin.

Dublin.

Ride *v.* Drive (2nd S. ix. 326. 394.)—I have been amused by the discussion which has been carried on as to the propriety of the expression "riding in a carriage." If those who object to it had read the Bible carefully, or even listened to it when read in the church, they would scarcely have spoken of the phrase so contemptuously, one of them even calling it a vulgarism. I would refer them in particular to 2 Kings, ix. 16., "So Jehu rode in a chariot"; and x. 16., "So they made him ride in his chariot." Several other passages might be quoted from that "well of English undefiled," the Authorised Version of the Bible, but your readers will probably think these sufficient.

Senescens.

Paul Hiffernan (2nd S. iv. 190.; ix. 314.) — Whether by Hiffernan or not, the lines are from Seneca, and the ingenious perversion shows that they were not mistranslated in ignorance: —

"At ille vultus ignea torquens face,
Unum inter omnes quærit et sequitur Lichan.
Complexus aras, ille, tremebunda manu,
Mortem metu consumpsit, et parum sui
Pœnæ reliquit: dumque tremebundum manu
Tenuit cadaver, Hac manu, hac, inquit ferar,
'O fata! victus? Herculem perimit Lichas.
Ecce alia clades, Hercules perimit Lichan.
Facta inquinentur: fiat hic summus labor.'
In astra missus fertur, et nubes vago
Spargit cruore: talis in cœlum exsilit
Arundo, Getica visa dimissa manu;
Aut quam Cydon excussit: inferius tamen
Et tela fugient: truncus in pontum cadit,
In saxa cervix: funus ambobus jacet."

Hercules Oetæus, a. iii. v. 808.

The Italian quotation is from Lodovico Dolci's translation, 12mo. Venetia, 1560. I do not know whether it is inserted for display, or to mislead the reader. The following will show that the English is taken from the Latin, not the Italian :—

"Ma egli nel suo volto
Mostrando ardente face,
Fra tutti solamente
Si mise a seguir Lica.
Ed egli, pien di tema
Abbracciando gli altari
Con la tremente mano,
Mori per lo spavento
Prima ch' avesse morte,
Tel che poco rimase
Di lui: quando lo prese," &c.

". . . . nondimeno il corpo
Cadde nel mar: e la sua testa e 'l collo
Percosse sopra i sassi."—P. 312. b.

H. B. C.

U. U. Club.

Ventilate (2nd S. ix. 443. 490.)—Your correspondents have hardly explained the precise reason of the present prevailing use of the word "ventilate." The Americans some ten years ago invaded Mexico, and there first heard the Spanish word *ventilar*, *ventilado*, which signifies to discuss, examine, sift thoroughly, and the use of this word, with many others, has since then gradually crept into the American idiom, and from America come over again to us. I speak with some certainty, as I was in Mexico during the whole of

the American war there, and subsequently have passed some time in the United States.

A Traveller.

Carnival at Milan (2nd S. ix. 197. 312. 405.) —The authorities quoted by the Rev. John Williams are conclusive of nothing but the *opinions* of modern writers—Martene, Baronius, Ferraris, Benedict XIV., &c.; whilst we are in search, not of opinions, but of historical *evidence* of contemporaries. The question is as to the commencement of Lent, or the Carnival (= farewell to flesh). I have shown that this commencement was identical at Milan and Rome by the *testimony* of St. Ambrose and Gregory the Great in the fourth and fifth centuries. It is true there is a doubt as to the exact time when the Romish church altered the ancient practice by commencing it earlier, that is, on Ash Wednesday; and those who have investigated the subject vary in attributing this novelty to the eighth and ninth centuries, a difficulty arising from the darkness spread over this period by the ascendency of Rome, then encouraging the propagation of idle tales in lieu of history and criticism. The question as to which of the days in the six weeks of Lent, and how the churches at Rome and Milan practised fasting, is distinct from the one proposed. We learn, however, from St. Augustin (Ep. 86. [367] *ad Casulan.*; Ep. 118 [54], *ad Januar.*), that his mother, being desirous of knowing whether she should fast on Saturdays (as at Rome) or not (as at Milan), he consulted St. Ambrose, who said, "When I go to Rome I fast on the Saturday, as they do at Rome; when I am here I do not fast;" which Monica received as an oracle from heaven; and it has since passed into a proverb. The *seven* weeks' feast was never in use at Milan, as the Rev. J. Williams thinks, nor in any of the Western churches. Sozomen says:—

"οἱ δὲ ἑπτὰ νηστεύουσι, ὡς ἐν Κωνσταντινοπόλει καὶ τοῖς πέριξ ἔθνεσι μέχρι Φοινίκων" (vii. 19.)

But Socrates says generally:—

"ἄλλοι δὲ παρὰ τούτους, ἄλλοι πρὸ ἑπτὰ τῆς ἑορτῆς ἑβδομάδων τῆς νηστείας ἀρχόμενοι, . . . οὐδὲν ἧττον καὶ αὐτοὶ τεσσαρακοστὴν τὸν χρόνον τοῦτον καλοῦσι" (v. 22.)

So that it was always called the Forty (quadragesima), whether consisting of forty hours, three, six, or seven weeks. T. J. Buckton.

Lichfield.

Vant (2nd S. ix. 426. 495.)—The proper name Bullivant I have always looked upon as of Norman extraction (though I have no good authorities to point to), and as being nothing else than a corruption of the words *Bel enfent*, just as Bellamy seems to be no other than *Bel ami*.

P. Hutchinson.

Henry Cantrell, M.A. (2nd S. ix. 464.)—Besides some of the tracts I have in my possession two volumes of MS. sermons by Cantrell, notes upon which, if Mr. Creswell is collecting upon him, may be of use, and are much at his service. Some of the sermons in these volumes have evidently done good service, some of them having been preached fifteen or sixteen, or even more, times. On one sermon is this curious note:—

"This Sermon I lent to Mr. Wood wch he transcrib'd and preach'd at ye Visitation at Nott., ffor wch favour he forgave me the remainder of wt I ow'd His uncle Hayes, wch as I remember was 50 shillings."

A tolerable price to pay in those days for the loan of a sermon. Llewellynn Jewitt, F.S.A.

Derby.

Henry Cantrell was of Emmanuel College, Cambridge, B.A. 1704-5, M.A. 1710. He became vicar of S. Alkmund's, Derby, 1712, and was living at that town in 1760. Perhaps some of your correspondents can furnish the date of his death.

C. H. & Thompson Cooper.

Cambridge.

Splitting Paper (2nd S. ix. 427.)—The art above alluded to was discovered by a young man named Baldwin, now a dealer in old prints, &c. in Great Newport Street. Whether he has taught it, or is willing to teach it to others, I cannot say. Some years ago he not only split a Bank note, but papers of much larger size. I have heard that he even on one occasion experimented successfully on a whole sheet of *The Times*. Q.

Publication of Banns (2nd S. ix. 492.)—At the Summer Assizes, Oxford, 1856, in Reg. *v.* Benson, Clerk, reported in the *Oxford Herald* of July 12, Baron Alderson ascertained from a witness that the banns were published at Morning Service, after the second lesson. He then said:—

"I have very great doubt in my own mind whether marriages solemnised when the banns have been so published, are valid under the Act of Parliament. At Morning Service the rubric enjoins that the banns be read at the Communion, immediately before the sermon, and the law had not altered that injunction. When there was no Morning Service, then it was provided by the Act that at Afternoon or Evening Service the banns should be published after the second lesson."

E. M.

Rutherford Family (2nd S. ix. 403.)—Some years since a claim was preferred to the Scotish Barony of Rutherford, but it was thrown out by the Peers for insufficiency, as I understand, of evidence on a particular link of the pedigree. Unquestionably your correspondent would find a genealogical table attached to the case. But if it be of any moment to the inquirer, I may mention that in my library I have a somewhat curious collection relative to most persons of the name of Rutherford in the south of Scotland, consisting of printed papers during the earlier part of the last century. J. M.

Submerged Bells (1st S. x. 204.; xi. 176. 274.) — The traditions of submerged bells, and, in fact, of submerged churches, cloisters, and even cities, is by no means an uncommon one. Might not the musical noises, which, at stated times, are said to be heard over the places where the ill-fated buildings and doomed towns went down, in some instances proceed from those musical inhabitants of the water, whether oysters or fishes, whose vibrating æolus-harp-tones were observed by Tennent in the lake near Batticaloa in Ceylon? If we accept of this hypothesis, many spectral bell- and organ-sounds come within the limits of probability. Put, that the supposed animal by preference fixes upon under-water-ruins as most congenial to its wants and tastes—that it is a kind of antiquarian fish — and the hypothesis almost becomes a certainty. I will not hint at the possibility of legends as the above having originated in such a crustaceous or testaceous music as that described by Tennent, because a supposition like this would completely spoil the poetry of my late inference. J. H. van Lennep.

Zeyst, near Utrecht.

The Judas Tree, *Cercis siliquastrum* (2nd S. ix. 386. 414. 443.) — In reply to your correspondent D.'s Query on this subject, I beg to inform him that, during my residence in Somersetshire some fifteen years ago, a very fine Judas tree covered the whole south gable of the rectory cottage at West Monkton, near Taunton. It flowered in great profusion every spring, and the seeds, I think, *generally* ripened; that they did so occasionally I am certain, as I raised some plants from seed. The colour of the blossom corresponded with J. P. O.'s description, being a kind of purplish pink. I do not remember ever having seen, either in this country, in Italy, or in the East, a tree of this kind bearing scarlet flowers. The *Cercis Canadensis*, a kindred plant, may perhaps do so; but as I am not acquainted with it I cannot say.

I have somewhere seen it stated that the English specific name arises from a tradition that it was a tree of this kind on which the traitor Judas hanged himself; and as it is a very common tree in the Levant, this may be the case. C. M. O.

The Rev. John Hutton (2nd S. ix. 444.) was educated at Sedbergh School, and became fellow and tutor of S. John's College, Cambridge; B.A. 1763; M.A. 1766; Moderator and Taxor, 1769; B.D. 1774. His family had property at Burton in Kendal, co. Westmorland, and he was nominated vicar before 1777 (see Nicolson and Burn, vol. i. p. 236.). He died at Burton in August, 1806, æt. sixty-six.

I am not aware of the title, size, &c. of his *Tour to the Caves in the West Riding of Yorkshire.*

I have in my possession a MS. "Treatise on the Etymology of Words in the English Language derived from that of the Greek, divided into several Classes according to their distinguishing Circumstances," by John Hutton, B.D. 4to.

He was the friend and correspondent of the Rev. Thomas Wilson, B.D., rector of Claughton, and Head Master of Clitheroe School, whose Life and Miscellanies have been recently edited for the Chetham Society; but the editor did not consider Mr. Hutton's letters of sufficient interest to merit printing. F. R. R.

Colonel Hooke (2nd S. ix. 466.) — Your correspondent N. H. T., alluding to the signature "Hoocke" in the *Secret History*, does not sufficiently make allowance for errors of the press so numerous at the period (1760) when that work was printed. The title of the book is *The Secret History of Colonel* Hooke's *Negociations, &c.*, and although the signature to the letter to M. Chamillard is printed "Hoocke," yet, in the body of the work the name is spelt both ways, and in pages 69. 84, 85. 90. 95, and 96. the proper mode of spelling is adopted — "Hooke." It appears that this work was originally published in French, and the translator, whoever he was, says:—

"The extreme incorrectness of the French edition which we were obliged to make use of, particularly with regard to the *proper* names, will, we are persuaded, give this translation a great advantage over the original in the opinion of every reader, because we have attempted to rectify those mistakes, and we hope we have succeeded tolerably well in the attempt."

I have been unable to meet with this French edition. In the MS. work in the British Museum, giving an account of Hooke's negotiations in 1705, he always signs his name "Hooke," and the work appears to have been revised by himself.

The Roman Historian also signed his surname only, — a common custom among the heads of old families during the last and preceding century.

Noel Hooke Robinson.

Britain 1116 B.C. (2nd S. ix. 494.) — Thanks to Mr. Buckton for his Note; it tends to an elucidation of my Query. Still, does it not suggest itself that correlative evidence of the matter quoted from Capgrave must have formerly existed? It is not probable that such a careful and learned man as Capgrave could have inserted it in the midst of his chronologically arranged and undisputed facts, without a conviction of its truth. He does not even hint a doubt of its veracity.

James Gilbert.

John Wythers (2nd S. ix. 388.)—The name on the tombstone at Battle is Wythine. A notice of his life, with remarks on the difficulty arising from a presumed inaccuracy of description in the inscription will be found in *Hastings Past and Present*, p. 185., and Appendix, pp. xliii.-iv. His will may possibly be in the archives of the Bishop's Court at Chichester. E. M.

REV. JOHN WALKER (2nd S. ix. 463.)—The Rev. John Walker, a minor canon of Norwich cathedral, was vicar of Stoke Holy Cross; he also held the livings of St. John's Timberhill, St. Peter per Mountergate in Norwich, and the vicarage of Bawdsey in Suffolk. He was born at Oxford, educated at Magdalen College, and dying in Norwich, Nov. 12, 1807, aged fifty-three, was buried in the cathedral there.

Mr. Walker was the author of a volume of poems, published by his son by subscription, dedicated to Lord Braybrooke, containing the Georgic of Hesiod in his "Works and Days," "Mirth," a poem, Sonnets, Odes, with various smaller pieces of poetry. TRIVET ALLCOCK.

Tomhland, Norwich.

GAY (2nd S. viii. 145.) — G. T. Q. asks,—If R. Luck, who was some time master of Barnstaple school, and the author of an 8vo. volume of *Poems*, published in 1736, was Gay's "master, his master's son, or his master's successor"?

He was his *master;* and one under whom, Dr. Johnson states, Gay "was likely to form a taste for poetry."—Johnson's *Lives*, "Gay;" Lysons' *Devonshire*, p. 38.

Although your correspondent says there is "no *mention* of Gay" in Luck's *Poems*, I fancy he will find, if he will look carefully through the volume again, that Lysons is correct in saying (*Devonshire*, p. 38.) that in one of the poems Gay is "*alluded* to as having been the author's pupil." W. GEORGE.

Bristol.

Miscellaneous.

NOTES ON BOOKS.

Lectures on the History of the Church of Scotland from the Reformation to the Revolution Settlement. By the late Very Rev. John Lee, *Principal of the University of Edinburgh, with Notes and Appendices from the Author's Papers. Edited by his Son*, the Rev. William Lee. 2 Vols. 8vo. (Blackwood.)

A popular and modern History of the Established Kirk of Scotland has long been wanted, and we anticipate therefore a ready welcome for these two readable and useful volumes from the members of that communion, if not from the English public. The writer is so thorough a Presbyterian as to be hardly able to spare one good word for any prelatical opponent; and even the Sermons of the erudite, imaginative, and saintly Leighton are dismissed with a line of supercilious criticism. There is a fragmentary and disjointed character about some parts of these volumes which mark them as an unfinished and posthumous work; while the author's style is altogether devoid of those graces of diction, or that pictorial grouping of persons and incidents, which recent historical works have almost accustomed us to expect. But having pointed out these defects, we ought, in justice to the venerable and much respected author, to state that they were written at a very early period of his life, and without any view to publication. Not the least valuable part of the book is the Appendix, which contains many curious and interesting articles.

The Luck of Ladysmede. In Two Volumes. (Blackwood.)

The readers of *Blackwood's Magazine*, who remember this picturesque story of the times of the Crusaders, will be glad to have the opportunity of reading it in a collected form—a form which will probably introduce the author to a new circle of admirers.

Our English Home; its Early History and Progress, with Notes on the Introduction of Domestic Inventions. (J. H. Parker.)

This is an admirable little volume—and if, as the author remarks, a closer study of the antiquities of domestic life will not lessen, but rather heighten, our interest in the grander and more imposing episodes of our national history, this sketch of our social progress is well calculated to furnish us with that knowledge in a very amusing and instructive form.

The Ballads and Songs of Yorkshire, transcribed from Private Manuscripts, Rare Broadsides, and Scarce Publications, with Notes and a Glossary. By J. Davison Ingledew, M.A. (Bell & Daldy.)

The good people of Yorkshire are indebted to Mr. Ingledew for a volume in which they will find, carefully edited and noted, the best ballads connected with their county. They are of all ages and dates; and as many of them, besides giving utterance to the popular feeling, do so in the popular dialect, the book has a double claim to the attention of the antiquary—being as interesting for its illustration of the Yorkshire Dialect, as it is for the specimens it gives of the Yorkshire Muse.

The next work to be published by the *Chetham Society* is one which will be sure to engage the attention of all English scholars who may be fortunate enough to meet with it. It is a Bibliographical Account of his own Library, by the Rev. Thomas Corser, of Stand. The first volume is, we believe, nearly ready; and we congratulate the Members of the Chetham Society on this wide and wise extension of its objects.

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Notices to Correspondents.

The length of the article on the "Scottish Ballad Controversy" has compelled us to postpone it to next week; until which time, owing to an accident, we are obliged to defer Mr. Bolton Corney's interesting Specimen of the State of Shaksperian Bibliography.

THE INDEX TO VOLUME NINTH, SECOND SERIES, *will be issued with next Saturday's (July 14)* "N. & Q."

A. A. D. *We should like not only the name of our Correspondent but also to see the original MS.*

R. INGLIS. "*The Death of the Black Prince,*" *a MS. tragedy, 4to. was lot* 1458 *in Dr. Gregory Sharpe's Sale Catalogue, and sold for* 6s. *The author is unknown.——The Rector of Helmdon about* 1680—1684 *was the Rev. William Richards.——The name of the Rev. F. Newnham does not occur in Romilly's Catalogue of Cambridge Graduates.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, JULY 14. 1860.

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Notes on Books.

Notes.

SPECIMEN OF THE STATE OF SHAKSPEREAN BIBLIOGRAPHY.

A query has been made as to the state of *Shaksperean bibliography*, and it still awaits an answer—in lieu of which, as it would open a wide field of discussion, I produce this short note.

When we reflect on the incomparable celebrity of our dramatist, on the number of his editors and annotators, and on the efforts of successive collectors of book-rarities, we are apt to rely on the bibliographic statements of former writers, and to doubt if any further particulars of that description are in reserve for fresh inquirers.

But, as Bacon says, "the opinion of plenty is amongst the causes of want," and the remark is not inapplicable to this question. We have been over-awed by the fame of Steevens, of Reed, of Malone, etc. Now, they were as far from being faultless as were many of their contemporaries, and I protest—not in pride, but as a warning and an encouragement to others—that I scarcely ever scrutinise a subject without finding scope for criticism, either as to facts or inferences. I am persuaded, therefore, that a studious re-examination of the early editions of the works of Shakspere would lead to the correction of many errors and oversights.

I promise no more than a specimen, and make choice of two of the most admired plays—*The comical history of the merchant of Venice*, and *The tragedy of Macbeth*.

In 1765 Johnson printed a list of the early quarto editions of the plays, which had been given to him by Mr. Steevens. We therein read—

"1. Merchant of Venice, William Shakespeare, 1600, J. K. [R.] for Thomas Heyes.
2. Do. W. Shakespeare, 1600, T. [J.] Roberts.
3. Do. William Shakespeare, 1637, M.P. for Laurence Hayes.
*4. Do. William Shakespeare, 1652, for William Leake.
The asterisk prefixed to No. 4. indicates that the edition was 'in no former tables.'"

This list was re-edited by Steevens in 1766, and in 1793; also by Reed in 1803. Its correctness shall be tested. I contend that the edition printed by J. Roberts was the *first*, and am sure that the asserted edition of 1652 is a non-entity. In support of these arguments I must give the titles of the two editions of 1600. Of the others it may be sufficient to speak narratively.

"The excellent history of the merchant of Venice. With the extreme cruelty of Shylocke the Iew towards the saide merchant, in cutting a iust pound of his flesh. And the obtaining of Portia, by the choyse of three caskets. Written by W. Shakespeare. Printed by J. Roberts, 1600." 4°. A—K in fours.

"The most excellent historie of the merchant of Venice. With the extreame crueltie of Shylocke the Iewe towards the sayd merchant, in cutting a iust pound of his flesh; and the obtayning of Portia by the choyse of three chests. As it hath beene diuers times acted by the lord chamberlaine his seruants. Written by William Shakespeare. At London, printed by I. R. for Thomas Heyes, and are to be sold in Paules Church-yard, at the signe of the Greene Dragon. 1600." 4°. A—I in fours; K two leaves.

The identity of J. Roberts and I. R. is proved by the device at the end of the two editions.—Now, I believe the edition printed by J. Roberts to be the EDITIO PRINCEPS, 1. Because it was entered for publication in 1598: the other edition was not entered till 28 Oct. 1600. 2. Because the title is more brief—and it seems improbable that a full title should be reduced. 3. Because in cases of dispute arising out of rival claims to publication it was customary to require the second claimant to employ the first as the printer of the book in question: so we see it above. Herbert mentions a similar case with regard to the same printer.

Roberts seems to have been connected with the theatres, as he held the copyright of the bills for players, but Hayes succeeded in establishing his claim to *The merchant of Venice*, and the editor of the folio of 1623 adopted his text.

The reported edition of 1652 I can soon demolish.—I have the edition of 1637, and the said reported edition of 1652. The former was printed by *M. P. for Laurence Hayes*, and the latter is said to be *printed for William Leake*. The leaf A 4 being loose, I suspected a *trick of the trade*, and so it proved. Master Leake had cancelled

the title-leaf of 1637, reprinted it with the list of characters as then given — *now ascribed to Rowe!* — and an advertisement of some of his own publications, among which are six plays.

It might be unsafe to adopt this conclusion from *one* instance, but other copies tell the same tale. It required more than twice seven years to sell off an impression of the *Merchant of Venice*.

I proceed to treat of Macbeth. A *List of plays altered from Shakspeare*, formed by Steevens with the assistance of Reed, was printed in the annotated editions of 1790, 1793, 1803, etc.

In that list I find but *one* edition of Macbeth before the year 1675. It is thus described —

Macbeth, a tragedy, with all the alterations, amendments, additions, and new songs; as it is now acted at the Duke's Theatre. By Sir William D'Avenant. 1674. 4to.

Now, I affirm that there is *no* edition of Macbeth so entitled, and that *three* altered editions of the play were printed at that period — which, to speak *bibliographically*, are omitted. I transcribe the titles from copies in my own possession —

(1.) Macbeth: a tragedy. Acted at the Dukes-Theatre. London, printed for *William Cademan* at the *Popes-Head* in the *New Exchange*, in the *Strand*. 1673. 4°. pp. 4 + 68 = 72.

(2.) Macbeth, a tragædy. With all the alterations, amendments, additions, and new songs. *As it's now acted at the* Dukes Theatre. London, printed for *P. Chetwin*, and are to be sold by most booksellers, 1674. 4°. pp. 4 + 66 = 70.

(3.) Macbeth, a tragedy: with all the alterations, amendments, additions, and new songs. As it is now acted at the Dukes Theatre. London: printed for *A. Clark*, and are to be sold by most booksellers, 1674. 4°. pp. 4 + 60 = 64.

The edition reported by Steevens is *anonymous*. The name of Sir William Davenant, to whom Downes ascribes the alterations, should therefore have been printed within brackets. It is one of the indispensable rules of bibliography.

The three editions of which I have transcribed the titles attest the popularity of this splendid drama. Among the actors were Mr. Nath. Lee and Mr. Betterton. The editions of 1674 contain an *argument* of forty lines — which I have traced to the ΜΙΚΡΟ'ΚΟΣΜΟΣ of Peter Heylyn. It is, of course, the story of Macbeth — "than which," says the ingenious author, "for variety of action, or strangeness of event, I never met with any more pleasing." — Neither of the three editions contains the name of Shakspere, nor of Sir William Davenant, and it is due to the public to give some account of the contents of each edition.

The Macbeth of 1673 contains the received text of Shakspere, with three lyrical additions. At the end of Act II. Scene 2. we have "*Speak, sister, is the deed done?*" = 15 lines; at the end of Act II. Scene 3., "*Let's have a dance upon the heath,*" = 16 lines; and at the end of Act III. Scene 5., "*Come away Hecate, Hecate, Oh! come away,*"=34 lines.

The other editions contain the above songs, with variations; also, "*Black spirits, and white,*" &c. To read all the alterations and *amendments* is a task beyond the reach of mortal patience!

Malone was not aware that any of the above specimens of *witch-lore* had appeared before 1674 — nor was Steevens. Others assert that the list of characters to Macbeth was first supplied by Rowe. Now it is given in each of the above editions.

Boswell is pleased to observe that the quarto plays subsequent to the folio of 1623 are "admitted on all hands to be *utterly worthless*." I hope it will henceforth be admitted that they are worth examination. Bolton Corney.

CHARLES MARSHALL NOT THE INVENTOR OF THE ELECTRIC TELEGRAPH.

In an article on "Electricity and the Electric Telegraph," which appears in the *Cornhill Magazine* for the current month, the writer assumes, as a *res adjudicata*, that the name of the inventor of the electric telegraph was Charles Marshall, and indulges in a somewhat glowing eulogy on Charles Marshall's merits. I am not in a position absolutely to affirm that the writer is wrong, but having given perhaps more attention to this subject than any other person, I am certainly in a position to prove that the name of the inventor of the electric telegraph is still involved in mystery; and that we have no more reason to believe it was Charles Marshall, than that it was Charles Mackenzie, or any other name beginning with the letters C. M.

That the writer of the letter, dated "Renfrew, Feb. 1, 1753," which appeared in the *Scots' Magazine* of the succeeding month, is really entitled to the honour of this important invention, there can be no doubt; and from the fact that he assumes the above letters as his signature, there seems to be a strong probability that they were the initials of his name; but although that letter was first republished in the leading columns of the *Glasgow Reformers' Gazette*, in Nov. 1853, accompanied with some remarks of my own strongly urging investigation, and although in the interval my pursuits have been much directed to these subjects, I have not been able from that time to the present to discover any farther clue to the name of the writer.

It is true that the letter, having been rediscovered by Sir David Brewster (probably in consequence of its appearance in the *Reformers' Gazette*), and republished at his request in the *Glasgow Commonwealth* of the 21st January, 1854, elicited, nearly five years afterwards, a communication from Mr. Dick, giving what he considered to be good reasons for believing that C. M. was none other than a Charles Marshall, who resided,

towards the close of the last century, in Well Meadows, Paisley. Mr. Dick was led to this conclusion by finding that name in a list of subscribers appended to a copy of Knox's *History of the Reformation*, which was published at Paisley in 1791, and which had remained in his family. His uncle's name was also in the list, and he recollected to have heard his mother say: —

"There was a very clever man living in Paisley at that time, that had formerly lived in Renfrew. He asked my uncle, as they were acquainted, to canvass for subscribers in Renfrew. The said clever man could light a room with coal reek (smoke), and make lightning speak and write upon the wall," &c.

Mr. Dick plausibly argues that the man who solicited his uncle to canvass for subscribers *probably* subscribed himself; and he says, "he thinks it gives some *probability* to the name being Charles Marshall," that he finds this to be the only name in the list of about 1000 subscribers which answers to the initials C. M.

Mr. Dick's letter, prior to its publication, was forwarded by the editor of the *Commonwealth* to Sir David Brewster, who seems to have given it a very hasty and careless perusal; for, instead of even doubting the writer's "probabilities," he actually assumes in his reply, as *facts*, that "Charles Marshall was a resident in Renfrew about the time when C. M.'s letter was written;" that "Charles Marshall was a clever man" — that "Charles Marshall was known as a person who could make lightning speak," &c. — and that he was not only the inventor of the electric telegraph, but also of coal gas.

Now all this is pure assumption. Even Mr. Dick says nothing of the kind. He merely finds Charles Marshall's name in a list of subscribers to a work published at Paisley in 1791, or nearly forty years after C. M.'s letter was written; and he has reason to believe that a certain "clever man," who was conversant with chemistry and electricity, and who had formerly resided in Renfrew, took a special interest in the book. But then even Mr. Dick's inference, that the man who asked others to canvass for a book would probably subscribe himself, is little consistent with our modern experience in these matters: for where do we find canvassers for publications putting down their own names as subscribers?

I mention these things merely to show how readily even men of science and acute reasoners, like Sir David Brewster, may jump at unwarrantable conclusions when they do not take the trouble to study their subject attentively; and the article in the *Cornhill Magazine* for this month is sufficient proof how easily the public are misled by the authority of great names in matters of scientific faith.

That the Charles Marshall who resided at Well Meadows, Paisley, in 1791, was not the C. M. of the *Scots' Magazine*, and therefore not the inventor of the electric telegraph, I succeeded in ascertaining positively about a year ago, on the highest possible authority. Through the kindness of a venerable friend in Paisley I traced out the fact that a Charles Marshall, who once resided in the Well Meadows, had come from Aberdeen; and that a son of his, a clergyman, was still living. Discovering the address of this gentleman, I applied to him for information: and he states in his reply that he had no doubt his father was the Charles Marshall who appears in Mr. Dick's list; but that he could not be the C. M. of the *Scots' Magazine*.

About six or eight months ago an anonymous letter appeared in the *Glasgow Herald*, the writer of which pretended to state, on good authority, that C. M. was a Charles Morrison—who was born in Greenock, resided for some time in Renfrew, and finally emigrated to America. The story was plausible; but, although the writer has been twice called upon to produce either his name or authorities, he has hitherto declined to do so. And from certain inconsistencies in his alleged facts, I have little or no doubt in my own mind that the letter was a deliberate hoax.

I have merely farther to state, that at the time when C. M.'s letter was first disinterred from the *Scots' Magazine*, and republished in the *Reformers' Gazette* in Nov. 1853, the most diligent search was made by the schoolmaster of Renfrew, who is also session-clerk, not only in the records of the kirk-session, but also among the old people of the parish, without a shadow of success: and, strange as it may appear, the name of C. M. remains at the present moment as great a mystery as that of Junius.

Geo. Blair.

Glasgow.

STRANGE PASSAGE IN THE HISTORY OF THE DUKE OF BUCKINGHAM.

The particulars of the following historical instance of the supernatural being very little known, we have thought it proper to supply the curious readers of our publication with the account *in extenso*. It is extracted as it appears in a very reverend old volume now lying before the present writer, and displaying the manuscript annotations of individuals long deposited in their final homes, though their thoughts on these strange subjects, as equally as ours, still live. The old paper and type, the rusty ink, the traces of the little acts as the reader sat and marked, and more especially the vivid notions of forgotten men, over whose graves more than two centuries and a half of grass has waved, and whose ideas, at this moment inspected, might have been those of any living man among us yesterday, are striking. Whatever may be thought of the absolute fact of the

apparition, the historical vouchers are so cogent, the attestations so respectable, and, better than all, the *vraisemblance*, and, as a lawyer might say, the "inner persuasions of the evidence" so perfect, that one might pause before really rejecting. Reappearing in various forms in biographical and historical accounts, which have come down to us from this period, we have never yet encountered the verification as produced very nearly at the time at which the appearance is stated to have taken place. In the coldest and most reluctant— and, we may add, the most scientific of minds — a feeling of awe will intrude as the fancy dimly glances at the possibility of such unbelieved-of matters: —

"A Postscript of a Letter of Mr. Douche, concerning the appearing of the Shade of Sir George Villiers, Father to the first Duke of Buckingham.

"Sir, —

"Since the writing of the premises, a passage concerning an Apparition of Sir George Villiers giving warning of his son's (the Duke of Buckingham's) murder is come into my mind, which hath been assured, by a servant of the Duke's, to be a great truth. Thus it happened. Some few days before the Duke's going to Portsmouth (where he was stabbed by Felton), the appearance of his father, Sir George Villiers, made itself visible to one Parker (formerly his own servant, but then servant to the Duke) in his morning chamber-gown. He charged Parker to tell his son that he should decline that employment and design he was going upon, or else he would certainly be murdered. Parker promised the apparition to do it, but neglected it. The Duke, making preparations for his expedition, the apparition came again to Parker, taxing him very severely for his breach of promise, and required him not to delay the acquainting his son of the danger he was in. Then Parker the next day tells the Duke that his Father's Ghost had twice appeared to him, and had commanded him to give him that warning. The Duke slighted it, and told him he was an old doting fool. That night the Apparition came to Parker a third time, saying: 'Parker, thou hast done well in warning my son of his danger. But, though he will not yet believe thee, Go to him once more however, and tell him from me by such a token (naming a private token), which nobody knows but only he and I, that if he will not refuse his journey such a knife as this is (pulling a long knife out from under his gown) will be his death.' This message Parker also delivered the next day to the Duke, who, when he heard the private token, visibly changed countenance in the sight of Parker, and inwardly believed that he had it from his Father veritably. Yet he even now said that his honour was utterly at stake, and that he could not go back from what he was so sworn and engaged to, come life, come death! This real visitation Parker, after the Duke's murder, with infinite wonder, communicated to his fellow-servant, Henry Seeley, who told it to a reverend divine, a neighbour of mine. From whose mouth, indeed, I have it. This Henry Sceley has not been dead above twenty years: and his habitation, for several years before his death, was at North-Currey (North Cray), but three miles from this place.

"My friend, the divine aforesaid, was an intimate acquaintance of this Henry Sceley's, and assures me he was a person of known truth and integrity.

"James Douche."

"Advertisement concerning this same singular and well-attested Narration.

"This story I certify that I heard (but a certain other name was put for that of Parker) with great assurance and with fuller circumstances from a person of honour. But I shall content myself to note only what I find in a letter of Mr. Timothy Lockett, of the same place as Mr. James Douche. That this apparition to Mr. Parker was, all three times, towards midnight, when he was reading in some book or otherwise quietly occupied. And he mentions that the Duke's expedition was hasty, and for the relief of Rochelle: then sore pressed. The rest is much what as Mr. Douche has declared. But I will not omit the close of Mr. Lockett's letter. I was confirmed in the truth of these extraordinary particulars, saith he, by Mr. Henry Seeley, who was then a servant with this Mr. Parker to the Duke. And he told me that he knew Mr. Parker to be a religious and sober person, no way given to extravagancies either of speech or thought: and that every particular related was, to his knowledge, of substantial fact, and true."

Hargrave Jennings.

FEUDAL HOMAGE OF THE STEWARD OF SCOTLAND TO THE KING OF ENGLAND.

In Michaelmas Term in the thirty-fifth year of K. Edward I., the Lord Treasurer delivered into the Court of Exchequer an instrument made under the signatures of two Public Notaries, and under the seal of James Steward of Scotland, concerning the homage and fealty done to the King by the said James. The import of the said instrument was this. On the 23rd day of October, 1306, James Steward of Scotland appeared before the Bishop of Coventry and Lichfield, Lord Treasurer, and several other persons hereunder named, and did fealty to King Edward I. for all his lands, and confirmed his said fealty in all its articles and points by his corporal oath, taken upon the consecrated body of Christ, and upon the two holy crosses, to wit, the Cross Neytz and the Blakerode, and other holy reliques; and that the said James made a patent letter under his seal, declaring the manner and form of this transaction, in the following terms: —

"To all who shall see or hear this letter, *James* Steward of *Scotland* wisheth health. Whereas lately, for the great trespasses and misdeeds which we had done, in divers manners, against our Lige Lord, the Lord *Edward* by the grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitaine*, contrary to the Homage and Fealty which we did to him, and contrary to our Ligeance, we rendred and submitted ourself, fully and wholly, our Body, lands and tenements, and all that we have or can have, to the Will of our said Lord, and he hath since, of his special grace, restored to us our said lands and tenements which we hold in *Scotland*. Wherefore, we have now done to him Homage and Oath of Fealty anew. We being quitted and delivered, and in our full power, do promise loyally and in good Faith, that from henceforth for ever we will be Faithful and Loyal to our Lord the King of *England*, and to his heirs Kings of *England*, and will bear to them good Faith, for Life and Member, and for Earthly honour, against all men that may live

and dye; and we will not be against them at any time, upon any terms, either in aid or counsel, where any thing may be treated, ordained, compassed or done, which may turn to their dishonour or damage, or if we know of it, that we will hinder it with all our power, and we will make it known to them without delay. And to the performance of all these things in all points, we have sworn upon the *Body of God*, and upon the *Holy Gospels*, and upon the *Cross Neytz*, and upon the *Blakerode of Scotland*, and upon several other *Reliques*. And furthermore, to the firm holding and keeping of the said Homage and Oath in all points, we do bind our body, our heirs, all our lands and tenements, and all that we have or can have *de alto et basso*, and wholly, at the will of our said Lord the King, and of his heirs: And we do will and grant for us and our heirs, that if it happens, which God forbid, that we or our heirs shall ever be in war against our said Lord the King, or his heirs, or in aid or counsel to any of their enemies, privily or openly, that our body, our lands and our tenements, and all that we have or can have, be from thenceforth forfeited to our said Lord the King, and to his heirs, in such manner that we or our heirs may never be able to claim or chalenge any right to the same. Furthermore, we will and grant for us and our heirs, if it happens that we be at any time hereafter against our said Lord the King, or his heirs, as is said before, that then the Archbishops, Bishops, and any other Prelates of *England* and *Scotland*, such and as many as it shall please our said Lord the King of *England*, or his heirs Kings of *England*, without any manner of tryal, monition or warning, and without any man's gainsaying, may give sentence of excommunication upon us and upon our heirs, and may excommunicate us, and put us out of the community of all Christians, and may put our lands under interdict. In witness of which things we have put our Seal to this Letter. Given in the Priory of the Canons of *Lanrecost*, the twenty-third day of *October* in the year of Grace one thousand three hundred and six, and in the four and thirtieth year of the reign of our said Lord the King. Which things being thus done, the said Lord *James*, on the same day, came into the presence of his Lord the said King of *England*, and made Homage to the said King for his the said *James's* lands in *Scotland*, in the due and usual form. These things were done in the Priory of *Lanrecost*, in the diocese of *Carlile* in the Year, Indiction and day aforesaid, in the presence of *Adomar de Valence*, and of several other persons of Distinction (named hereunder). And straitway the said Publick Instrument was, by the Treasurer's command delivered to *Adam de Osgoteby*, Keeper of the Rolls of the Chancery to be enrolled." — Madox's *Baronia Anglica*, Book iii. chap. vi. 267, 268.

The other persons of distinction were John de Hastyng, John Boteturt, Robert de la Ward, John de Sulleye, Barons; John Hastang, John de Dunedale, knights; and John de Sandale, William de Bevercote, Robert de Cotyngham, and John de Wynton, clerks. John Pavin Phillips.

Haverfordwest.

Minor Notes.

The Dog of Montargis. — Every one has heard of the conviction of a murderer by this famous animal, "which," as we are told in Murray's *Handbook of France*, "is said to have taken place in the presence of Charles VI." The story, however, is far older. St. Ambrose, in his *Hexaëmeron* (v. 24.), tells of a murder at Antioch which was detected by a dog; and Giraldus Cambrensis (about A.D. 1200), who refers not only to Ambrose, but to Suetonius, *De Animantium Naturis*, adds the circumstance of the duel: —

"Hinc cane dentibus armato, illinc baculo cubitali milite munito; tandem cane victore victus homicida succubuit, et ignominiosam publico patibulo pœnam dedit." —*Itinerar. Cambriæ*, i. 7.

J. C. R.

Ordination Fees. — At p. 203.* of the *Essay on Ecclesiastical Economy* by the late Rev. W. J. Conybeare, we find two instances specified of a remarkable variety in the fees exacted by the several bishops' secretaries for the documents necessary at the two ordinations. It would be curious to have a full list of the varieties in such exactions, and some information on the principle, or rather want of principle, on which they are made. I give Mr. Conybeare's instances below, and add a third variation from my own experience. Mr. Conybeare's *Essay* was published in 1855; my own knowledge dates from a year later. Is there any change? —

Worcester - -	9*l.*	4*s.*	6*d.*
Hereford - -	7	10	6
Peterborough - -	5	0	0

P. J. F. Gantillon.

A Note on Cairns. — It is, I suppose, generally considered that cairns were sepulchral memorials, and were raised by every passer-by casting a stone on the heap, "which would be regarded as an honour to the dead, and as acceptable to his manes." The custom reminds us of the request of Archytas, in Horace (lib. i., ode xxviii.), to the sailor not to leave his body unburied: —

"Quamquam festinas (non est longa mora) licebit,
Injecto ter pulvere curras."

It is said that to this day there is a proverbial expression among the Highlanders allusive to the old practice. A supplicant will tell his patron, "Curri mi cloch er do chorne," "I will add a stone to your cairn;" meaning, "when you are no more I will do all possible honour to your memory."

Now this seems to have been a wide-spread custom; at least it is an interesting fact that it exists at this present time in Burmah. In a small work published last year, entitled *The Gospel in Burmah*, containing accounts of the American missions in that country, is the following extract from a journal: —

"On the way I noticed a large rock on the side of the mountain piled up with small stones, and in asking how these stones came there, they told me of a custom that prevails among all the Burmese. Every one who passes by picks up a stone, and throws it on the cairn: if they fail to do it, they believe sickness and other ills

* As included in the volume of *Collected Essays* (Longmans, 1855).

will befall them. It seems to be a species of worship to the spirit of the mountain, and they say the custom is very ancient. I stopped to see if my coolies observed the tradition, and lo, each one as he passed stooped down, and picked up a stone, and threw it on." — P. 218.

S. S. S.

French Puzzles. — A mother gives her child a cup of tea to cure a cough. She then, in the following words, inquires if the tea has produced the desired effect. Of course the child is *tutoyé*:—

"Ton thé t'a-t-il oté ta toux?"

I have never yet found a person, however proficient in the French language, who, hearing this for the first time *rapidly* pronounced, could tell the meaning.

In consequence of final consonants being generally not pronounced, the French language has more words than any other which, being spelt differently, are alike in sound: thus affording great scope for the lover of *calembourgs*, or puns. For instance: —

Sain, sound.
Saint, holy.
Sein, bosom.
Ceint, girt.
Seing, seal or signature.
Cinq, five.
Sin, one of the Arabic letters.

And I suspect there is another, but it does not at present occur to me. Thus again, the sound of *Say*, a proper name, is identical or nearly so with that of many words of different meaning. The following may exemplify this, though it is not elegant French: —

"Je sais que c'est sur ces sept saies que Say
Cessait ses essais."

These are trifles, but —

"Dulce est desipere in loco."

John Williams.

Arno's Court.

Population of our Chief Cities and Towns at the latter Part of the 18th Century.— In *The General Evening Post* of March 20, 1781, the following is given as the

"*Number of Houses in certain Towns, laid before the House of Commons by the Tax Office, by Order of the House, viz.:*

"Exeter, 1474; Norwich, 2302; Cambridge, 1925; Plymouth, 1510; Lynn, 602; Oxford, 2316; York, 2285; Yarmouth, 682; Ipswich, 1246; Hull, 1370; Newcastle, 2239; Dover, 1193; Sheffield, 2022; Bristol, 3947; Nottingham, 1583; Liverpool, 3974; Bath, 1173; Northampton, 706; Manchester, 2519; Birmingham, 2291; Shrewsbury, 904."

This statement, having been laid at the time before the House of Commons, must be presumed to be correct; and on that account is worth renewed preservation in the pages of "N. & Q."

A return of the increase in each city and town to the present time, would, no doubt, form a striking memorandum; not only as to population, but in regard to the increase of our national prosperity.

Y. S.

Queries.

NISBET'S CÆSAR'S DIALOGUE: GOD AND THE KING.

Amongst the very many curious books which belonged to the late Principal Lee, and which were sold by Mr. Thomas Nisbet last winter, was a little volume containing three separate works, viz.: —

1. "Manuductions to the Pallace of Trueth, by F. B. Observant, Mackline, 1616."
2. "Cæsar's Dialogue, or a Familiar Communication containing the first institution of a Subject in Allegiance to his Soveraigne. London, Purfoot, 1601." Black letter, with beautiful portraiture of Elizabeth cut in wood on back of title.
3. "God and the King, or a Dialogue shewing that our Soveraigne Lord King James being immediate under God within his Dominions doth rightfully claim whatsoever is required by the Oath of Allegiance. Cambridge, imprinted by his Majesties speciall privilege and command, 1616." Black letter.

It is in reference to the second work that I am anxious for information, for the address to "all sound members of that bodie whereof her sacred Majestie is supreme head," is subscribed "E. N.," and has been filled up in an old hand *Nisbet*.

On the boards of the volume is written in pale ink "R. Nesbit, May 1, 1649." Below, in a somewhat darker ink, a sort of pedigree occurs: —

"Sir Patrick Nisbet, Lord Eastbank.
—— Robert Nisbet.
Revd John Nisbet or Nesbit, 1660.
Dr Robert Nesbitt vel Nisbet, M.D., 1700.
John Nisbitt, Barister, 1732-3.
James Nisbit vel Nisbet, 1778."

Then follows this notandum: —

"The pedigree of my family for 6 generations, whose portraits are in possession of the writer hereof.
"J. Nisbet, 1794."

There are several curious matters connected with this genealogy. 1. As to the writer of *Cæsar's Dialogue*. The insertion of the name of Nisbet as author in an old hand, connected as it is with the fact of the book having belonged to a family of that name, affords a reasonable presumption of the correctness of the assertion. 2. Lord Eastbank, a paper lord, as the Scotch used to call their judges, was the father of the celebrated Sir John Nisbet of Dirleton, whose *Doubts* on the law of Scotland are deservedly held, even at this date, in great estimation. Now was Robert Nisbet a brother of Sir John's? The MS. pedigree would indicate he was. 3. The spelling of the name shows, if farther proof were requisite, that there was not any fixed rule, and that the names of persons might be spelt differently in the same document. 4. What has become of the "por-

traits" of the Nisbets which in 1794 were in possession of J. Nisbet? 5. Who was John Nisbet, and when did he die?

The tract entitled *God and the King* has been subsequently reprinted, but the edition of 1616 seems the first one. Licence was given that year to James Primrose "for twenty-one years to print, or cause to be printed, both in English and Latin, either abroad or at home, the work entituled *God and the King*."

Primrose was the founder of the noble family of Rosebery. Could he have been the author?

J. M.

RICHARD, SEVENTH EARL OF ANGLESEY.

Permit me through your valuable publication, to ask for information respecting the last Earl of Anglesey in connexion with the Annesley family, a member of which still retains the title of Viscount Valentia in the Irish peerage. Richard Annesley, the sixth Earl of Anglesey, died in 1761, when a question arose as to the legality of his marriages (having been married four times), and the consequent legitimacy of his children; which became the subject of inquiry before the House of Lords in England, and of that of Ireland. The claimants were Richard Annesley, an only child by Ann Selkeld, and Arthur Annesley, the son of Julian Donovan.

Respecting the issue of this inquiry before the English House of Lords the following appeared in the *London Evening Post* of the 4th April, 1772:—

"Richard Annesley, the claimant of the titles and Honours of Richard, late Earl of Anglesey, is the legitimate son of the said Earl, by Ann, second daughter of William Salkeld, of the city of London, Merchant."

The said Earl of Anglesey advanced his claim to the title, &c. of Viscount Valentia in Ireland, which was accordingly heard, and of which the following record appears in the *Gentleman's Magazine*, vol. xlii. page 291.: —

"2nd June, 1772.—"The long-contested Valentia cause was this day decided by the House of Peers in Ireland in favour of the sitting lord (Arthur Annesley): 19 were for him, and only 6 against him; several lords did not vote upon the question, which seemed to them doubtful. It is somewhat remarkable that this noble Lord is illegitimate in England, and the true son of his father in Ireland; and that he has been so declared by two tribunals, each supreme in its decisions upon the question of the different peerages."

I shall feel greatly obliged to any of your readers who can inform me, through your very useful publication, when and where Richard Annesley, the seventh Earl of Anglesey, died, and was interred. Whether married; if so, to whom, and whether he left issue.

Burke's *Peerage*, &c. 1833, and his *Extinct and Dormant Peerages*, are not in this instance to be relied on. H. J. M.

p. 156

Irish Knights. — In the *Dublin Warder*, 26th January, 1822, the following short paragraph, copied from *The Globe*, appears: —

"The opinion of the Attorney-General and Solicitor-General has been taken, whether the Lord Lieutenant of Ireland has any power to confer the honour of knighthood, and they are both decidedly of opinion that, since the Union, no such right has existed. A copy of the opinion has been sent to Lord Wellesley."

Can you give me any farther information respecting knighthood in Ireland? What proceedings were taken in consequence of the foregoing opinion? and how, and when, was the right of the Lord Lieutenant to create knights, now exercised without any let or hindrance, placed beyond dispute? Abhba.

Antrobus.—Can any of your readers inform me if there is any connexion between the local name of "Antrobus" in Cheshire and the families of that name settled in the south of England? Also, has any light been thrown upon the origin of this curious name? Is the termination Latin? and if so, are there any instances of its being vernacularly used in English? Eleutherus.

Stewart, Earl of Orkney.—What are the facts about the representation of this title? The earldom is stated to have been claimed by John Stewart, Esq., who died at his estate, Mount Stewart, Prince Edward's Island, in 1833, at a very advanced age. Mr. John Stewart had held some high offices in that island, such as Speaker of the House of Assembly, &c. Where can the pedigree be found? The title to which he laid claim was that created by James V. of Scotland in favour of his son Robert, whose mother was Eupheme, daughter of Lord Elphinstone. The title does not appear to have been borne by any of the family after the death on the scaffold of the second earl. Query, was the title claimed by the aforesaid John Stewart as the representative of a younger son of the first earl? Iota.

Miss Parsons and D——. —

"Can that soft flame still dwell in Parsons' breast,
Which palsied age with his cold hand has prest?
'Tis not her face, 'tis her ingenuous mind,
That did a Grafton, doth a D——, bind."
N. F. H. for Wit, vol. v. p. 255.

It is well known that Miss Parsons, after the rupture of her *liaison* with the Duke of Grafton, was ultimately married to Viscount Maynard.

Who then was D——? He must have been some intermediate lover, who, perhaps with others, filled up the space between her two aristocratic admirers.

Junius says of the Duke, "His baseness to this woman exceeds all description and belief." But the fact was that the Duke of Grafton, having been released from a wife whom he disliked, determined on becoming respectable. He therefore

pensioned off his mistress and married Miss Wrottesley, daughter of a Staffordshire baronet, a young lady in every respect worthy of the rank to which she was raised.

Miss Parsons, Miss Reay, and many others, are examples that ladies do not universally, when they lose one virtue, bid adieu, at the same time, to all the rest. W. D.

Simon Paap, the Dutch Dwarf. — There must be some mistake in the account of this individual's height furnished by Mr. Van Lennep (2nd S. ix. 423.), where it is said that at full growth he did not exceed 16 inches and a half. I saw Simon at Oxford in the year 1818, when he was exhibiting himself in this country; and his custom was to present his visitors with his autograph. I have the one he gave me (written in my presence) now before me, upon a scrap of paper measuring $3\frac{1}{2} \times 2$ inches. I transcribe it *literatim*:

"Mr. Simon Paap,
Age 28 years, in height 28 inches,
Weighs only 27 lb."

It is written in a rather small but distinct hand, and the capital letters are very much flourished.

Query: is there any record of an adult human being whose height did not exceed 16 inches and a half? E. V.

John Greenhalgh, of Sidney College, B.A. 1630–1, was admitted a Fellow of S. John's College, on Mr. Ashton's foundation, 23 March, 1631–2; commenced M.A. 1634; was one of the Proctors of the University, 1639–40, and proceeded B.D. 1641. He was ejected from his fellowship by the Earl of Manchester, 8 April, 1644; married before the Restoration, and was created D.D. 1672. We suppose him to have been the Mr. Greenhalgh who attended James Earl of Derby at his execution, 15 Oct. 1651, and drew up an account of his speech upon the scaffold, and of some remarkable passages in his going to and being upon it. (Peck's *Desiderata Curiosa*.) We hope that some of your correspondents can give information as to Dr. Greenhalgh's preferments, and the date of his death.

C. H. & Thompson Cooper.

Cambridge.

The Fruit of the Forbidden Tree Poisonous.—Could any of your readers inform me as to the originator of this opinion? In a work, recently published, on Metaphysics (by the Rev. John H. Mac Mahon), the author, whose note (p. 2.) on the above point displays considerable research, tells us that he has been unable to discover the *name* of any particular theologian espousing it, though the opinion itself is mentioned by Josephus, Theophilus, and several of the Fathers, Eugubinus Steuchus, Le Clerc, and others. Even Ludovicus Vives — a man well versed in such questions — acknowledges his ignorance in this matter, as appears from a quotation, given in the note referred to, taken from his Commentary on St. Augustine's *De Civitate Dei*.

Alciphron.

Amsterdam Theatre burnt. —

"At Amsterdam, Neyts was playing in the grand theatre, when, on the 11th May, 1772, during the representation of *The Deserter*, this superb building became a prey to the flames. This terrible accident cost several persons their lives, and caused the ruin of the actor Punt, who, as well as Neyts, resided in the building." — Delepierre, *History of Flemish Literature*, p. 178.

Those who are interested in Dutch literature are much indebted to Mr. Delepierre for his excellent outlines; but as a supplement to Hallam it is incomplete for want of references. Can any of your correspondents tell me where to find a fuller account than the above? In all the books which I have consulted the fact of burning with loss of life is all that I can find. A great theatre was burned at Venice in 1780 or 1781. Any information upon the fact will much oblige. F.

"A Collectioner:" what? — In the register of the parish of Great Hampden, Bucks, which commences 23 October, 1557, and is very curious, this word is often used. Thus, in the record of burials, we find, —

"1741-42. Jany 23d. Sarah Etherop — a Collectioner.
1762. July 20th. Jno. Apsalon of ye psh of Hitchenden, Collectioner."

The poor are generally entered as *paupers*, and the tramps as *travellers*. If *collectioner* meant *beggar* in any shape they would have been buried in their own parish of Hitchenden (which is close by). I cannot find that the word is used now, nor is there any tradition relative thereto. A. A.

Poets' Corner.

Babylon. — I shall be greatly obliged by any references to works affording information of any kind as to this town, and the laws, customs, habits, &c. of its inhabitants: such information will be very acceptable, however slight it may be. X. L.

Miss Edwards. — Wanted some particulars of Miss Edwards, author of *Otho and Rutha*, a dramatic tale, 8vo. 1781. A volume of *Miscellanies* was published at Edinburgh in 1776 by a Miss Edwards. Are these two books by the same author? * R. Inglis.

The Father Rector at Burells. — I have before me the copy of a letter †, extending over six folio pages, evidently written by a Jesuit, and addressed "To the father Rector at Burells, 1628."

[* These works are by the same lady. — Ed.]

† In a MS. volume of "Historical Collections" in the library of the University of Cambridge, marked Mm. v. 1.

It begins: —

"Father Rector, — Let not the d [illegible] of astonishment seize upon your most sacred and zealous soule in apprehendinge the suddaine and unexpected callinge of this Parliament. Wee have not opposed, but rather furthered it, so that wee hope as much in this Parliament, as ever we feared any in Qu. Eliz: dayes."

The writer proceeds to show the ground of his hope, which was chiefly the anarchy which would result from the factions in the House; at considerable length he points out the means of overthrowing "their furious enemy the Duke of Buckingham," and says: —

"Wee have those of onr owne religion which stand continuallie at the Duke's chamber doore, to see whoe goes in and out. I cannot choose but laugh to see some of our coate accowtred themselves; you would scarce knowe them if you sawe them; and 'tis admirable howe in speech and gesture they act the puritan. The Cambridge Schollers shall see (to their roofull experience) that wee can better acte the puritan than they have done the Jesuit."

The letter ends thus: —

"Joyne yonr prayers with ours in importuning the Blessed Virgin and all the hoast of angells and holy martyrs to intercede for us. And noe question God will make haste to help us. Thus having to see Count de Tilly and Marques Spinola heere about July come twelvemonths I rest, in the meane tyme wee pray for the happy successe in Germany and the Lowe Countryes."

Can MR. GARDINER or any other reader of "N. & Q.," versed in the history of the time of Charles I., identify the writer of this letter, or the "Father Rector" to whom it is addressed? Is "Burells", the *place* where, or the *person* with whom, Father Rector was residing? E. VENTRIS.

CHARLES II. — The following unpublished letter from Sir Joseph Banks to George Chalmers is curious: —

"Spring Grove, Oct. 9, 1813.

"MY DEAR SIR, — Can you tell me which of Charles the Second's mistresses it was who solicited him on her knees to consent to the exclusion of his brother James II. from the succession to the crown, in consequence of a promise of £100,000 from the Protestant party in case of her success?

"Faithfully yours,
"JOS. BANKS."

Is there any authority for Sir Joseph's statement? Who was the Delilah? J. YEOWELL.

CAMPBELL OF DUNSTAFFNAGE. — R. R. C. will feel obliged by any of your readers pointing out where the genealogy of the house of the Campbells of Dunstaffnage in Argyleshire, from Sir Angus, its present head, as far back as is known, may be found.

"THE SPRIG OF SHILLELAH." — Who was the author of this well-known national song? MR. FITZPATRICK, in his lately published *Memoir of Lady Morgan*, p. 15., states that he has received a letter from a member of the Royal Irish Academy, claiming the authorship for the late Mr. H. B. Code, proprietor of *The Warder* newspaper. Sir Jonah Barrington, in his *Personal Sketches*, vol. ii. p. 231., gives it as the production of Edward Lysaght, amongst whose *Poems*, however, published in 1811 after his death, it is not to be found; and Lover, in his *Lyrics of Ireland*, p. 139., evidently on the authority of Barrington, assigns it to the same pen. "The same remark," as MR. FITZPATRICK notes, "applies to D. O. Maddyn's observation in the *Revelations of Ireland*, p. 12." ABHBA.

THOMAS BEDWELL, matriculated as a sizar of Trinity College in November, 1562; B.A. 1566-7; M.A. 1570; was a minister in London about 1580. He projected the bringing the waters of the Lea from Ware to London. We believe that he was uncle to William Bedwell, rector of S. Ethelburgh, London, and vicar of Tottenham, the great Arabic scholar, who calls him "our English Tycho, a man so ingenious, industrious, and learned, that I suppose there were few things vndertaken by him, if fecible, which hee would not have effected and done." (W. Bedwell's *Brief Description of Tottenham High Crosse*, chap. viii.) He is author of

1. "De Numeris Geometricis. Of the nature and properties of geometricall numbers, first written by Lazarus Schonerus, and now englished by Tho. Bedwell," Lond. 4to. 1614. With a preface by William Bedwell.

2. "Mesolabium Architectonicum, that is, a most rare and singular instrument for the easie, speedy, and certain knowledge of measuring planes and solids, invented by T. Bedwell," Lond. 4to. 1631.

This was published by William Bedwell, and according to Watt there was a second edition, London, 4to. 1639. We shall be glad to obtain any information however slight respecting Thomas Bedwell. He was perhaps the uncle to whom William Bedwell wrote 29 June, 1616, for money to carry on some suit at law (Hackman's *Cat. of Tanner MSS.* 829.).

C. H. & THOMPSON COOPER.

CARLETON AND CHAMBERLAIN. — Having occasion to refer to letters written by Sir Dudley Carleton to John Chamberlain previous to the departure of the former from England, in the early part of 1597, and finding the papers invariably without date — the day and month only being given — I hoped to supply the deficiency by a reference to the answers, but have hitherto been unsuccessful, as the S. P. O., though rich in original Chamberlain writings of 1598 and subsequent years, has but one paper of 1597, and none, I believe, of the previous year. I should, therefore, feel extremely obliged to any reader of "N. & Q." who could point out original Chamberlain letters antecedent to 1598 which would enable me to determine the dates of Carleton's early writings. BETA.

Queries with Answers.

"Pallas Anglicana." — Can you give me any account of the subject, &c. of a Latin political drama called *Pallas Anglicana*, written by Myles Davies, a Welsh clergyman? I only know this piece from the notice of it in Nichols's *Literary Anecdotes*, viii. 501. Neither the drama nor its author are mentioned in the *Biographia Dramatica*. Can you give me the date of the author's death? R. Inglis.

[In attempting to describe this work, there is a difficulty arising out of the character of the work itself. D'Israeli expresses a suspicion (*Calamities of Authors*, 1812, p. 71.) that, as the author proceeded with his volumes, "his mind became a little disordered;" and in the *Pallas Anglicana*, which is the *fifth* volume of his *Athenæ Britannicæ*, there certainly are apparent symptoms of an unsettled brain (brought on, as D'Israeli suggests, "by want and indignation"). The author himself describes his drama as "Drama Ethico-Politico-Episte-micum. *Tam Varietate Styli quàm materiæ ubique regnante;*" and this is perhaps as good an account of it as can be given. According to his "Argumentum" prefixed, p. l., Albionopolis (London?) is invaded by certain strangers who are led on by Ars Magica and Discordia, *i. e.* Genius Jesuitismi and Irreligio Atheistica; and these, after giving a great deal of trouble, are at last eternally exiled by Pallas or Irenastes, "Regio nempe ceu Supremo Regimine"! It is a strange farrago, but not without marks of learning and ability. The date of the author's death is unknown.]

Rev. Charles Jenner.—Can you give me any account of the Rev. Charles Jenner, rector of Claybrook, Leicestershire? He was author of poems, plays, novels, &c. R. Inglis.

[The Rev. Charles Jenner was educated at Pembroke Hall, Cambridge, B.A. 1757; M.A. 1760; and obtained two of Mr. Seaton's prizes. He succeeded Dr. Hutchinson in the living of Claybrook; and having obtained a dispensation to hold that vicarage with Craneford St. John, co. Northampton, was instituted in 1769. His numerous works show that he possessed elegant literary accomplishments, refined taste, and exquisite sensibility of heart. Mr. Jenner died May 11, 1774, aged thirty-eight. A monument was erected to his memory in Claybrook chancel by Lady Craven. Nichols's *Leicestershire*, iv. 114. 135.]

Portrait of Colonel Barre. — Is there now in existence, and if so, where, a portrait or engraving of Col. Isaac Barré, member of the House of Commons, and a strong friend of the American colonies, previous to their revolution? I know of none except in the picture of the death of Gen. Wolfe, whose aide-de-camp he was at the siege of Quebec. R. E. H.

[There is a portrait of Col. Barré painted by Sir Joshua Reynolds in the possession of the Marquess of Camden. Sir Joshua also painted a portrait of Barré with Lord Shelburne and Lord Ashburton (Dunning), now in the possession of Sir Thomas Baring. From this a large mezzotinto was engraved by James Ward, A.R.A., which has never been published, and it is also engraved as a frontispiece to the late John Britton's *Authorship of the Letters of Junius Identified*, 8vo. 1848.]

Sir John Perring. — Can you afford me information as to what year (I believe long since) one Perring held office as Lord Mayor of London, and if during his mayoralty he received a title? (as knighthood or a baronetcy?) A. B. H.

[Sir John Perring of Membland, co. Devon, was elected alderman of Broad Street Ward in 1798; served the office of Sheriff of London in 1800, and that of Lord Mayor, 1803; elected M.P. for Romney, 1806; and raised to the dignity of a baronet by patent dated Oct. 3, 1808. He died on 30th Jan. 1831.]

Replies.

SCOTISH BALLAD CONTROVERSY.

(2nd S. ix. 118. 231.)

We do not know the "force" of Philo-Baledon's argument when he says "that the gradual change of language by reciters, besides that it is wholly *gratuitous* is *inadmissible* in compositions that appear so perfect and so elegant, so peculiar in a freedom from all vulgar admixture." Why "gratuitous?" Can any verses recovered from tradition be truly said to retain the same form of words in which they originally came before their hearers two or more centuries ago? Why "inadmissible," if in point of fact popular poetry of this class changes gradually in the lapse of time.

The plot of the ballad may, in all its more important essentials, remain pretty much as it was, but the language alters, — words, lines, verses are varied; and sometimes, we have no doubt, the meaning of the original author is mistaken. The persons, too, by whom the ballads are handed down preclude the possibility of preservation in their original state. Can it be conceived for one instant that the peasantry of a country would be scrupulous as to phraseology? or that their taste for antiquated words would induce a careful retention of that which they did not understand. Nurses, husbandmen, and servants have been the means of rescuing many interesting poetical fragments from destruction, and surely such persons would be the last in the world to care much about the language. If Philo-Baledon means to say that polished and elegant diction creates a suspicion of forgery, we are not disinclined to agree with him; but we see no extraordinary polish or elegance in the lot of ballads Mr. Chambers has handed over to Lady Wardlaw. Again, the interpolation of a verse or two in an old ballad is no reason why the entire production should be designated as fabricated. In some instances modern manipulators have taken great liberties with the text, either to suit their own caprice or to obviate that coarseness which the refinement of this century assumes to have disfigured our popular poetry of the olden time.

From the days of Allan Ramsay to those of Burns and Scott there never has, in our humble

opinion, been a ballad written that could be mistaken for ancient: perhaps the inimitable productions of Surtees may be excepted, and the fragmentary stanzas of Steenie Mucklebacket's grandmother in *The Antiquary*. They are much too fine; some are very mawkish, some stupid, and others of exceeding beauty; but still they lack the flavour of the old minstrelsy. On the other hand, numerous ancient songs have been rescued by poetical antiquaries from destruction, vitiated in many instances and interpolated, but nevertheless genuine. Those who have looked much into such matters cannot help being struck by the variations and differences which will occur in different versions of the same production. Take, for instance, Catherine Jaffery, a border ballad printed by Scott, but which had travelled into Aberdeenshire, and was first included in Mr. Maidment's *North Country Garland*, and secondly in Mr. Kinloch's *Ballads*. The story is substantially the same, whilst the verses vary materially.

Sir Patrick Spens has been the chief object of attack. Let us see how matters stand in reference to this fine old fragment. It was originally printed by Bishop Percy in his *Reliques*, from two MSS. obtained from Scotland, and he had no doubt that it was genuine. Next it appeared in David Herd's curious and now scarce collection of Scotish songs; and towards the end of last century in Ritson's collection (1794); and this most acute and unusually cautious critic was apparently duly satisfied of its authenticity. Now of all men in the world there never existed one so little inclined to take things upon trust as Ritson. Sir Walter Scott, who knew him, assured the present writer that he was the most distrustful individual in literary matters he ever met with, and the most difficult to convince. He actually took a journey exclusively to ascertain the accuracy of a statement which Sir Walter hazarded in relation to the height of the Roman wall at one portion of it, and thus satisfied himself that what he had been told was true.

That the original ballad was *not* fabricated by Lady Wardlaw I have not the slightest doubt, but I have no fault to find with such persons as think otherwise. Ritson is not always infallible; but in such matters there never existed a more keen-sighted man or competent judge, and when Sir Patrick passed muster before him, it would require some better arguments than any hitherto adduced to show that he had been imposed upon.

The modern versions of the ballad by Scott, Finlay, Motherwell, and Buchan are enlarged ones; they mention the visit to "Noroway," the reception, probably at Bergen, where the palace of King Haco still exists, the impertinence of the Norwegians, the hasty departure, the storm and its consequences, which are more minutely given than previously. Sir Walter informs his readers that the version in the *Minstrelsy* was taken down by him from the recitation of Robert Hamilton, Esq., Sheriff of Lanark. Neither the reciter, Scott, Finlay, nor Motherwell entertained any doubt that it was genuine. Mr. Hamilton, with whom the writer of these remarks was very well acquainted, was a gentleman of probity and much esteemed. He was about the last man in Scotland to countenance a practical joke. He was of good family, well educated, a classical scholar, and moreover possessed of considerable legal knowledge. He obtained much professional reputation for getting up the case for Hamilton of Wishaw, which carried the peerage of Belhaven before a committee of privileges. He also drew up the elaborate claim of Miss Lennox of Woodhead to the ancient earldom of Lennox, an interesting production, but based on a fallacy. He had been in the army originally, and served in the American war. He quitted the army, and coming to the Bar obtained the preferments we have mentioned.

Mr. Hamilton used to sing the ballad to a quaint tune, which the late Alexander Campbell noted down and gave to the public in his undeservedly neglected collection of Scotish music termed *Albyn's Anthology*, a work which ought to be better known in the South. Mr. Hamilton died several years since at a good old age. Some time before his demise he had relinquished his Lanarkshire sheriffdom, and obtained the more lucrative appointment of clerk of session. It is now matter of regret that inquiry had not been made as to the quarter from whence he obtained his version of the ballad.

Notwithstanding this omission I see no reason to question the accuracy of the Hamilton additions. In the first place we are bound to take into consideration the character of the person from whose lips the verses are taken down by Scott; and in this instance he is *omni exceptione major*, to use a legal phrase. In the second place, Mr. Hamilton had not the slightest turn for poetical composition. He never wrote, his surviving relations inform me, a line of poetry in his life. He, both in outward appearance and in reality, was an "unpoetical" sort of person. As an historical relique the legend of Sir Patrick would attract his notice, and we doubt not that he got it during his rule as sheriff of Lanarkshire. What a pity that modern sceptics did not raise their objections before his demise.

In the third place, Sir Patrick comes dressed by Mr. Peter Buchan after the Aberdonian fashion, differing considerably from his more southern costume. Hardicnute was more than a century before printed; numerous versions were published, yet, generally speaking, the country ignores the existence of this worthy; whilst Sir Patrick, whose existence was only orally perpetuated, contrived

to survive and be generally known. We wish Mr. Buchan had given us more information than he has done, as to the *where* and *when* he got copies of his ballads.

4thly. Although Philo-Baledon sneers at the legend of Papa Stronsay, we think it of some moment in the dispute. There exists there, and has existed so far as the memory of man goes, a tumulus or grave said to be that of Sir Patrick Spens. This fact is noticed by Professor Aytoun, who shrewdly remarks, —

"The Scotch ballads were not early current in Orkney, a Scandinavian country: so it is very unlikely that the poem originated the name. The people know nothing beyond the traditional appellation of the spot, and they have no legend to tell."

This portion of Papa belongs to Mr. Balfour of Trenaby, and his brother most positively states that, although Sir Patrick's name is known all over the island, the inhabitants are altogether ignorant how he came to be buried there.

The vessel was struck by the storm immediately after leaving the coast of Norway. Bergen, the ancient capital, is situated on the Kiors fiord, down which Sir Patrick probably sailed, and entered the North Sea. From the mouth of the fiord to Lerwick, the capital of Zetland, the distance is 180 miles. Papa Stronsay, one of the Orcades, is perhaps the nearest of the group to the Norwegian shore; consequently, as the vessel did not sink at once, but was driven forward by the storm, it drifted in the direction of this island, and then went down, why might not the body of the captain be washed ashore, and be there interred?

5thly. The word Aberdour occurs in the early version, as well as in some of the more modern ones, and Philo-Baledon has no doubt that this means the village of that name on the Frith of Forth, some six or eight miles above Kircaldy, and that it was the port of Dunfermline. From this opinion we beg to dissent. At the time in question it is very doubtful if there was any village at all in the "baronia" of Aberdour which then belonged to the family "de Mortuo Mari," or Mortimer. The royal burgh of Inverkeithing, with its fine bay, or Queen Margaret's Ferry, would necessarily be the "port" of Dunfermline from their vicinity. Now if at a short distance from the coast of Norway the ship was struck by the storm, she must have been as swift as the Flying Dutchman to have got "half oure" to Aberdour in Fife before falling to pieces.

At the entrance of the Moray frith is situated another Aberdour, and this, if we assume the shipwreck off Papa Stronsay, obviates all difficulty as to the passage, because this island is nearly "half oure" between Norway and Aberdour. Every person who has sailed along the coast of Aberdeen and entered the Moray frith must be aware of the rocky barriers which are opposed to the rage of the ocean in that stormy district. The reference to Aberdour is thus most appropriate, presuming the Papa tradition to be correct.

6thly. We are told there is no historical record of such a shipwreck. Perhaps not as regards Sir Patrick; but there does exist evidence of a disastrous shipwreck that occurred when the Scotish nobles returned from Norway, after safely conveying the Scotish maiden to Bergen (?). The Abbot of Balmerino, Bernard de Monte Alto, and many of the Scotish aristocracy perished; and although Sir Patrick Spens is not named, neither are the other magnates. Indubitably the shipwreck and death of an ecclesiastic of high rank was considered by the monkish historian of the day as a much more lamentable event than the drowning of a dozen "skeely skippers." In passing we may remark that the family of Spens or De Spens is very ancient, and still exists in Scotland. A branch went to France, where they were Counts, and enjoyed both rank and lands until the Revolution.

Although Fordun considered a church dignitary a mighty person, the community at large would think otherwise, and the loss of the gallant sailor would be esteemed a national calamity calculated to take a strong hold of the public mind, and one not easily forgotten. His disastrous fate would be handed down from father to son, whilst all remembrance of the Abbot and the De Monte Altos* would speedily pass away.

Lastly. The anachronisms are most satisfactorily disposed of in Mr. Clyne's excellent pamphlet, which those persons taking an interest in such matters should peruse. Even if there was more in the objections than there appears to be, we must take the liberty of urging what the Rev. James Johnston has so well expressed in his notes on the death song of Lodbrog: "to maintain that a poem which for centuries must have floated on the breath of oral tradition still retains precisely its original form would be a vain attempt." Vain indeed; and to affirm that Sir Patrick Spens is a forgery because words of more recent usage occur in the existing versions, is so palpably absurd that farther argument would be a waste of time.

One word more and we have done. Philo-Baledon says that Mr. Chambers discovered the non-existence of Sir Alexander Halket. Not having had a copy of that gentleman's ballads before us, we had not been aware that he had detected the mistake of previous editors. But we do not agree with what follows, because Johnston is not correctly quoted. In his *Musical Museum* the words "Ah Chloris" are set to the tune of Gilderoy, but it is not in the text that the

* The De Monte Alto family still exist under the not particularly romantic name of Mowat, and once held considerable estates in the counties of Fife and Mid-Lothian.

name of Sir *Alexander* occurs. "Ah Chloris" is usually believed to be the production of Sir Charles Sedley, as it is sung in his comedy of the *Mulberry Garden*, and not improbably to the air of Gilderoy, then a popular melody in England, as would appear from the rare volume of *Westminster Drollery*.

The mention of Halket appears in the list of Scotish songs prefixed to the volume, where Johnston gives the authors so far as he could ascertain them. Opposite to Gilderoy he places Sir *Alexander* Halket, evidently meaning that the ballad of that name was from that person's pen. Eighty years have elapsed since this work was published, but as Johnston lived nearer the time than we do, it is far from improbable that he had been told by some old admirer of ballads that a Sir *something* Halket was the author of Gilderoy, as there did exist at the commencement of last century a baronet of the name of Halket, the brother of the authoress of Hardicnute; so that after all Gilderoy may have been the composition of a Halket, although not of a Sir *Alexander*. As the family still flourishes in the female line, and possesses Pitferran, might it not be worth while to ascertain if, amongst the family papers, some vestiges may not remain of the poetical effusions of the alleged authors of Gilderoy and Hardicnute?

J. M.

MANUSCRIPT KEY TO BELOE'S SEXAGENARIAN.

(2nd S. ix. 300.)

From a copy in my possession I can confirm to a great extent the accuracy of MR. BATES's key, and also add several notes not contained in his copy. Of the accuracy of my *key* I have not the slightest doubt, as it is in the handwriting of one who was for many years on terms of intimacy with Beloe and his excellent widow. The additions are as follows:—

VOL. I.

Page.	
38. My tutor.	Vince, Plumian Professor of Astronomy; not the son of a *blacksmith*, but of a *bricklayer*.
39. Dr. C.	Dr. Cooper, of Brooke, near Norwich, father of Sir Astley Cooper.
40. Eccentric character.	John Fransham of Norwich.
44. Moderator.	Dr. Seale.
46. Peter B—y.	Peter Bilby.
48. G * * *.	Gapp.
121. Not yet a Judge.	Lens was offered a judgeship and declined it, more than once.
125. A very great man.	Hon. William Windham.
129. An old general officer.	General Money, who was then living at Crown Point, near Norwich, where the accident occurred.
142. Nephew of Dr. Price.	Rev. George Morgan, minister at the Octagon Chapel in Norwich.
153. The Judge.	Sir John Nichols.
155. The lady.	Miss Hurry of Yarmouth.
157. A very respectable practitioner.	William Foster of Norwich (grandfather of the present Baronet).
159. An individual of high rank.	The Hon. Henry Hobart, M.P., by whose influence he was appointed to the Stamp Office at Norwich.
177. This same fellow.	Colombine.
201. Learned and able contemporary.	Dr. Maltby.
203. The Squire.	Mr. Norris.
204. Mr. H.	Mr. Hewitt.
207. An enquiring friend.	T. S. Norgate.
231. An intimate friend.	Mr. Beloe himself.
233. The gentleman.	Mr. Ewen of Norwich.
245. ————.	Dr. Raine of the Charterhouse.
261. Historian of Hindostan.	Tom Maurice.
296. Opus Magnum.	The *British Critic*.
299. Translator of Æschylus.	Potter.
300. S——.	Scarning.
321. J. H.	John Hunter.
334. B.	Bransby.
335. B., near Norwich.	Brooke.
335. G. Y.	Great Yarmouth.
350. A man of genius.	Fuseli.
351. A man of business.	Imlay.
361. M. H.	Mary Hayes.
419. A Lady.	Miss Maltby, married to Pretyman (afterwards Tomline), Bishop of Lincoln.

VOL. II.

16. The place alluded to.	Norwich.
30. An individual.	Archdeacon Nares.
39, 40. Dr. P. R.	Dr. Patrick Russell: his brother, Dr. (?) Russell, author of *History of Aleppo*.
43. A venerable old clergyman.	Mr. Peele of Norwich.
103. A society.	"The Alfred" in Albemarle Street.
127. Wrote a book.	The *History of William Langley*.
156. The present Earl.	Nelson.
157. Church of C.	Canterbury.
187. The next personage.	Sir Roger Kerrison.—[N.B. The dividend was *seventeen* shillings, and not fourteen as stated by Beloe.]
189. The son.	Died 1819.
„ The parson of the parish.	Rev. Ephraim Mego.
200. One of the trustees.	Mr. Fellowes of Shottesham.
217. The individual.	Rev. Th. Maurice.
223. Another personage.	Boscawen.

Having thus far supplied omissions, it remains for me to correct the following errors in MR. BATES's key:—

VOL. I.

P. 108. "A fellow collegian" was not Dr. Sutton, but Mr. D'Oyley of Hempnall. The money

which he collected (chiefly in pence, as I have heard,) was invested, and allowed to accumulate until the year 1840, when the improvement was at last effected, viz. the widening of *Brigg's Lane*, one of the most important entrances into the market-place, which was until then barely wide enough for one waggon to pass through at a time. (Dr. Sutton, by the way, survived Beloe twenty years or more.)

P. 143. "The mortified and discomfited author," was Mr. Brand (the *abbé*), as the context clearly shows. Mr. Bates's note belongs to the next page, the "villa" being Costessey, the seat of Sir William Jerningham, grandfather to the present Lord Stafford.

[P. 183. "Harry Alexander." My key has Mr. Burgh. Of this correction I cannot speak positively.]

P. 202. "Buckton" should be Bacton.

P. 212. The person here alluded to, I believe, is not the Provost of Eton, but Dr. Raine.

I may here remark in passing that the story about Mr. Ewen (p. 234.) never having forgivers, &c., is *untrue*.

Pp. 267. 293. It is scarcely necessary to say that Lord *Orford*, and not *Oxford*, is here alluded to.

P. 307. "Sir G. B." I suppose to be Sir George *Baker* (not *Blane*, as stated by Mr. Bates.)

I will conclude with a few Queries: —

1. Who was the "young man" (vol. i. p. 54.)? Unquestionably *not* the late Thomas Amyot, to whom the portrait bears no kind of resemblance.

2. The modern Parson Adams (vol. ii. p. 138.); H * * * (vol. ii. p. 143.). My annotator has not given the names of these two, although he agreed with me in suspecting that they are intended for persons well known to us both. There are, however, expressions with regard to both of them which throw some little doubt on the subject.

3. Who was the gentleman alluded to at vol. ii. pp. 198, 199.? And what has become of the 30,000*l.*?

4. Who was the Bigot Author (vol. ii. p. 232.)? I have some slight suspicion as to who the "friend" was, but cannot quite reconcile dates. Q.

COUNTRY TAVERN SIGNS.

(2nd S. ix. 459.)

The sign of the Eagle and Child at Derby is derived from the crest of the Earls of Derby. This crest is accompanied with an explanatory legend, which professes to account for its origin. See *History of the House of Stanley* (Liverpool, *circa* 1799), pp. 31–60.; Collins's *Peerage*, vol. iii. p. 51., ed. 1812. L.

"Hark the Lasher." Is it near a lock?

"Craven Heifer." Prize heifer.

"Lion and Adder." Arms.

"Red Streak Tree." Red-streak apple producing a famous cider.

"Cock and Magpie." "By cock and pie!" (?)

"Quiet Woman." *Generally headless* (sometimes the "Silent Woman" under similar circumstances).

Most of the "zoological" signs can be traced to the arms or crests of families in which the founder of the *public* house had lived, or who were the great people of the neighbourhood. G. H. K.

In reply to Mr. Lampray's Query, I have pleasure in forwarding the few following Notes on some of the signs he quotes from this county: —

"Hunloke." This name is from the Hunloke family, the owners of Wingerworth Hall, near Chesterfield, and one of the oldest baronetcies in the county.

"Bishop Blaize." A not uncommon sign, and having reference to clothworkers. The head of the bishop also occurs on some tokens.

"Cross Daggers." Cutler's arms. On tokens of the seventeenth century the cutler's arms is thus shown.

"Craven Heifer." From a celebrated breed of cattle originally from Craven in Yorkshire, and so much improved by Derbyshire breeders as to be called the "new Derbyshire," or "new long-horn" breed.

"Mortar and Pestle" requires no explanation.

"Lover's Leap." This sign is taken from the name of a very celebrated and majestic rock in Middleton Dale, at the base of which the inn bearing this name is situated. The rock is almost perpendicular; indeed, it overhangs at the top, and from its summit a young woman once madly precipitated herself. The circumstance which gave rise to the rock being called the "Lover's Leap" occurred about the year 1760, when a love-stricken maiden, named Hannah Baddely, finding that her affections were not returned by a young man to whom she had become fondly attached, and who, after gaining her heart, treated her with coldness and disdain, in a moment of deep despondency and despair, ascended the cliffs, and threw herself from the top of this rock in hope of destroying her life and miseries together. Her fall was, however, fortunately broken by some small trees which grew out of the crevices, and she fell into a sawpit, where she was found in an insensible state, and conveyed home. She gradually recovered, but the injuries she had received rendered her a cripple, and after about two years she died. In the churchyard is a gravestone to her memory, and although the inscription is nearly obliterated, the villagers still point it out, and appear to look with veneration on the spot where she lies.

"Board" would probably be synonymous with Chequers.

I will not encroach on the space of "N. & Q." by giving meanings to the signs in other counties, but leave them for correspondents in their own localities. There are, however, one or two I may remark upon.

"Red Streak Tree." The "red-streak" is one variety of apple bearing a favourite and well-flavoured fruit. Herefordshire being a cider county, this is a very appropriate sign.

"Heanor Boat." Heanor in Derbyshire is a market-town in the midst of, and principally supported by, the coal-field of that county, and the "Heanor Boat" would be a canal boat by which the coal was conveyed to Leicester and other places.

"Loggerheads." This sign is not very uncommon. It was formerly drawn as two ugly heads facing each other, and the inscription beneath "We be Loggerheads three," meaning the two people represented and the one looking at and reading it! There was formerly a sign of this kind in Derby.

"Cock and Magpie." The celebrated "Revolution House" at Whittington in this county, in which the bringing over of William III. was concocted, was called the "*Cock and Pynot*," *pynot* being the provincial name for magpie. The old cottage has recently been pulled down, but the public-house adjoining still bears this name, "Cock and Magpie."

"Quiet Woman." This I apprehend would be the same as the "Silent Woman," an old painted sign which I recollect in Derby when I was a boy. It represented, most ungallantly, a woman with her head off, and implied that no woman could be quiet or silent "so long as she had a head on her shoulders!" Llewellynn Jewitt, F.S.A.

Derby.

"Hunloke" at Chesterfield. The family of Hunloke is or was one of the great families in the neighbourhood, Wingerworth Hall, about three miles from Chesterfield, having been purchased in the reign of Henry VIII. by Nicholas Hunloke. Sir Henry Hunloke, the sixth baronet, succeeded to it in 1816. Arms: "Azure a fesse between three tigers' heads erased, or."

The "Clock Wheel" at Barlbro' was probably adopted by a clockmaker; unless it be, what I have always taken it to be, St. Catherine's wheel.

The "Lover's Leap." The rocks at Stoney Middleton would be just the place to give rise to some legend connected with the suicidal leap of a despairing lover. Such legends are current in various parts of the kingdom. In the *Gazetteer of Derbyshire* by Samuel Bagshaw, 1846, p. 509., the legend is given in full, how a love-stricken maiden, Baddeley by name, threw herself from one of these rocks in 1760, and, strange to say, survived the operation, and as may be supposed was completely cured of her hopeless passion.

The "Red Streak Tree" is a most appropriate sign in a cider county such as Herefordshire, and needs no explanation, unless your readers are not aware of the existence of the "red-streak" apple.

"Swan and Rushes" needs no explanation; the "Swan" is a common sign enough, the "rushes" or "flags" introduced as a finish to the picture.

The "Crooked Billet" is explained in Hone's *Table Book*, i. 672., as having arisen from the landlord of a small ale-house on Penge Common having availed himself of one of the large trees then before the door to hang upon one of its lowest branches a crooked billet, which he set up instead of a sign.

"Letter A." Corresponding to this there is in Paradise Square, Sheffield, the sign of "Q in the Corner."

The "Four Crosses" in Stafford may be taken from the arms of the See of Lichfield.

The "Eagle and Serpent" is probably the cognizance of some noble family.

The "Mouth of the Nile" was probably first set up at the time of the battle of the Nile.

See also 1st Series *passim*, but especially vol. ix.

J. Eastwood.

Your correspondent might find in almost every county a variety of tavern signs the meaning of which it is difficult to discover, and I would instance a noted hostelry, the "Stewponey," on the borders of the county of Stafford, and near Stourbridge in Worcestershire, whose singular name has puzzled all local antiquaries.

Some named by your correspondent are not difficult of solution, as the "Hunloke" Inn. "Cross Daggers" may, like "Cross Foxes," the arms of Sir Watkin Wynne, a common sign in Wales, represent some local family.

"Hundred House" represents the place where the business of the Hundred was carried on: as in the Worcestershire Hundred of Doadingtree it still is at an inn with that sign.

"Ruperra Arms," Newport, from a seat of Lord Tredegar's of that name; and "Red Streak Tree" in Herefordshire, cider districts, is obvious.

T. E. Winnington.

I hope to be able to throw a little light on some of the country tavern signs mentioned by your correspondent.

"Bishop Blaize" was Blasius, bishop and martyr, A.D. 316. He was the patron saint of woolcombers, and this inn may have been originally patronised by this craft.

"Bay Childers," and lower down "Filho da Puta," were both celebrated race-horses. We also find the sign of "Bay Malton."

"Cross Daggers" were the emblems of St. Paul, in the same way as the "Cross Keys" belonged to St. Peter.

"Craven Heifer." I have seen in farmhouse parlours an engraving of a celebrated prize animal of this name bred in the Craven district in Yorkshire.

"Soldier Dick" is, I believe, the hero of a popular ballad-song.

"Hundred House" probably refers to the division into hundreds, tythings, &c. There perhaps the business of this division may have been transacted like "Leeters," which your correspondent had, I fancy, rightly explained.

"Peter's Finger" may have some connexion with "Peter's fanger" or jailer; in German a personage of some traditional prominence, or the Saint himself has been called "the jailer." We find also the sign of the "Widow's Son," and the "Two Spies" of somewhat like character.

"Mortar and Pestle" is only remarkable for its inapplicability to a tavern. It may have been a chemist's shop converted into a tavern with the old sign left, or have been the house of call of a fraternity of this description, as above under "Bishop Blaize."

The "Hand of Providence," "Samson and the Lion," and the "Lion and Adder," are all of religious origin. Many signs of this sort survive to us from Puritan times. The last of these suggests the time of the siege of Newark from its being found in that town, and probably refers to the passage in Psalm xci. 13., "Thou shalt go upon the lion and adder." The "Lion and Lamb" is also found.

"Mopson Cross" may have been originally the "Lamb and Cross," and the former may have been rudely drawn, and mistaken for a "mops," Germ., and perhaps old English, "a curly-coated dog," or, again, it may be the symbols of the passion; the former referring to the sponge of vinegar.

I cannot explain the "Struggling Man;" but there is, I believe, at Hampton Court the sign of the "Widow's Struggle," which is extraordinary enough, and has some affinity to it.

The "Eagle and Serpent" are frequently associated in allegory and symbolic representation; they are found together often on Greek coins.

Local inquiry could ascertain whether the "Mouth of the Nile" has not reference to Lord Nelson's victory, as naval heroes and their victories are very favourite subjects of commemoration on tavern signs.

I have ventured to subjoin the following list of remarkable signs, most of which are to be found in London and its immediate neighbourhood. I have endeavoured to class together those resembling each other: —

The "Black Prince."

"Flower of Kent."

"Crown and Anvil, "Crown and Two Chairmen."

"Gentleman and Porter."

"George and Gate," "George and Guy."

"George and Thirteen Cantons," "Sun and Thirteen Cantons."

"Swan and Hoop," "Swan and Horseshoe," "Swan and Sugar-loaf."

"Green Man and Still," "Green Man and Bell."

"Fish and Bell."

"Fox and Knot."

"Magpie and Horseshoe," "Magpie and Punchbowl," "Magpie and Stump," "Ram and Magpie."

"(Old) Centurion."

"Bladebones."

"Blue Last."

"Cock and Neptune."

"Stave Porters."

The "Hart and Ton."

The "Kings and Key."

I have endeavoured only to give in this list signs unnoticed before, as far as I can recollect. The explanation of many of these is sufficiently apparent, but many are obscure enough. In many cases the juxtaposition of two things is quite fortuitous; very many find their way to sign-boards from the coats of arms of former proprietors. Some of these combinations are curiously like each other: thus, the "Bell and Mackerel," and the "Salmon and Ball;" and, again the "Salmon and Compasses." Thus too the "Raven and Sun," "Sun and Falcon," and "Sun and Doves." The "Dog and Style" may allude to the turnspit's occupation; the "Goat in Boots" must refer to some fable; the "Goat and Star" may be zodiacal, or corrupted from "Jut und Starr," as perhaps the "Still and Star" from "Still und Starr." The "Ram and Teazle" refers to the ram of Abraham caught in the thicket; the "King on Horseback" may be James I. or Charles I., who were fond of representing themselves mounted. Edward VI. also appears thus on his crown pieces. The "Cat and Fiddle" may have some connexion with *Catherine Fidele*, the faithful saint; perhaps the inexplicable "Salutation and Cat" may have some solution of the kind. "Whittington and his Cat" are commemorated by three signs in the east end of London; while "Grave Maurice" must refer to Graf Maurice of the Netherlands during the Thirty Years' War, or perhaps to Maurice, the brother of Prince Rupert. M. L. FODDER.

"Filho da Puta." This is a Portuguese vituperative, and if not used to commemorate some triumph of the celebrated race-horse so called, may have been adopted by a would-be witty occupant, who altered his sign from a *dog* of some kind, to what every dog really is, viz. "a Son of a Bitch!" U. O. N.

Poor Belle (2nd S. ix. 364.)—The great Duke of Ormond married the only child of the Earl of Desmond. She was a ward of the Earl of Holland. Whilst the courtship was going on, the Duke was thrown a great deal into the society of Lady *Isabella* Rich, both very young; the frequent result ensued, and the lady was sent to France to conceal the consequences. She was the bosom friend of the (future) young Duchess; and so well was the business managed, that she never knew what had happened to her friend, nor was their society and intercourse ever subsequently interrupted. May not the reference to "Poor Belle" be some how connected with this story? I have it somewhere related, but cannot find the book, and had hoped some other reader might have recollected the anecdote.

I throw the above out more as a farther Query on the original matter than as an answer.

W. H. L.

The Judges' Black Cap (2nd S. ix. 132. 405. 454.)—The quotation given by your correspondent H. D'Aveney is not, I think, altogether to be depended upon. In the first place, clerks were forbidden to act as advocates in the common law courts so long ago as in the early part of Henry III.'s reign, and very soon afterwards they ceased to exercise judicial functions in common law courts.

In the second place, it is hardly to be conceived that by putting on upon occasion a certain cap, and so concealing the tonsure, ecclesiastical persons could be enabled for the time to disregard the canon which forbade their participation in causes of blood.

Spelman imagines that the serjeant's coif—and we should not forget that judges of assize must, by 14 Edw. III. c. 115., be serjeants-at-law—was adopted in order to conceal the tonsure of those clerks who remained in the courts of law as advocates.

We know from the case of William de Bussay, 1259, that at all events the coif sometimes served that purpose. But, as it was habitually worn, and not merely assumed upon occasion, any inference to be drawn from the case of Bussay must fail when applied to the use of the judges' black cap.

Moreover, had ecclesiastical persons acting judicially in the common law courts been enabled by assuming the black cap to put themselves out of the reach of ecclesiastical censure, surely some such provision would have been made by which the ecclesiastical persons in our highest court of judicature might have exercised their judicial functions in matters of blood. And yet there is not, I believe, any trace of such a provision in the records of parliament.

Further, in the case of Prynne's sentence, would not Laud (whose antiquarian knowledge was not small) have sheltered himself under such a precedent, had it existed, and assumed the cap, instead of vindicating himself by a pitiful quibble from the charge of uncanonically taking part in a cause affecting life and limb? W. C.

Are not two caps or a hat and a cap usually used by the judges, — one a three-cornered cap or hat made of beaver, which they sometimes put upon their heads, and which they usually carry with them, and the other a cap made of silk which they put on only on very solemn occasions? If this is so, how is the distinction to be accounted for? S. O.

Olivers and Helmsley (2nd S. ix. 434.) — Whatever date may be established for the tune "Helmsley," it is quite certain that "Olivers" preceded it; and could Mr. Olivers' music sheets (in folio), wherein the tune originally appeared, be procured, it might at once set the matter out of all doubt. It is to be regretted that J. Wesley's *Sacred Harmony*, 12mo. pp. 156. (in which the tune *Olivers* appears) is without date; it may, however, be inferred that the book was published between 1762—1770.

The first appearance of C. Wesley's "Lo! He comes with clouds descending," was in 1758; and it is most probable that T. Olivers was not far behind with the tune for it. Neither the tune nor hymn are in J. Wesley's *Select Hymns with Tunes annexed*, 1761.

T. Olivers also composed a hymn on the *Last Judgment*, ("Come immortal King of Glory") before the year 1759, in the same measure as C. Wesley's hymn on Christ's second coming.

Daniel Sedgwick.

Sun Street, City.

Manifold Writers (2nd S. ix. 444.) — Perhaps G. M. G. may find an answer to his Query in the question which I now suggest. What was the system of double writing invented by Sir William Petty for the exercise of and control over which he obtained exclusive privilege by letters patent granted March 16, 1647–8?

The monopoly in his instrument, and liberty of using it, was assigned to him for a term of fourteen years, during which term no one might under a penalty of 100*l.* practise the art of double writing by means of any instrument whatsoever without having obtained a licence from him. The charge for the licence was five shillings; the price of the instrument was half-a-crown. W. C.

Tap Dressing (2nd S. ix. 345. 430.) — Tap dressing or well flowering is a custom derived from a period long anterior to the introduction of Christianity, although many regard it as a remnant of Roman Catholicism. Annual festivals were celebrated at the fountain of Arethusa in Syracuse, in honour of Diana, who was fabled to preside over its waters. The Fontinalia of the Romans were "solemn feasts about wells," when it was customary to throw flowers upon streams,

and decorate wells with crowns of the same. Shaw, in his *History of the Province of Moray*, says that heathenish customs were practised among the people there, and cites as an instance that "they performed pilgrimages to wells, and built chapels in honour of their fountains." The practice of throwing flowers upon the Severn is a remnant of the ancient custom, and alluded to by Milton in his *Comus* thus:—

> "The Shepherds at their festivals
> Carol her good deeds loud in rustic lays,
> And throw sweet garland wreaths into her stream
> Of pansies, pinks, and gaudy daffodils."—v. 849.

Dyer also, in his poem *The Fleece*, says:—

> "With light fantastic toe the nymphs
> Thither assembled, thither every swain;
> And o'er the dimpled stream a thousand flowers,
> Pale lilies, roses, violets, and pinks,
> Mixed with the greens of burnet, mint and thyme,
> And trefoil, sprinkled with their sportive arms:
> Such custom holds along th' irriguous vales
> From Wreakin's brow to rocky Dolvoryn."

At the village of Tissington, near Ashborne in Derbyshire, the custom of well flowering was, and is probably still, observed on every anniversary of Holy Thursday. On this occasion the day is regarded as a festival, the villagers array themselves in their best attire, and keep open house for their friends. All the wells in the place, which are five in number, are decorated with wreaths and garlands of newly-gathered flowers disposed in various devices. Boards are sometimes used, cut into different forms, and then covered with moist clay, into which the stems of flowers are inserted to preserve their freshness, and they are so arranged as to form a beautiful mosaic work. When thus adorned, the boards are so disposed at the springs that the water appears to issue from amidst beds of flowers. After service at church, where a sermon is preached, a procession is made, and the wells are visited in succession: the psalms for the day, the epistle and gospel are read, one at each well, and the whole concludes with a hymn, sung by the church singers, accompanied by a band of music. Rural sports and holiday pastimes occupy the remainder of the day. (*Vide* Rhodes' *Peak Scenery*, p. 315.; also *Gent. Mag.*, Feb. 1794, vol. lxiv. p. 115.; and Brand's *Popular Antiq.*, vol. ii. p. 266., for other references to this custom of tap dressing.)

R. Wilbraham Falconer, M.D.

Bath.

Notes on Bugs (2nd S. ix. 500.)—As this generally tabooed subject receives notice at your hands, allow me to hand you a Note supplementary to that of your correspondent Jaydee. What the *ordinary* English translation of the word *Cimex* was in the year 1635 will be evident from the English version of Pliny by Dr. Holland, published in that year. In the passage of Pliny (*Hist. Nat.* lib. xxix. cap. 4.), where he speaks of the *Cimex* as an antidote against the bite of serpents, and other poisons, the English rendering is as follows:—

> "As we may see for example in these *punies or wall-lice* (the most ilfavoured and filthy vermine of all other, and which we loth and abhor at the very naming of them), for naturally they are said to be adversative to the sting of all serpents, ... and folk ground their reason hereupon, because looke what day that Hens do eat a wal-louce, the same day there shall no aspis have pouer to kill them," &c.

So that the word *punaise* took its place, for a time at least, in the English language under the form of *punie* (or *punaise*, as both forms occur in Holland's Pliny), but was afterwards dropped in favour of the term *bug*, which, as implying "a terror by night," was certainly appropriate. The exact passage is, in Matthews' version (Day and Seres, 1549), "So that thou shalt not nede to be afrayed for any bugges by night." X.

Armorial Bearings (2nd S. ix. 484.)—1. Fynderne (Cambridgeshire, Derbyshire, and Staffordshire), ar. a chev. (another engr.) between three crosses formée fitchée sa. Crest—an ox yoke, or. (From *Burke's General Armoury*, 1860.) 2. "Sable, a cross flory arg." I find Argent, a cross flory sable, borne by family name of Adlington, may be the difference reverse is occasioned by younger branch. R. J. F.

Storm Glass (2nd S. ix. 343.)—The ingredients of the composition contained in the tube are two-and-a-half drms. of camphor, thirty-eight grs. of nitre, dissolved in nine drms. of water, seven drms. of rectified spirit, at a gentle heat. The tube is closed with a cross cap, not entirely excluding the air.—Beasley's *Druggists' Receipt Book*. E. M.

With reference to one-half of Exon's inquiry, I think I can very well show that these instruments are *not* reliable in a scientific sense. At the refreshment room of Shoreditch terminus of E. C. R. a few days ago I saw *two* of these ("storm") glasses, both alike and of the same maker, one on either door-post with advertisement placards. I remarked to the head of the department that they were not much use, but he thought them capital inventions; and when I showed that it appeared to be much more stormy on one side of the door than the other, everybody seemed to be much entertained with the remark. The little instruments were graduated with fine lines for observations, and the difference of the two was a full inch. This, I believe, proves their inutility, according to their names, because although a little more draught at the door on one side than at the other might, by change of temperature, cause more of the solution in one glass than in the other to solidify, the *weather* must have remained the same. These glasses may give a rough indi-

cation of some atmospheric changes, and so will a long strip of a common seaweed hung up dry in a passage, but the nomenclature of a weather-gauge with the definition of a regular scale cannot be depended on — if for no other reason, because of the irregularity of the crystalline surface. I expect next time I go to Shoreditch to see only *one* of the "glasses." ESURIENS.

DOMESDAY BOOK (2nd S. ix. 386.) — The translation of the Exeter Domesday was mainly in the hands of Ralph Barnes, Esq., but the government gave 100*l.* to the late John Jones of Franklin, near Exeter, Esq., to correct the MS., which proved to be far from perfect. P. HUTCHINSON.

"KING'S PREROGATIVE IN IMPOSITIONS" (2nd S. x. 9.)—In your editorial reply to EDW. YORK you state that the author of the argument on this subject, designated on the title-page as "a late learned Judge," was Sir Henry Yelverton. Will you allow me to ask whether you have any other authority for speaking so decidedly than *State Trials*, vol. ii. p. 477., where it is called "Mr. Yelverton's Argument"?

The reason of my inquiry is, that in your last volume, p. 382., to which you yourself refer, your correspondent S. R. GARDINER asserts, upon apparently conclusive evidence, that the real author of the Argument was Sir James Whitelocke; and shows from a letter of Dudley Carleton that Yelverton argued on the other side, and that his speech was "absolutely the worst" that was delivered on the occasion.

Sir James Whitelocke died in 1632, and Sir Henry Yelverton in 1630; so that in 1641, the date of the first edition of the Argument, the title of "a late learned Judge" would apply to either. The second edition was published in 1658, when the name of Whitelocke was certainly more influential than that of Yelverton; Bulstrode Whitelock, the son of Sir James, having been for many previous years First Commissioner of the Great Seal, and having been reappointed to the same place in January, 1658-9, and therefore very likely to have had the compliment paid to him of a republication of his father's tract.

Sir James Whitelocke's *Liber Famelicus* has been published by the Camden Society, under the excellent editorship of Mr. Bruce, since the volume of my *Judges of England* which contains the judge's life (vol. vi. p. 376.); and it confirms the suggestion which I ventured to make, that "it was probably some freedom of language in which he indulged in Parliament that excited the king's displeasure," and led to his temporary imprisonment. He says (*Liber Famelicus*, p. 32.) that Sir Humfrey May informed him "that the king had taken offence at my actions in parliament, in maynteyning the cause of impositions so stiffly," and presaged the ill that afterwards befell him. This, there can be little doubt, was the identical Argument so long attributed to Sir Henry Yelverton.

MR. GARDINER may make this more certain if he will kindly add to his extracts from the Sloane MS. an account of what he finds there of Whitelocke's and of Yelverton's speeches, similar to that which he has given of Lord Bacon's.

EDWARD FOSS.

[We have also received a communication from our able correspondent, MR. S. R. GARDINER, relating to the authorship of this work. Our authorities for attributing it to Sir Henry Yelverton were the following: Hargrave's *State Trials*, xi. 52.; and his own copy of the work, with the name of "Judge Yelverton" written on the title-page; Cobbett's *State Trials*, ii. 477.; Foss's *Judges of England*, vi. 391.; the Catalogues of the British Museum and the Bodleian; Watt's *Bibliotheca* and Lowndes's *Manual*. But on more carefully reading our correspondent's statements (see "N. & Q.," 2nd S. ix. 383.), we must confess that he has made out a case in favour of James Whitelock as the author of this celebrated production, and we have since discovered that his conjecture is confirmed by Mr. Thomason's copy of the first edition, preserved among the Civil War Tracts in the British Museum, in which he has written the name of "Whitelocke" after the words "A late learned Judge."]

WHISTLE TANKARDS (2nd S. ix. 484.) — There are more whistle-tankards in existence than F. T. appears to suppose. Mr. John Holmes, of Methley, near Leeds, has a very fine old tankard of this description, which he was recently exhibiting at a public bazaar in our Town Hall. It is of earthenware, about eight inches in height, of rather narrow circumference for its height, and is quaintly ribbed or waved in an embossed pattern. The whistle is at the foot of the pot, which is not generally unlike some of the pint-pots still in use in roadside public-houses. There is not, however, any handle to Mr. Holmes' curious tankard. If F. T. is desirous of farther information, a note addressed to Mr. Holmes, at the above address, will procure him all the necessary details.

GEORGE TYAS.

Times Office, Leeds.

F. T. does not seem to have adverted to the Notes; 2nd S. ii. 247., where a similar account is given of Mrs. Dixon's tankard; and 2nd S. ii. 316., where it appears that Whistle Tankards are not of the *extreme* rarity he supposes. My brother, W. P. Rix, 8. North Street, Brighton, told me a few weeks ago that, in his avocation of a buyer and seller of antique plate, he had one then in his possession, as well as a Peg Tankard (1st S. vi. 410.) The connexion of these articles with the vulgar phrases "whistle for it," "wet your whistle," "take you down a peg," and "a peg too low," is obvious. S. W. RIX.

Beccles.

RANDLE COTGRAVE (2nd S. x. 9.)—It is possible that your correspondents may not observe a statement, in an article "Coqueliner," p. 11. of the

Number in which they put their Query, that Cotgrave was Secretary to William Cecil, Lord Burleigh. R. F. SKETCHLEY.

ARMY AND NAVY (2nd S. ix. 345.)—Up to a recent period the toasts were usually "Navy and Army," and in the announcement of intelligence by the press it was invariably "Navy and Army" until the *Times* altered it. Whether it was done for the sake of euphony, or from respect to "the Duke," "deponent sayeth not;" nor is it likely that our able contemporary will take the trouble to enlighten us; but this I know, it was, and is considered by the Navy as a "slap," and I have frequently heard Navy officers speak of it with bitterness. Being away from "polite circles," I am unable to refer to "files" for dates.

GEORGE LLOYD.

VERMILION (2nd S. ix. 477—9.)—This very interesting paper deserves immediate notice. *Var*, colour, coating (varnish). *Mylia*, flame, red, in one or more languages of India or Ceylon,—I cannot say exactly at the moment—seems the derivation. Contracted, it is, "colour of a chief," general, or Chaldean.

Is not *Kinna-bar*, also, flame-colour, in the same? NEMO.

Miscellaneous.

NOTES ON BOOKS.

A Second Series of Vicissitudes of Families. By Sir Bernard Burke, *Ulster*. (Longman.)

Finding the curious subject of the Decline and Fall of Families, which he had undertaken to illustrate, far from exhausted by his first publication, and encouraged by the favour with which his *Vicissitudes of Families* had been received, Sir Bernard Burke has here produced a Second Series as full of varied and curious matter as the preceding. Speculating on the decadence of noble and wealthy families, Sir Bernard regards the law of attainder as having in England, more than in any other country of Europe, undermined and overthrown the landed aristocracy; and he states that so fatal has been the operation of this act, "that, of the twenty-five barons who were appointed to enforce the observance of Magna Charta, there is not now in the House of Peers a single male descendant." This is the more startling when we find, as we may do, many instances where property is now held by the direct representatives of those who held it when Domesday was compiled. We cannot, with our space, enter into particulars of the volume, which exhibits that strange combination of romance and reality which is sure to please the public. As critics must find fault, let us say we should like to have seen more frequent references and an Index.

Hunting in the Himalaya, with Notices of Customs and Countries from the Elephant Haunts of the Dehra Doon to the Bunchour Traces in Eternal Snow. By R. H. W. Dunlop, C.B. &c. *Illustrated by* J. Wolf. (Bentley.)

Mr. Dunlop and Mr. Bentley have much to answer for in sending forth to the public, at such a moment as the present, a volume calculated to allure our Riflemen—such of them at least as can afford it—to the novel and tempting field opened for the exercise of their skill in a country so rich in sport as that described by the author. The volume is not entirely filled with sporting matters, although of course they form the staple of it, but contains much personal observation and anecdote, and the short time occupied in its perusal will be well employed.

Two Leaves of King Waldere's Lay; a hitherto unknown Old English Epic of the Eighth Century belonging to the Saga Cyclus King Theodric and his Men. Now first published from the Originals in the Ninth Century. With Translation, Comments, Word Roll, and Four Photographic Facsimiles. By George Stephens, Esq.

Students of what our accomplished friend Professor Stephens calls "our noble olden mother-tongue" owe many obligations to him for his labours on the subject, and by such students the present volume, which is appropriately dedicated to Dr. Bosworth, will be highly prized. It contains not only some Anglo-Saxon fragments of the highest interest in a philological and literary point of view, but these are illustrated by the editor in his quaint and peculiar style with an amount of learning and intelligence calculated not only to do him the highest credit, but so to promote far more general attention to the study of our early language and literature. The work is in short a most important contribution to our stores of Anglo-Saxon remains, and one to justify to the fullest the enthusiasm of its editor.

We have received a number of specimens of the reprint of the First Folio edition of *Mr. William Shakespeare's Comedies, Histories, and Tragedies*, which the publisher, Mr. Booth, announces as proceeding with "safest haste." They are highly satisfactory; and with such evidence of care in their execution, that we cannot doubt that those who share Horne Tooke's opinion, that the "famous Folio" of 1623 is the only edition of the great Dramatist worth regarding, will hereafter be enabled for a few shillings to peruse his works in what will be the equal of that edition, in every respect except its rarity and consequent costliness.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose name and address are given for that purpose:

INDEX TO THE GENTLEMAN'S MAGAZINE, 1731 to 1786. 2 Vols.
NICHOLS'S LITERARY ANECDOTES. Vols. I. to VII.
NICHOLS'S ILLUSTRATIONS. Vols. I. and II.

Wanted by *Messrs. Willis & Sotheran*, 136. Strand, W.C.

Notices to Correspondents.

Mr. Roffe's SHAKSPEARE MUSIC.
Mr. Keightley's ARE CRITICS LOGICIANS?
Messrs. Cooper's DR. SAMUEL COLLINS, PROVOST OF ETON, ETC.
Mr. Yeowell's DR. MANSEL AND T. J. MATHIAS.
Dr. Rock ON THE FLAMBARD BRASS.
Mr. Gardiner's JAMES I. AND THE RECUSANTS.
are among Papers of interest which will be published in our next or following numbers.

R. INGLIS. *The Rev. J. Prendergast published in* 1839 *a prose version of the* Œdipus Tyrannus *of* Sophocles.

W. H. *Charles I.'s "saddle letter," as it is called, has been incidentally noticed in our* 1st S. ii. 30. *Consult D'Israeli's* Commentaries on the Life of Charles I., v. 323., *and Hume's* Hist of England.

Answers to other correspondents in our next.

ERRATA.—2nd S. ix. p. 346. col. i. l. 5. *for* "diversions" *read* "dominions;" p. 508. col. i. l. 10. *for* "young" *read* "old;" p. 512. col. ii. l. 40. *for* "l'inouie" *read* "l'ironie;" 2nd S. x. p. 18. col. i. l. 11. *for* "or" *read* "after;" l. 47. *for* "Forty" *read* "Fortieth."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C., *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, JULY 21. 1860.

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Notes.

CAMBRIDGE MEMORABILIA.

MANSEL, MATHIAS, AND FARMER.

The friendship subsisting between Dr. Mansel (afterwards Bishop of Bristol) and Mr. Mathias, commenced during their academical studies at Trinity College, Cambridge. While a Bachelor of Arts, Mansel had rendered himself at once famous and formidable by his satirical writings, and no doubt contributed some of the wit and humour in those earlier productions of his friend, which, like pointed arrows, were now being shot by an unseen hand from the office of Thomas Becket in the Strand. Our young Menippus had already "run a muck" on the character and writings of Dr. Richard Watson in his *Heroic Epistle* and *Heroic Address;* and it is now generally believed that he was indebted to his friend Mansel for many of the diverting notes in his subsequent celebrated production, *The Pursuits of Literature*, first published in 1794.

The following amusing epistle from Dr. Mansel was forwarded to Mathias soon after the latter had published his *Runic Odes, imitated from the Norse Tongue, in the Manner of Mr. Gray.* Lond. 4to, 1781:—

"Oct. 12, 1782.

"Without all controversy, great is your magnanimity of patience, and manifold are the trials to which I put it. I shall not begin to make long excuses for my not writing, neither shall I fetch apologies for *my* silence from that which *you* observed for a competent time before your last letter. You so seldom err in this point, and I so often, that mere shame and common modesty restrain me from casting anything of this nature in your teeth.

"Bears, lions, boves, sues, grues, kings, queens, heroes, Turks, and raggamuffins at Stirbitch*, have engrossed more of my time than I fear beseems a clerk. But consider, you that ramble about London, and have all the metropolis before you, to what a small nook of the year our luxuries are confined, and that we can revel in the bower of bliss only for one short noon at farthest. Morris, Hodson, Lawson, and those who see the world, have all that world to bound about in; they can collect sweets from every clime, and bring back their thighs laden with the honied store. While we, delving in dreary cells, do little else than contract strata upon strata of rust, while not one hand of friendly nymph is stretched out to wipe it off.

"You have heard of our Emmanuel jubilee no doubt. All I can say is, that I was not invited: so do not ask me any particulars thereof. One circumstance, however, is droll enough. During the very midst of the celebration of the jubilee, that is, while they were at the noon of eating, proposals were circulated round the table for having an engraving of the Master [Dr. Richard Farmer] struck off as soon as possible. That circumstance gave rise to the following little wagging:—

"LAUGH AND BE FAT.

"At feasts of yore, the sumptuous lord,
To please the pamper'd guest,
Plac'd drolls and antics at his board,
Whose business was to jest.

"FARMER, of antiquarian flower,
At Mildmay's† late repast,
To cheer the hospitable hour,
Renew'd the good old taste.

"To make men laugh as well as eat,
The merry Master knew,
Was doubling the luxurious treat,
And heartier welcome too.

"As to the eating part, of that
Good plenty was at hand,
Twelve bucks in larder, firm and fat,
From good Lord Westmoreland.

"Melons and pines from Steevens came,
(Steevens, himself a feast!)
Huge hampers of outlandish game,
And turtles ready drest.

"To crown the whole with one good laugh,
The Master, merry elf,
Hands round proposals to engrave
A likeness of——himself.‡

* At this time the theatricals of Stirbitch fair had powerful patronage in the combination room of Emmanuel, where the routine of performance was regularly settled, and where the charms of the bottle were early deserted for the pleasures of the sock and buskin. In the boxes of this little theatre the Master of Emmanuel ("O rare Richard Farmer," quoth Dr. Dibdin) was the *Arbiter Elegantiarum*, and presided with as much dignity and unaffected ease as within the walls of his own college. He was regularly surrounded by a large party of congenial friends and able critics, among whom Isaac Reed and George Steevens were constantly to be found.

† Sir Walter Mildmay was the founder of Emmanuel College, A.D. 1584.

‡ An excellent portrait, engraved by T. Hodgetts, of

"I know not how to act with regard to our most excellent and valuable friend Rennell.* Such singular and pressing invitations have I just received from him to go to Winchester, that I am tempted to put them forthwith into execution. Never was anything more warm and more kind. I am the more inclined to this as my decanic occupation's o'er. Twenty good pounds, as Jemmy said, actually to be resigned. I am this moment going to the Doctor, who always thinks and always talks of you, as well as most of those at present resident in Trinity College, who declare, and I firmly believe from the sincerity of their souls, that they shall never have a more valuable Fellow again.

"Yours for ever,
"W. L. Mansel."

That the poetical "little wagging" was from the pen of Dr. Mansel will scarcely admit of a query. But how much soever he may have been amused by good Dr. Farmer's proposals for his own likeness, he certainly, when Bishop of Bristol and Master of Trinity College, Cambridge, manifested uncommon interest in another portrait — that of Dr. Mansel himself! A friend, who in the early part of the present century was a Cambridge undergraduate, remembers that once going into a certain shop near St. Mary's, his eye lighted on a very well-executed portrait of Bishop Mansel. Noting his approval, and profiting by the *mollia tempora fandi*, the proprietor of the shop politely placed in my friend's hand a printed document, which proved to contain "Proposals" for an engraving of the said portrait; whereupon, in the verdancy of his noviciate, my friend being himself a "Trinity man," set down his name as a subscriber. "Ah, Sir," said the printseller, "the Master of your college will be sure to see it; for every day at the time when the colleges are at dinner, and there is next to nobody in the streets, his Lordship comes here with his two daughters to read the names of the subscribers!"

J. Yeowell.

DR. SAM. COLLINS, PROVOST OF KING'S COLL.; SAMUEL COLLINS, VICAR OF BRAINTREE, AND THREE CONTEMPORARY PHYSICIANS OF THAT NAME.

On 15th Feb. 1610–11, Samuel Collins was instituted to the vicarage of Braintree in Essex, on the presentation of Robert Lord Rich. Newcourt (*Repert.* ii. 89.) took this vicar to have been the famous Samuel Collins, afterwards Provost of King's College, and Regius Professor of Divinity in the University of Cambridge. Bentham (*Hist. Ely Cathedral*, 261.) calls the provost vicar of Braintree, Harwood (*Alumni Etonenses*, 44.), and Russell (*Memoir of Bp. Andrewes*, 449.), term him rector of that parish. Dr. Bliss was evidently of opinion that he held the vicarage of that place. (Wood's *Athen. Oxon.* ed. Bliss, ii. 664. n., where Braintre is misprinted Brainbre.) Now the fact is that Dr. Samuel Collins, who had been deprived of his provostship and his professorship for his loyalty, died at Cambridge 16 Sept. 1651, whereas Samuel Collins, Vicar of Braintree, survived till 2 May, 1667. (Wright's *Essex*, ii. 22.)

There were three contemporary physicians named Samuel Collins. It is not surprising to find some confusion respecting them. We will endeavour to distinguish them.

(1.) Samuel Collins, eldest son of Samuel Collins, Vicar of Braintree, was admitted of Corpus Christi College, Cambridge, in 1635, but was not matriculated, and took no degree in that University. We presume that he was the Samuel Collins, M.D. of Padua, who was incorporated at Oxford, 5 May, 1659. (Wood's *Fasti*, ed. Bliss, ii. 221.) In Braintree church is a brass plate against the wall of the chancel above an altar tomb inclosed in a grate with the following inscription: —

"This grate was ordered to be set up by the last will and testament of Samuel Collins, late doctor of physick, eldest sou of Mr. Samuel Collins, here under buried, who served about nine years as principal physician to the great Czar, emperor of Russia, and after his return from thence, taking a journey into France, died at Paris, Oct. 26, 1670, being the fifty-first of his age.
"Mors requies peregrinantibus."

From this inscription there cannot, we think, be much doubt that he is the author of

"The History of the present State of Russia in a Letter to a Friend at London; written by an eminent Person residing at the Great Czar's Court of Mosco, for the space of nine years: Illustrated with many Copper Plates. Lond. 12mo. 1671." (Cf. *Retrospective Review*, xiv. 32.)

It appears, moreover, from the Preface that the author died before the work was published.

(2.) Samuel Collins, son of Daniel Collins, Vice-provost of Eton, and Rector of Cowley; born at Tring in Hertfordshire; educated at Eton; scholar of King's College 1634; Fellow 1637; B.A. 1638; M.A. 1642; admitted M.D. 4 Oct. 1648; Fellow of New College, Oxford, 1650; incorporated M.D. at Oxford 11 May, 1650; Registrar of the College of Physicians 1682; died 1685; buried at Cowley. (Lysons' *Environs*, v. 15.) To him Wood (*Fasti*, ed. Bliss, ii. 162, 163.) erroneously ascribes the above book on Russia; stating, although the work is anonymous, that it was published under the name of Dr. Sam. Collins of the College of Physicians in London, and Fellow of King's Coll. Harwood (*Alumni Etonenses*, 236.), Lysons (*ubi suprà*), and others, have been evidently misled in this matter by Wood.

(3.) Samuel Collins, of Trinity College, Cambridge; scholar 163—.; B.A. 1638-9; Fellow 16—.; M.A. 1642; probably M.D. at Padua

the Rev. Richard Farmer, D.D., from the original in Emmanuel College, is given in Dibdin's *Typographical Antiquities*, iii. 503.

* Dr. Thomas Rennell, Dean of Winchester, and Master of the Temple, who probably furnished some notes to *The Pursuits of Literature*.

August, 1651, and incorporated at Oxford 8 May, 1652 (Wood's *Fasti*, ed. Bliss, ii. 172.); incorporated M.D. from Oxford at Cambridge, 2 July, 1673; author of a *System of Anatomy*, Lond. 2 vols. fo. 1685; Censor of the College of Physicians 1700; mentioned in Garth's *Dispensary;* died April, 1710, aged 92. To his *memory* is inscribed the view of the interior of the nave of St. Paul's in Dugdale's *History* of that church. The plate being dated 1658 is calculated grievously to mislead as to the time of the death of this Dr. Samuel Collins.

Granger makes the author of *The System of Anatomy* identical with the author of *The Present State of Russia.* Wood, Watt, and Lowndes seem to have been well aware that they were different persons, although Wood is certainly mistaken in attributing the latter work to Samuel Collins, M.D. of King's College, and probably so in considering the author of the former work to be the M.D. who was incorporated at Oxford in 1659.

We have been led to make the investigations, the results of which appear in this Note, in consequence of a letter from a friendly correspondent, who was under the impression that the *System of Anatomy* was by the Registrar of the College of Physicians. C. H. & Thompson Cooper.

Cambridge.

POEMS BY BURNS AND LOCKHART.

I forward for insertion in "N. & Q." a poem attributed to Burns, on what authority I know not; nor do I know whether it has ever appeared in print: —

"*The Jingler.*

"It was you, Cristy, you
First warmed this heart, I trow;
Took my stomach frae my food,
Put the devil in my blood,
Made my doings out of season,
Made my thinkings out of reason;
It was you, Cristy lass,
Brought the jingler to this pass.

"An' Cristy, faith, I see
By the twinkle o' thy ee
An' Cristy lass, I fin
By a something here within;
That tho' ye've ta'en anither,
An' tho' ye be a mither,
There's an ember in us yet,
Might kindle — were it fit.

"Then fare ye weel, my fair one,
An' fare ye weel, my rare one,
I once thought, my bonny leddy,
That thy bairns would call me daddy.
But that bra' day's gone by —
Sae happy may ye lie;
An' canty may ye be,
Wi' the man that sou'd been me."

And also one by the lamented J. G. Lockhart, which has never, I believe, been published.

"*Walton-on-Thames, August,* 1842.

"Here, early to bed, lies kind William Maginn,
Who, with genius, wit, learning, life's trophies to win,
Had neither great Lord, nor rich cit of his kin,
Nor discretion to set himself up as to tin:
So his portion soon spent, like the poor heir of Lynn,
He turned author, 'ere yet there was beard on his chin;
And whoever was out, or whoever was in,
For your Tories his fine Irish brains he would spin;
Who received prose and rhyme with a promising grin,
'Go a head, you queer fish, and more power to your fin,'
But to save from starvation stirred never a pin.
Light for long was his heart, though his breeches were thin,
Else his acting, for certain, was equal to Quin.
But at last he was beat, and sought help of the bin,
(All the same to the Doctor from claret to gin),
Which led swiftly to gaol, with consumption therein.
It was much, where the bones rattled loose in the skin,
He got leave to die here, out of Babylon's din.
Barring drink, and the girls, I ne'er heard of a sin,
Many worse, better few, than bright, broken Maginn."

φ.

THE DYVOUR'S HABIT.

There has existed in Scotland, immemorially, the action of *Cessio Bonorum*, by which, on surrendering his property to his creditors, a debtor gets liberation from imprisonment. It was of old accompanied by the provision that the bankrupt, or dyvoir (*devoir*), as he was called in Scotch law language, should wear a dress thence named the *dyvour's habit.* The Court of Session passed various enactments on the subject, and prescribed in particular that it should be "a coat or upper garment which is to cover the party's clothes, body, and arms; whereof the one half is to be of a yellow and the other of a brown colour; and a cape or hood, which they are to wear on their head, partie-coloured as said is, with uppermost hose on his legs half brown, half yellow, conform to a pattern given to the Magistrates of Edinburgh." This dress was required to be assumed before the liberation was allowed; and it was provided that "the Magistrates cause take the Dyvour to the mercat cross betwixt 10 and 12 o'clock in the forenoon with the foresaid habit, where he is to sit upon the Dyvour Stone the space of ane hour, and then to be dismissed; and ordains the dyvour to wear the said habit in all time thereafter: and in case he be found wanting or disguising the samen, he shall lose the benefit of the Bonorum."

These enactments were made at different periods of the seventeenth century; but by the latest (in 1688), the dress was allowed to be dispensed with "in cases of innocent misfortune, liquidly (clearly) proven." After this the enforcement of the law was waved in all cases excepting three, which occurred in the middle of last century, where the debtors had been engaged in smuggling. Up to the reign of William IV., however, when the

"dyvour's habit" was abolished by statute, a dispensation with it was formally moved for to the Court in every case by the bankrupt's counsel, and was always included in the warrant of liberation.

A similar law appears to have existed in France and Italy, and is alluded to by Boileau Despreaux in his first Satire, line 14. *et seq.* : —

"L'enferme en un cachot le reste de sa vie
Ou que d'un *bonnet vert* le salutaire affront
Flétrisse les lauriers qui lui couvrent le front."

In a note on these lines in the Amsterdam edition of Boileau (1729), it is said that the wearing "un bonnet ou chapeau rouge ou vert," was "pour marquer que celui qui fait cession de biens est devenu pauvre par sa folie;" but that the usage had been for some time discontinued in France.

G.

Edinburgh.

WHO WAS THE DISCOVERER OF STATEN LAND AND LEMAIRE'S PASSAGE.

"Staten Land," says Malte Brun, "a detached island, which may be considered as forming a part of the archipelago of Terra del Fuego, was discovered by Lemaire." (*Univ. Geog.*, vol. v. Edinb. 1825.) "It was discovered in 1616 by the Dutch navigator Lemaire." (Keith Johnston's *Dictionary of Geography*, 1855.) Such is the current statement. Is it correct? In a tract published at Arnheim in 1618, and entitled "Warhaffte Beschreibung der Wunderbarlichen Räyse und Schiffart, so Wilhelm Schout von Horn, auss Hollandt nach Suden gethan, und was gestalt er hinter der Magellanischen Enge, ein newe und bevor unbekannte Durchfahrt in die Sudersee gefunden," I find a statement bearing on this discovery which I translate as follows: —

"On the 11th [of February, 1616] there was dispensed to each man three times as much wine as usual, from joy that we had found this new passage; and at the vehement solicitation of James Le Maire the Commissary, it was decided by the Council, that this passage should be called Maire's strait or passage, *although it ought rather to have been called William Schout's passage, for he had contributed the most to its discovery.*"

James Le Maire was the son of Isaac Le Maire, a wealthy merchant of Amsterdam, who was a principal agent in fitting out the expedition; he went out in the capacity of chief merchant (Obrist Kauffman), and seems to have had nothing to do with the management of the ship. This was entrusted to William Cornelius Schout, an experienced mariner, who was chief patron or shipmaster (Obrist Patron oder Schiffherr). To him therefore the credit of the *discovery* is due, though the passage bears the name of Lemaire. If Schout did not get justice in the matter of the name, it is too bad to refuse it to him in the matter of the discovery also.

W. L. A.

Minor Notes.

Harlot.—Webster derives this word from the Welsh, "*herlawd*, a stripling; *harlodes*, a hoiden; a word composed of *her*, a push or challenge, and *llawd*, a lad."

But another and more curious derivation will be found in the following extract from *The Life of King William, the First, sirnamed Conqueror*, written by I. H. (J. Hayward.) Imprinted at London by R. B., anno 1613, and republished in the 3rd vol. of *The Harleian Miscellany*, pp. 115—168, London edit., royal 8vo., 1809: —

"Robert, Duke of Normandy, the sixth in descent from Rollo, riding through Falais, a town in Normandy, espied certain young persons dancing near the way. And, as he staid to view awhile the manner of their disport, he fixed his eye especially upon a certain damsel named Arlotte, of mean birth, a skinner's daughter, who there danced among the rest. The frame and comely carriage of her body, the natural beauty and graces of her countenance, the simplicity of her rural both behaviour and attire, pleased him so well, that the same night he procured her to be brought to his lodging; where he begat of her a son, who afterwards was named William.

"I will not defile my writing with memory of some lascivious behaviour which she is reported to have used, at such time as the Duke approached to embrace her. And doubtful it is, whether upon special note of immodesty in herself, or whether upon hate towards her son, the English afterwards adding an aspiration to her name (according to the natural manner of their pronouncing), termed every unchaste woman *Harlot.*"—p. 119.

In a note on the following page it is remarked: "... after the Conqueror obtained the crown of England, he often signed his grants with this subscription — *William Bastard;* thinking it no abasement either to his title or reputation."* Eric.

Ville-Marie, Canada.

Powderham Church, Devon.—It is very desirable for the ascertainment of accuracy in architectural details, to chronicle the exact date of individual specimens of early times, where such can be had. Among Dr. Ducarel's *Abstracts from the different Volumes of the Registers of the See of Canterbury*, preserved in the British Museum, *MSS. Addit.* 6082, 6083, in his Synopsis of Archbishop Morton's Register, is an entry which assigns the exact date, to a large portion at least, of the structure of Powderham church in Devonshire, in a memorandum of the will of the Lady Margaret Courtenay: —

"Corpus ad sepeliendum, in the parisshe Chirch of Powderham where my husband was buried: for my husband and I made there the newe Ile, and also the body of the Chirch att oure owen cost and charge, except that I had of the Parissh there to the help of the said bilding viii^{li}. Dat. mense Julii, A.D. 1487."

H. E.

Bodleian Catalogue.—In the *Bodleian Catalogue* (ii. 408.), the authorship of two works is by

[* On the derivation of Harlot, see "N. & Q." 1st S. x. 207. 411. 494.—Ed.]

mistake ascribed to Dr. John Inglis, Bishop of Nova Scotia, viz. *Vindication of Christian Faith*, and *Defence of Church Establishments*. The author of these works was not the bishop, but a divine of the same name—the late Dr. John Inglis, one of the ministers of Edinburgh. G. J.

EARLY FLY-LEAF SCRIBBLING.—In a volume of Nicholas de Lyra, "Postella super Pentateuch," among the Royal MSS., is the following distich in a very early hand: —

"Qui sv̄are lib's p'ciosis ne'tit honorē,
Illius a manib3 p'cul iste l'ber;"

which probably should be read,

"Qui servare libris preciosis nescit honorem,
Illius a manibu' sit procul iste liber."

A. A.

Poets' Corner.

Queries.

"THE ROLLIAD."

Translations of Lord Belgrave's quotation.

IV. By Lord Mornington and Lord Graham.

"With lightest heels opposed to heaviest head,
To Lord Atrides Lord Achilles said."

Which is which, and who were they?

IX. By Mr. Pitt.

"Frantic with rage uprose the fierce Achilles.
'How comfortably calm,' said Nestor Willis."

Willis, the mad doctor? "Comfortably calm," when used?

XI. By Mr. Bastard.

"'The Trojan I oppose,' he said, 'tis true;'
But I abuse and hate Atrides too."

Bastard, M.P. for Devon? What is known of his politics? In *The Journal of the Rt. Hon. Henry Dundas*, March 12, 1787, R. p. 523., is, —

"Bastard forgot his last abuse of Pitt and talked again about confidence; but was against the Bill—what's confidence without a vote?"

XII. By Lord Fauconberg.

"Enraged Achilles never would agree,
A 'petty vote,' a 'menial slave' was he."

Who was he? Where did he use those phrases?

XIII. By Mons. Alderman Le Mesurier.

"By gar, Achille he say, I make a you
Parler anoder language, ventre blue!"

Was he one of the Jersey Le Mesuriers? Did he really speak French-English? Dundas (*Diary*, March 10, R. 520.) says, —

"Le Mesurier begged our attention to a little French air, '*Sous le nom de l'amitie en finesse on abonde*'—cursed *mal-a-propos*."

XIV. By Lord Westcote.

"Pliant and prompt in crane-necked curves to wheel,
Achilles rose, and *turned* upon his heel."

Who was he? Did he change sides?

XV. By Mr. Wilbraham Bootle.

"In oily terms he urged the chiefs to peace,
For none was more than he the friend to *Grease*."

Who? Was he a Russia-merchant? Is the allusion to tallow, or flattery?

XVI. By Lord Bayham.

"His conscious hat well lined with borrowed prose
The lubber chief in sulky mien arose.
Elate with pride his long-pent silence broke,
And, could he but have read, he might have spoke."

Who? When did he break down?

XIX. By Lord Fauconberg.

"Achilles swore he felt by no means hurt
At putting on great Agamemnon's shirt.
He prized the honour, did not mind the trouble,
And only wished the profit had been double."

Who? What office did he get? Who held it before?

XX. By Lord Winchelsea.

"With formal mien, and visage most forlorn,
The courtly hero *spoke* his *silent* scorn."

Is any portrait of Lord Winchelsea known? When did he use such language?

XXI. By Lord Sydney.

"The chief, unknowing how he should begin,
First darts around, th' opposing ranks to thin,
The lightnings of his eye, the terrors of his chin.'

Any portrait known? There are other allusions to his personal appearance: "Thrice hath Sydney cocked his chin." (*The Incantation*, R. 520.)

The full title of the edition from which I quote is, —

"The Rolliad in two parts. Probationary Odes for the Laureatship, Political Eclogues, and Miscellanies, with Criticisms and Illustrations. London, Ridgway, 1812."

To avoid prolixity I have referred to the volume by R. FITZHOPKINS.

Garrick Club.

FOREST OF ST. LEONARD, SUSSEX. — Andrew Boord in his *Book of Knowledge* says, —

"In the Forest of Saint Leonards in Southsex there doth never singe Nightingale, althoughe the Foreste rounde aboute in tyme of the yeare is replenyshed with Nightyngales; they wyl syng round aboute the Forest and never within the precincte of the Forest; as divers Kepers of the Foreste and other credible persons dwellyng there dyd shew me."

Can any of your readers say whether the nightingales of St. Leonard's Forest are still dumb, or whether any such tradition as Andrew Boord records be still remaining among the older of the native inhabitants? H. E.

KYRYMYRY OR KERMERY WORK.—Reference is made to hanaps and washing-basins of Kyrymyry or Kermery work in *Our English Home*. May I inquire the meaning of the term in decorative art? J. A.

Israelitish Costume. — What was the form and colour of the dress usually worn by the Israelites of the middle class about 1491 B.C., or at the time of their departure from Egypt? Had the outer garment sleeves, and what was the covering for the head? and which are the best illustrated works on the subject? Antiquarian.

Royal Archers: Queen's Body Guard of Scotland. — Can you inform me when this regiment was first embodied? what was its origin? what its duties, and privileges are? and how members are admitted? Judging from the full dress uniforms of the present members, it must have been a crack corps once of a time.

Sherwood.

Signs at Monksheath, Cheshire, and Langtree, near Wigan.—There is a long story about the sign at Monksheath in Cheshire, which does, or did, represent a monk, a countryman, a white horse, and a cavern. Will some correspondent give it? There is, I presume, also a tradition (though I never could get at it) about a sign at Langtree, near Wigan, which represents a smart man in a tight suit of green, on a white charger, *apparently* pulling his plumed hat very reverentially off to a Spanish dog in the foreground. The subject of signs since the establishment of beershops has become a hopeless one. There is no end to the quaint and curious devices which record some evanescent and purely local interest of the day, and which even the next landlord who takes the house and keeps the sign is often quite unable to explain. P. P.

John Keyse Sherwin, Engraver. — Where may I find a complete list of the works of J. K. Sherwin, "engraver to his Majesty and the Prince of Wales, an artist of the most uncommon abilities," who died 20th September, 1790? In a biographical sketch in Walker's *Selection of curious Articles from the Gentleman's Magazine*, vol. iv. p. 365., fourteen historical subjects and twelve portraits are enumerated; but certainly the list (which, as the writer of the article observes, "will perhaps prove useful to amateurs and collectors of prints") is not complete, inasmuch as no mention is made of the portrait (painted by Hamilton) of "David La Touche, Esq., of Bellevue, county of Wicklow, a gentleman whose well-known character and conduct, through a long and active life, makes any eulogium on either unnecessary." I possess a very fine impression of the portrait in question. Abhba.

Lady Frances Brandon. — What is the date of this lady's marriage with Henry Grey, 3rd Marquis of Dorset. The dates of the births of their children, Jane, Katherine, and Mary? On what ground was Dorset's first wife Catharine Fitzalan repudiated? P. R.

Robert Redmayne, of Richmondshire, was admitted a pensioner of S. John's College, Cambridge, 12 Oct. 1572, and a scholar on the Lady Margaret's Foundation 6 Nov. 1573. He proceeded B. A. 1575-6; was elected a Fellow on the Lady Margaret's Foundation, 1577; commenced M. A. 1579; was appointed sublector of his college 12 Oct. the same year, and philosophy lecturer 6 July, 1582. In 1586 he was created LL. D., and in 1588 became chancellor of the diocese of Norwich. He died 5 Aug. 1625, æt. seventy-four, and was buried at Hitcham in Norfolk, where is a monument with an inscription terming him a native of Lancashire. At the same place was buried Dorothy, his widow, who died in Oct. 1645, æt. eighty. It appears to us exceedingly probable that he is the author of *Henrici Quinti Illustrissimi Anglorum Regis Historia*, MS. Trin. Coll. Camb., O. I. 47., printed with other pieces by Mr. Charles Augustus Cole, Lond., 8vo. 1858. We think also that the nobleman to whom that work is dedicated was Henry Hastings, Earl of Huntingdon, K.G., Lord President of the North, who died at York 14 Dec. 1595.

C. H. & Thompson Cooper.

Cambridge.

Fragment of an Old Romance. — On recently examining a copy of the *Sarum Ordinale*, edited by Master Clerke, Chantor of King's Coll. Cambridge, and printed by Pynson in 1501, I found three fly-leaves of a book of earlier date, respecting which I should be glad to be informed; and, therefore, I subjoin a passage by which it may or not be identified with the romance of *Sir Guy*. The type is of the Gothic character: —

> "Wyth that the lumbardis fledde away
> Guy Guy and heraude and terrey pfay,
> Chased after theym gode wone,
> They slowe and toke many one,
> The Lumbardis made sory crye.
> For they were on the worse partye,
> Of this toke duke otton gode hede,
> And fledde to an hyll gode spede;
> That none sued of theym echone,
> But syr heraude of arderne alone,
> Heraude hym sued as an egyr lyon
> And ever he cryed on duke otton,
> Heraude had of hym no doubte,
> Nor he sawe no man ferre aboute
> But only theymselfe two."

E. F. B.

The Oxford Act. — Can any of your Oxford correspondents oblige me by explaining what is the meaning of "The Act at Oxford?" What is the origin of the term? Was it formerly applied to what is now called "The Commemoration?" and if so, when did the appellation fall into disuse? Ignoramus.

"Aunt Sally." — Who is "Aunt Sally?" It has been suggested that she is nearly related to "My Uncle." Vedette.

Hervey Family. — The following couplet occurs in some verses, written by Gay in 1720, entitled "Mr. Pope's Welcome from Greece":—

"Now Hervey, fair of face, I mark full well,
With thee, youth's youngest daughter, sweet Lepell."

Roscoe seems to infer that the first person alluded to in these lines was Lady Hervey (that is Mary, daughter of Brig.-Gen. Nicholas Lepell), while the latter was a younger sister, whose existence Croker, in his sketch of Lord Hervey's life, would apparently deny. If tradition, however, speaks truly, Anne, sister-in-law of Lord Hervey, married in 1721 Mr. Samuel Weaver, a Welch gentleman. During the succeeding year Weaver left England with his wife, and became a citizen of New York; though he maintained for some time thereafter a familiar correspondence with the Hervey family. Can these statements be corroborated?

In a letter to Lady Mary Wortley, dated May 20, 1742, Lord Hervey mentions the recent deaths of his mother (Countess of Bristol), and his mother-in-law (Mrs. Lepell). Is it known when the latter died, or what may have been her maiden-name? Was Gen. Nicholas Lepell a relative of Nicholas Lepell, Esq., the Lord Proprietor of Sark Island, who died Oct. 8, 1742? G.

The Rev. Chas. Pembroke, author of an English translation of the *Prometheus* of Æschylus, London, 1844. Does the title-page of this book mention of what University Mr. Pembroke was a member? R. Inglis.

High-heeled Shoes. — I have seen a pair of "high-heeled shoes" that belonged to a female ancestor, who died about forty years ago, aged about ninety. The shoes were only used on state occasions (as the lady mixed in high Irish society of her day); they are of the finest polished bronze colour, beautifully formed and richly embroidered in front, the heels nearly four inches high. When were such shoes introduced into fashion? and when did the fashion cease? The shoes must have been "uncommonly uncomfortable."

S. Rèdmond.

Liverpool.

Civic Hunting. — In the *London Magazine* for July, 1733, vol. ii. p. 370., there appears among the deaths that of "Mr. Graves the City Huntsman." As this would imply that the Corporation of London kept a regular hunting establishment, perhaps some reader of "N. & Q." would inform me where the kennel was situate, and other particulars relating to the pursuit of the chase by the citizens.

I am aware that John Stow (*Survey of London and Westminster*, Lond. 1720, bk. i. p. 25.) mentions that in the olden time, on one occasion, the Lord Mayor (Harper, 1562), visiting the water conduits, which he did annually, was with a good number entertained, and after dinner they went to hunting the hare. There was a great cry for a mile, and at length the hounds killed him at the end of St. Giles's. At his death there was great hallooing, with blowing of horns. Tally-ho.

Paddlewheels. — By whom were paddlewheels first applied to the propulsion of vessels? Who invented the wheel with "feathering" or moveable float? Delta.

Legendary Painting. — I have an old painting in which a saint, with a trowel in one hand and a lily and passion-flower in the other, is followed by a wolf bearing two panniers heavily loaded with stones. Can any of your correspondents help me to the legend? The open countenance and high forehead show that it cannot be St. Francis.

Senex.

Queries with Answers.

Sir William Dugdale's Collections. — In the Life of Sir William Dugdale, prefixed to his *History of St. Paul's* (2nd ed. by Maynard, Lond. 1716), it is said that that indefatigable antiquary, in the year 1641, anticipating the storm of the Revolution, accompanied with Mr. William Sedgwick, "a skilful arms painter," made draughts of all monuments, arms, copying inscriptions, arms in windows, &c. in the cathedral of St. Paul's and Westminster Abbey. And also in the cathedral churches of Peterborough, Ely, Norwich, and Lincoln, with many other collegiate and parochial churches. These draughts are said to be in the possession of the now (1716) Lord Hatton, being tricked by the said Mr. Sedgwick, then servant of Sir Christopher Hatton, at whose instance they were made. Do these collections now exist, and where are they deposited? G. W. W. Minns.

[These manuscript collections of Sir Wm. Dugdale are now in the Ashmolean Museum, Oxford. A small 4to. volume was published in 1692, by Bishop Gibson, under the title of *Librorum Manuscriptorum in duabus insignibus Bibliothecis;* altera Tenisoniana, Londini; altera Dugdaliana, Oxonii; Catalogus; and reprinted at the end of Hamper's *Life, Diary, and Correspondence of Sir William Dugdale*, 4to. 1827.]

Bishop Grosteste "on Husbandry." — This bishop wrote a work "on husbandry," or rather translated it from the French. Wanted to know by whom it was written originally, where the original MS. was preserved, or whether it was ever printed in the French language? Ithuriel.

[Dr. Samuel Pegge, in his *Life* of this prelate, speaks of this work as still extant in manuscript. He says, "Regulæ Agriculturæ per menses digestæ, Gallicè. A. S. and it is ascribed to the Bishop in that form by the old catalogue of the Peterborough library, 'Liber qui vocatur Housbondrie, Gallicè,' (Gunton, p. 224.) But one would suppose from what follows that he only translated it out

of French into English, 'A Treatise of Husbandry, which Mayster Groshede, sometime Bishop of Lincoln, made and translated out of French in English, cap. xvi. Pr. The Fader in hys old age sayth . . . 4to.' Tanner, who does not tell where the book is. (See Ames's *Typog. Antiq.* p. 108.) Among Bishop More's books in the Public Library of Cambridge is a 4to. 'Buke of Husbandry.' Under this title on a scroll is the cut of a person standing in a wood or park, giving orders to a woodman who is felling a tree. It contains eighteen leaves. 'Here begynneth a tratyse of Husbandry which Mayster Groshede, somtyme Bishop of Lyncoln, made and translated it out of Frenshe into Englyshe, which techeth all manner of men to governe theyr londs, tenements, and demenes, ordinatly as the chapytres evidently is shewed.' It concludes with, 'Here endeth the buke of Husbandry, and of plantynge and graffynge of trees and vynes.' No date or printer mentioned. (Herbert's Ames's *Typog. Antiq.* p. 217.) Perhaps (adds Pegge) the Bishop first wrote it in French, and then translated it into English; however, somebody rendered it into Latin it seems, '*De Agricultura* (Translatio), lib. i. Pater ætate decrepita. MS. Coll. Magdal. Oxon. 57. olim in Bibl. Monast. Syon. in Bibl. Westmin.'"]

BRIDLINGTON. — In an old MS. of the fifteenth century, being a discourse between the natural enmity between England and France, occurs the following passage: —

"For Bridlington amonge all other in the verses of his profesy off Englond and off Fraunce saithe thus:

"'Legifer instituit terras habuisse sorores
Quando mors capuit sine nat' progenitores
Nunquam naturam mutatuit ad huc sua jurit.'"

When did Bridlington flourish, and where may I find the passage? as I have some doubts of the above Latinity. ABRACADABRA.

[John de Bridlington was educated at Oxford, and retired into the monastery of the Canon Regulars at Bridlington in Yorkshire, and was subsequently elected Prior of the same. He died, aged sixty, in 1379, and was canonised. He wrote three books of *Carmina Vaticinalia*, in which he pretends to foretel many accidents that should happen to England. MSS. Digb. Bibl. Bodl. 89 and 186. There are also *Versus Vaticinales* under his name, MSS. Bodl. NE. E. ii. 17. f. 21. Conf. *Britannia Sancta*, Oct. 10, and Warton's *Hist. of English Poetry*, i. 70., ed. 1840.]

READING SCHOOL. — At the time Dr. Valpy was master of the grammar school at Reading, it was customary to act a play, Latin, Greek, or English, at the triennial visitation. Perhaps some of your readers could tell me when these performances were given up? I have been informed by a gentleman who was himself a pupil of Dr. Valpy (the Rev. C. A. Wheelwright, late rector of Tansor) that these exhibitions were discontinued some time before the Doctor's death. In Miss Mitford's *Belford Regis* there is an amusing chapter relating to these performances, entitled "The Greek Plays." The *Gentleman's Mag.* for 1802, p. 1046., contains the Prologue and Epilogue to the *Merchant of Venice*, as acted by Dr. Valpy's scholars. The Epilogue was spoken by Mr. Wheelwright in the character of Portia. Could you oblige me with a list of the performers on this occasion? R. INGLIS.

[An old Reading scholar informs us, that before the year 1830 the exhibitions were discontinued, as he entered about that time; and although Dr. Valpy had ceased to come into the school, he still had a class daily in his library. He continued to instruct them for the triennial exhibition, then called the Reading School speeches, which consisted of select portions from different plays. The Greek, Latin, and English prize poems were spoken by their respective authors. Under the name of "Belford Regis," Miss Mitford describes Reading and its inhabitants. The *Merchant of Venice*, altered from Shakspeare, as it was acted at Reading School, in October, 1802, was printed in 8vo. in that year, containing the *Dramatis Personæ*: — Duke of Venice, Mr. Elmes. Antonio, Mr. Eyre. Bassanio, Mr. Crespigny. Lorenzo, Mr. A. J. Valpy. Solanio, Mr. Rodie. Salarino, Mr. Chester. Gratiano, Mr. Ames. Salerio, Mr. Carr. Shylock, Mr. Shuter. Tubal, Mr. Caines. Gobbo, Mr. Whitton. Launcelot, Mr. Hawkes. Balthazar, Mr. Andrews. Stephano, Mr. Chandler. Leonardo, Mr. T. Loveday. Jailor, Mr. Balleine. Portia, Mr. Wheelwright. Nerissa, Mr. Loveday. Jessica, Mr. Wigan.]

JOANNES BRITANNICUS. — Can you inform me who was Joan. Britannici, commentator of an edition of Persius published in 4to. at Leyden in 1511, of which I have a fine copy? and whether the book is of any intrinsic value? CLARACH.

[Joannes Britannicus was an Italian scholar of some distinction, born at Palazzuolo, near Brescia. He was long a teacher of youth at Brescia, where he died in 1510. He bore the name of Britannicus in consequence of his descent from British progenitors, and published observations on various classical authors, as Persius, Terence, Statius, Juvenal, Ovid, &c. He left also other writings, and various letters, besides a panegyric of B. Cajetan. (Zedler, Gesn. *Bibl.*, Ghil. *Theatr. P. I.*, Cozzando *della Libraria Bresciana*, Rubei *Elog. Brixiens.*, Bayle.) We must refer our correspondent to some bookseller for the intrinsic value of his copy.]

FAIRMAIDS AND ALEWIVES. — These singular terms are used in the trade for certain kinds of dried fish. Fair-maids are explained by Halliwell as dried pilchards, and the term is probably a corruption of the Spanish *fumado*, a smoked herring. We might thus expect *alewives* to be a corruption of the corresponding name in Spanish; and the Query I would propose is, What is the real technical signification of the words in question? and what is the Spanish or Portuguese designation of alewives? H. W.

[We cannot suggest any Spanish or Portuguese equivalent for the term "alewives;" but perhaps our correspondent will like to see an American explanation, as given by J. R. Bartlett in his valuable and interesting *Dictionary of Americanisms*. The "alewife," according to this writer, is "a fish of the herring kind, abounding in the waters of New England" (*Alosa vernalis*, Storer). Mr. Bartlett is disposed to derive "alewife" from the Indian *aloof*. "The name," he says, "appears to be an Indian one. . . . . In former times the Indians made use of these fish to manure their lands. Mr. Winthrop says, 'Where the ground is bad or worn out, they put two or three of the fishes called *aloofes* under or adjacent to each corn-hill.'" (See a paper on the *Vse of Maiz*, Phil.

Trans., 1678.) We think the Portuguese term applied to a smoked herring would be *defumado*, and the Spanish *ahumado*. But perhaps our correspondent has met with *fumado* in the sense he indicates. Under "Harengs," in the Index to Buffon, mention is made of the herring fumela ("le hareng *fumela*"). Can *fumela* be the etymology which has occurred to our correspondent's mind?]

Bunny.—Can you inform me whether any etymology has ever been attempted of that infantine word for the rabbit "Bunny?" Many of these juvenile expressions are difficult enough to trace up to their roots. M. Fodder.

[The original name is *Bun*. In the Scotch language *bun* is equivalent to *fud* (a tail); and it is said of a "maukin," or hare, that she "cocks her *bun*," i.e. cocks her tail. Hence "Bun-rabbit," Bun," and the "Bunnie" or "Bunny;" all equivalents, except that the last is a diminutive, and all referring to the animal's tail. Much in the same way a part was sometimes put for the whole, in the use of our old English provincial word *scut*. Scut was properly the tail of a hare or rabbit; but was also employed to signify the hare itself.]

Replies.

THE FLAMBARD BRASS AND ITS SUPPOSED WANT OF EVANGELICAL TEACHING.

(2nd S. ix. 409.)

In his notice on the word "verbere" in this puzzle of an inscription on the Harrow brass, Mr. J. G. Nichols tells us: "My first suggestion was 'by the stripes' of Him by whom the Gospel teaches us we are healed; but I fear that is too evangelical a sense for the time when the epitaph was written."

Upon what grounds this "fear" of his rests, Mr. J. G. Nichols does not say; yet, in giving such a distinct utterance to it, he more than whispers, through "N. & Q.," an open assertion that the great truth of the Atonement was quite unknown to, and wilfully hidden from, Englishmen up to the change of this country's religion in the sixteenth century. This is no small charge to lay against the millions of the gone-by teachers and the taught of this our fatherland, which they adorned with such costly and lasting monuments of their Christian zeal. "N. & Q." afford the proper list for this question, first, because the challenge was first thrown down within their pages; secondly, the question is closely bound up with the olden ritualism, the olden literature, the olden customs, the olden men of this land, about all of which "N. & Q." profess a warm and especial interest; and, thirdly, knowing as I do the Editor to be at heart a true Englishman who loves fair play*, I am sure he will not shut me out from meeting and answering an accusation upon the spot where he allowed it to be uttered.

Instead of there being any—the weakest—foundation for Mr. J. G. Nichols's "fear," it is a thing most thoroughly known to every one who has made himself but slightly acquainted with the religious belief held by our forefathers during the mediæval period, and from the earliest times, that the great mysteries of the Incarnation, and of the Redemption and Salvation of man by Christ our Lord, were not only unwearyedly preached to the people by the Church, but set forth in every imaginable form, even too in the lighter literature of those days, after a way that, perhaps, might now be looked upon as exaggerated and out of place—nay, a very bore itself, by not a few among the so-called evangelicals of the present hour.

In her daily liturgy, in very many of her more especial ceremonials within her yearly course, in her symbolism, in her architecture, in her various ritual appliances, in fact at all her moments, and by every thing about her, the Church spoke forth, as she still speaks, in loudest words the glorious mystery of the Atonement.

The holy Sacrifice of the Mass, by its various prayers, the distribution of its several parts, and even by the vestments of the priest who was offering it up, took our forefathers every morning back in thought to Calvary and the crucifixion; all the ceremonies during Holy Week led their minds and hearts to the same spot; the very orientation of the building whither they went to pray, told them of the Orient from on high, who brought to them "health in his wings;" the little cross upon the altar, the larger one in the rood-loft, the cross in the churchyard or by the wayside, the crucifixion limned in the missal at the beginning of the canon, and graven on the chalice foot, spoke man's redemption wrought by the death of the God-man Saviour. In many a cathedral, and even in little parish churches, the studied and intended deflection to the north of the presbytery and chancel walls, was done for no other purpose than to show how the head of our Lord hung leaning to that side, at the moment of his death for us upon the altar of the cross: the transepts, or, as they were better called, the cross-isles made the church itself to figure forth in its ground-plan that instrument of our redemption, while often the stained-glass windows all around were filled with types and antetypes of that same mercy. The paintings and carvings on the walls; the caladrius, that imaginary bird that, by gazing on the dying man, took to itself his sickness, and gave

[* Our learned correspondent, while doing justice to our love of fair play, has taken somewhat advantage of it—by the heavy tax which he has laid upon our space. But we must, we suppose, follow the goodnatured example which Lord Palmerston has set us, with regard to what is so perversely called The Lords taxing the people—we must yield with a good grace, and protest against the present case being drawn into a precedent. One paragraph we have been compelled to omit, as it would inevitably have led to a controversy altogether unsuited to these columns.—Ed. "N. & Q."]

him health; the pelican that was thought to bring back to life her dead offspring by tearing open her own breast, and sprinkling them with her warm blood, all were meant to bring to men's minds how Christ had taken man's flesh to die, and thus become their only Saviour. Stronger still did the church of our fathers teach this doctrine to her children in all her several service-books. But without stopping now to gather from missals, and breviaries, and grails, and manuals, and other such sources any evidences of this, let us go on to other written documents more at hand which show how deeply and widely this great truth was made to spread itself all through, not merely our more serious and religious literature, but even the lighter productions of the poet and the minstrel.

The first lesson that, whilom in this land, our brothers and sisters of the faith had taught them from earliest childhood, was this very doctrine of the Atonement. The A, B, C, put into their little hands, was conspicuously headed by the emblem of man's redemption, the cross, and for the reason following: —

"Quan a chyld to scole xal set be,
A bok hym is browt,
Naylyd on a brede of tre,
That men callyt an abece,
Pratylych i-wrout.
Wrout is on the bok without,
V. paraffys grete and stoute,
Rolyd in rose-red;
That is set withoutyn doute,
In tokenyn of Cristes ded.
. . . . . .
Be this bok men may dyvyne
That Christes body was ful of pyne,
That deyid on rode tre.
On tre he was don ful blythe
With grete paraffys, that ben wondes. V.
As ye mon understonde.
. . . . . .
But God that let hys body sprede
Upon the rode for manys nede,
In hevene us alle avaunce!"
Reliquiæ Antiquiæ, Scraps from Ancient Manuscripts, &c., edit. Wright and Halliwell, i. 63.

Nay, the child's first spelling book was called *Crist Crosse me spede*: —

"How long agoo lernyd ye, Crist crosse me spede!
Have ye no more lernyd of youre a. b. c."
Lydgate's *Minor Poems*, printed by the Percy Society, p. 42.

"Crosse was made all of red
In the begynning of my boke
That is callyd god me sped.
In the fyrste lesson that j toke,
Thenne j lerned . a. and . b.
And other letters by her names,
But alwaye god spede me.
Thought me nedefull in all games,
Yf j played in felde other medes,
Stylle other wythe noys,
I prayed helpe in all my dedes
Of hym that deyed upon the croys."
Typographical Antiquities, ed. Dibdin, ii. 311.

Besides being thus led, even while playing in field and mead, to think of Him who made the cross red with His own blood through love for man, the English child, as he grew up, was taught to bless himself, that is, make upon his own breast the sign of the cross which at baptism the priest had marked upon his forehead, and again in the palm of his right hand, in witness of this same belief. The reason for thus blessing himself he was told was this: —

"Then lete us so blysse us with the sygne of the blessyd crosse that we may therby be kept fro the power of oure goostli and dedeli enmye the deuyll. And by the merytes of y^e^ gloryous passyon that our Savour Jhesu Cryst suffred on the crosse after this lyf we may come to everlastynge lyf in heuen." (*The Golden Legend*, ed. Wynkyn de Word, A.D. 1527, fol. cxxix.)

Come to the age of youth they heard the same doctrine from sermons, and books of religious instruction. In the sermon for Passion Sunday, the "Festival" says: —

"So lete us leve all our othes and lyve as cristen people sholde doo, and reverence the passyon of our lord Jhesu criste: y^t^ was cause of our redempcyon; by the whiche we shall come to everlastinge blisse," fol. xxviii., b.

Like to this is what is said in explanation of the ceremonies on Palm Sunday, fols. xxix. xxxii., Good Friday, fol. xxxv., Holy Thursday, fol. xli., b. "Of the swete and holy name of iesus," this "Festival" says: —

"Forsoth ihesus by interpretacion is as moche to say as a savyour; a helthe gyver; or helthe it selfe. All we be synners and all we be borne chyldren of yre; and have nede of grace sayth saint Poule. Of whom shall we have this grace; and be delivered from synne: certeinly of none other but of iesu, that is — of ihesus full of grace, and by whom all grace and our salvation cometh. And withoute ihesus no grace may be hadde nor no good dede wrought," fol. cxxx.

"Jesus: this is the name; and there is none other to be saved bi." fol. cxxxiiii.

Often, too, this is the ending of the sermons in the "Festival:"—

"To that blysse (of heaven) bringe us all to: he that dyed on the rode tree for all mankinde. Amen," fol. lxxix.

The youth, while preparing himself for the clerical state, was taught to behold how Christ in the flesh went, after a manner, through every step in holy order, from the tonsure upwards, to the great high priesthood, before He offered up himself in sacrifice for man's redemption. Of this the religious poems of William de Shoreham, vicar of Chart Sutton, Kent, and edited for the Percy Society by Mr. T. Wright, will afford us a popular proof. Speaking of the priesthood, Shoreham says: —

"And wanne he y-ordred hys,
Hym falth an holy gyse,
Hys honden beth anoynte bothe
Thor-out a cirowche wyse,
Tafonge

Ther-inne Godes oyen flesche,
That fode is to the stronge.
. . . . .
Cryst kedde that he hys a prest
Rygt in double manere;
That on tho he sacreded hys body,
Ther he set atte sopere;
Thet other
Tho he an roude offrede hys body
For ous, my leve brother." — pp. 52, 53.

The young maiden who chose for herself the convent or the ankress life, had this same doctrine of the redemption set before her, not merely in all her daily religious exercises, but in a marked and strong manner by the explanation of her particular rule. Mr. J. G. Nichols is a well-deserving member of a very useful literary association — the Camden Society; and among the several curious works of old English authorship which it has snatched from forgetfulness and given to the world, one of them, most valuable in many regards, is the *Ancren Riwle*. Among the many apposite passages in that beautiful ascetic work, I would call Mr. J. G. Nichols's attention to those at pp. 27. 35. 113. 115. 189. &c., while I content myself with bringing forwards here these two: —

"This King is Jesus Christ, the son of God, who in this manner wooed our soul, which the devils had besieged. And he, as a noble wooer, after many messengers, and many good deeds, came to prove his love, and shewed by his knightly prowess that he was worthy of love, as knights were sometimes wont to do. He engaged in a tournament, and had, for his lady's love, his shield every where pierced in battle, like a valorous knight. This shield, which covered his godhead, was his dear body, that was extended on the cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot.—This shield defends us not only from all evils, but doth yet more, it crowneth us in heaven.—Could he not have delivered us with less trouble? Yes, indeed, full easily, but he would not. Wherefore? To take away from us every excuse for not loving him who redeemed us at so dear a price. Men buy for an easy price a thing for which they care little. He bought us with his heart's blood, a dearer price there never was, that he might draw out of us our love towards him which cost him so dear. There are three things in a shield; the wood, the leather, and the painting. So was there in this shield; the wood of the cross, the leather of God's body, and the painting of the red blood which stained it so fully.—After the death of a valiant knight, men hang up his shield high in the church, to his memory. So is this shield, that is the crucifix, set up in the church, in such a place in which it may be soonest seen, thereby to remind us of Jesus Christ's knighthood, which he practised on the cross. His spouse beholdeth thereon how he bought her love, and let his shield be pierced, that is, let his side be opened to shew her his heart, and to shew her openly how deeply he loved her, and to draw her heart to him." Pp. 391. 393.

"Four principal kinds of love are found in this world — the third, between a woman and her child. — If a child had a disease of such a nature, that a hath of blood were required for him before he could be healed, that mother must love him greatly who would make this hath for him (with her own blood). Our Lord did this for us who were so sick with sin, and so defiled with it, that nothing could heal us or cleanse us but his blood only: for so he would have it; his love made us a bath thereof; blessed may he be for ever.—'Who loved us and washed us in his own blood;' that is, he loved us more than any mother doth her child — and he then telleth the reason why, 'In manibus meis descripsi te.' 'I have painted thee,' saith he, 'in my hands.' He did so with red blood upon the cross."—Pp. 393., &c.

The *Myrroure of our Lady*, written for the especial reading and meditation of the nuns of Syon House, Isleworth, of which a perfect copy now lies before me, printed by R. Fawkes, A. D. 1530, says in its explanation of the Friday's choir-service: —

"Amongste other thynges that the voyces of prophetes tolde before of the sonne of God; they tolde how harde dethe he wolde suffer in his moste innocente body in thys worlde; that menne togyther wyth hym, shulde have everlastynge lyfe in heven. For the prophetès prophesyed and wrote, how the same sonne of god, for the delyverance of mankynd, shulde he bounde and skourged— and how he shulde he ledde to the crosse, and how spytefully he shulde be treted and crucyfyed."—Fols. cxxxvi. b. &c.

The third part of this *Myrroure* "that ys of youre Masses," has this explanation: —

"And therfore at the begynnynge of the *Benedictus* ye turne to the aulter and make the token of the crosse upon you in mynde of oure lordes passion wiche is specially represented in the masse.—Then folowyth *Agnus dei*, sayde of the preste and songe of the quier, where our lorde iesu criste is called the lamhe of god the father. For lyke as a lambe was offered of the iewes at Ester in token of theyr delyveraunce aute of the thraldome of Egypte, so was oure lorde offered on the crosse for the delyvraunce of all mankynde from the thraldome of the fende and from synne. And therfore we saye, *Agnus dei, &c.* Lambe of god that doest away the synnes of the worlde, have mercy on us, delyveryinge us from synne." — Fols. clxxxviii. b. &c.

How that careful teaching of the Atonement wrought deeply and lastingly upon the hearts of those cloistered ladies, may be seen in that sweet little book from the pen of Mother Juliana Ankress at Norwich, c. A.D. 1373, entitled, *Sixteen Revelations of Divine Love*, and reprinted by Crossley, Leicester, in 1843: few works are so crowded with such hallowing thoughts arising from a meditation on man's redemption through Christ; and, unless I much mistaken, the reading of but a few pages of it will unburthen Mr. J. G. Nichols's mind of all his "fear."

Not only cleric, and nun, and ankress, who were bound, but those among the laity — and they were many — whose devotion led them to daily say their breviary, were all taught to bring to mind the different stages of our Saviour's passion as they went through each of the canonical hours; for instance, William de Shoreham says of "hora sexta": —

"On crouche y-nayled was Jhesus
Atte sixgte tyde,
Stronge theves hengen hy on
Eyther half hys sede.

Ine hys pyne hys stronge therst
Sthanchede hy wyth galle;
So that Godes holy lombe
Of senne wesche ous alle."—p. 85.

Moreover, as a book of daily prayer for the laity, the *Horæ B. V. Mariæ ad usum Sarum*, was drawn up, and in all educated people's hands: in it, besides many beautiful prayers addressed to our divine Redeemer, we have the office *De Cruce;* and how that form of supplication taught the unspeakable merits of the Atonement, may be gathered from the words of its first collect: — "Domine Jesu Xpe fili dei vivi pone passionem, crucem et mortem tuam inter iudicium tuum et animas nostras," &c. The devotion to the five great wounds of our Lord upon the cross was of old in universal favour: it had given it a beautiful symbolism by our forefathers, who loved to look upon those five wounds as so many well-springs of that blessed blood which washes away the guilt of all those sins committed in those five bodily senses of ours; and the sour eisel, and the bitter gall which drenched the mouth of our dying Lord, they understood were tasted by Him in especial atonement for each and all our sins of speech, while He wore the crown of thorns to satisfy for all our sins of wicked thought. The above devotion showed itself in many ways; thus John Baret says: —"I wille have at myn interment at my diryge and messe v. men clad in blak in wurshipye of Jhus v. woundys — eche of them holdyng a torche of clene vexe." — *Bury Wills*, printed by Camden Soc. p. 17.; and Archbishop Scrope, as he was about to be so wrongfully beheaded, thus addressed his executioner:—"deprecor, ut des mihi cum gladio tuo quinque vulnera in collo meo, quae sustinere cupio pro amore Domini mei Jesu Christi, qui pro nobis obediens patri usque ad mortem quinque vulnera principalia sustinuit."—*Anglia Sac.* ii. 370.

With those who could not read, as well as with such as could, in fact with all, high and low, rich and poor, learned and unlearned, the saying of the beads was a most favourite devotion; so much so that a pair of "Pater-nosters" was always worn openly about the person, and became an article of dress. Now the object, nay, the very essence of that form of prayer is to set before the mind in due succession the incarnation, the great incidents in the life, the death upon the cross, the rising from the grave, the going up to heaven of our Lord; in other words, to remind us of every thing belonging to the whole mystery of the Atonement.

Our old English hymns and pious songs abound with passages to our purport:—*Vexilla regis prodeunt, &c.*

"The Kynges baneres beth forth y-lad;
The rode tokne is nou to-sprad.
Whar he that wrouth havet al monkinne,
An-honged was vor oure sinne.
. . . . . .
To washen ous of sinne clene
Water and blod ther ronne at ene," &c.
Reliquiæ Antiquæ, i. 87.

"Swet Jhesus, hend and fre,
What was i-strawgt on rode tre,
Nowthe and ever mid us be
and us schild fram sinne;
Let thou nogt to helle te
thai that beth her inne;
So brigte of ble, thou hire me,
hoppe of all man-kynne,
Do us i-se the Trinité
and hevene riche to winne."—*Ib.* ii. 190.

"Jhesu Cryst, myn lemman swete,
That for me deyedes on rode tre,
Wiht al myn herte I the biseke,
For thi wndes to and thre
That al so faste in myn herte
Thi love roted mute be,
As was the spere into thi side,
Whan thou suffredis ded for me!"
Ib. ii. 119.

From some beautiful lines on "Love," take the following: —

"Crist made to man a fair present,
His blody body with love y-brent,
That blisful body his lyf hath sent,
For love of man whom sin hath blent.
O, love! love! what hastow ment?
. . . . . .
His herte is rent, his body is blent
Upon the roode tree;
Wrong is went, the devel is shent,
Crist, thorug the mygt of thee."—*Ib.* i. 166.

"*In manus tuas.*

"Loverd Godd, in hondes tine,
I biquethe soule mine,
Thu me boctest with thi deadd,
Loverd Godd of sothfastheedd."—*Ib.* i. 235.

"*Man, be war, &c.*

"Thi tunge is mad of fleych and blod,
Evele to spekyn it is not good,
But Cryst that deyid upon the rood,
So gyf us grace our tunges to spare," &c.
. . . . . .
"Prey to Cryst with blody syde,
And othere woundes grile and wyde,
That he for-geve the thi pryde
And thi synnys that thou hast doo."
Ib. ii. 165, 166.

In his verses upon the seven sacraments, William de Shoreham says thus of the Eucharist: —

"Alle taketh that rygt body
Thyse men at hare houslynge:
. . . . . .
And that hys swete Ihesu Cryst
Ine flesche and eke ine bloude,
That tholede pyne and passyoun,
And diath opene the roude," &c.

And in other verses: —

"We the honreth, Ihesu Cryst,
And blesseth ase thou os tougtest;
For thourg thy crouche and passyon
Thys wordle thou for-bougtest."
pp. 25. 82.

Dear old Dan Lydgate, whose boyish "lust" was —

> "Rediere chirstoonys for to telle,
> Than gon to chirche or heere the sacry belle;"

afterwards, when he grew up and became a monk, rhymed many a sweet verse for the instruction as well as the solace of his readers. All through his poems he gives utterance, as a matter of course, to such words as these: —

> "Lord bryng us al to thyn enheritance
> Withe thi precious bloode, as thou us bought."

His *Minor Poems*, edited by Mr. Halliwell for the Percy Society, are full of beautiful pieces which might be quoted at length, such as "Let Devoute Peple kepe obscrvaunce," the "Devotions of the Fowls," &c. In his "Processioune of Corpus Christi," he says: —

> "First that this fest may be the more magnifyed,
> Seothe and considrithe in yowre imagynatif,
> For Adam his synne how Crist was crucifyed,
> Upon a crosse to stynten al oure stryf;
> Fruyt celestial hang on the tre of lyf," &c. — p. 95.

In the "Legend of St. Austin at Compton," the saint is made thus to speak: —

> "Thynk how Ihesus bouhte us with his blood,
> Oonly of mercy suffryd passioun,
> For mannys sake was nayled on the rood,
> Rive to the herte for our redempcioun," &c.
> p. 146.

"Lydgate's Testament" is full to overflowing with such sentiments; and according to the good old monk: —

> "No song so swete unto the audience
> As is Ihesus, now so ful of plesaunce
> . . . . . .
> In this name moost sovereyn of vertu
> Stant hool our hoope and al our assuraunce," &c.
> p. 233.
> . . . . . .
> "Witheynne my closet, and in my litil couche,
> O blissid Ihesu! and by my beddys side
> That noon enmy nor no feend shal me touche,
> The name of Ihesu with me shal evir abyde!"
> p. 235.
> . . . . . .
> "This name Ihesus, by interpretacioun,
> Is for to seyne our blyssid Saviour,
> Our strong Sampson that stranglyd the lioun,
> Our lord, our maker, and our creatour;
> And by his passioun fro deth our redemptour," &c.
> . . . . . .
> "At wellys five licour I shal drawe,
> To wasshe the rust of my synnys blyve
> . . . . . .
> I meene the wellys of Cristis woundys five,
> Wherby we cleyme of merciful pite
> Thoruhe helpe of Ihesu, at gracious poort t'aryve,
> Ther to have mercy kneelyng on our kne," &c.
> p. 238.

D. ROCK.

Brook Green, Hammersmith.

(To be concluded in our next.)

SHAKSPEARE MUSIC.

(2nd S. ix. 283.)

Dr. Arne's beautiful setting of Amiens' song, "Blow, blow, thou winter wind" (*As You Like It*), is known to all. Mr. W. Linley has remarked the fact that the Doctor, in his setting, has *omitted* the burthen — "Then heigho-ho, the holly," &c. This, accordingly, Mr. Linley has composed himself; and, in his *Dramatic Songs of Shakspeare*, has added it to Dr. Arne's composition. R. J. Stevens has set "Blow, blow, thou winter wind" (*burthen included*), as a glee for soprano, alto, tenor, and base; and Sir H. Bishop has harmonised Dr. Arne's air for four male voices (for introduction into *The Comedy of Errors*), adding, by the permission of Mr. Stevens, the *burthen* from *his* glee.

R. J. Stevens's favourite setting (as a glee) of "You spotted snakes" (*Midsummer Night's Dream*), is, I find, not the only composition in that form to those words. In a concert-book (Salisbury, 1792,) lent to me by a friend, amongst the glees announced to be sung at the Assembly Room on Thursday evening, August 23, 1792, will be found "You spotted snakes," with only the initials W. B. E. affixed to it. This seemed to differ in treatment from Mr. Stevens's setting (which closes at the "Lullaby") by adding the 2nd Fairy's words: —

> "Hence away, now all is well;
> One, aloof, stand centinel."

Subsequently I chanced upon this very composition, as I may presume, in print, with the composer's name given at length as W. B. Earle, Esq. The last two lines were treated as a "spiritoso" movement. "You spotted snakes" also occurs in J. C. Smith's opera of *The Fairies*, wherein the words are set as a solo for Titania. This arrangement necessitating some little change in the words, "*our* fairy queen" becomes "*the* fairy queen," and the line —

> "Come our lovely lady nigh," —

is abrogated for —

> "Come the fairy's pillow nigh."

"Crabbed Age and Youth" (*Passionate Pilgrim*) has been very beautifully set by Mr. R. J. Stevens as a glee for four male voices, and is a well-known composition. There are at least *three* other settings of these words: one of these, by Signor Giordani (about 1780), is a duett, apparently either for sopranos or tenors; the other two settings are both by Sir H. Bishop, — the first as a song for Olivia in *Twelfth Night*, and the second, a totally different composition, is a dramatic trio for Rosalind, Celia, and Touchstone, and was written for a musical revival of *As You Like It*.

Since I wrote the previous paper I have found that to the *five* settings therein named, of "Or-

pheus and his Lute," must now be added *two* more. One of these is by Sir H. Bishop, and is a duett for Olivia and Viola in *Twelfth Night;* and Mr. W. H. Husk informs me that the other setting is a four-part Madrigal by Lord Mornington, and that it is contained in the volume of his lordship's *Glees*, edited by Sir H. Bishop.

Alfred Roffe.

Somers Town.

Stolen Brass (2nd S. ix. 511.) — I have been favoured, by the courtesy of Mr. Sarson, with a communication to himself, dated May 5, 1860, from the Rev. F. Le Grice, vicar of Great Gransden, near Caxton, Cambridgeshire, in which that gentleman says decidedly that the brass was taken from the church of Billingford, near Diss. Although I have been anticipated in the object of my communication to "N. & Q.," yet I hope that other correspondents will, if opportunity occur, follow Mr. Chadwick's advice. The brass, I may add, has since passed into Mr. Le Grice's possession. P. J. F. Gantillon.

Bath Family (2nd S. ix. 487.) — C. B.'s inquiry relative to this family, more properly styled de Bathes of Bathe House near Taunton, will be met, at least in respect to their descendants in Ireland from the time of Edward II., by the memoir of the lineage of Peter Bathe, a lieutenant in King James's regiment of infantry, as lately printed in Mr. D'Alton's *Illustrations* of upwards of 400 families, members of which held commissions in that service. Simon Bathe is there stated to have been a landed proprietor in Limerick at the close of the thirteenth century. Matthew de Bathe filled sundry offices of trust and rank in Meath during the reign of Edward III. John Bathe was the chief magistrate of Dublin in 1350. Thomas Bathe, clerk, was Chief Baron of the Irish Exchequer in 1381, and in twelve years after he was one of the Lords Justices in Ireland. A grandson and namesake of his was the king's escheator in 1441, at which time, and for some previous years, this family were seised of various estates in Louth. In 1533, William Bathe was Vice-Treasurer in Ireland. In two years after James Bathe was appointed Chief Baron of the Exchequer there. In 1554, John Bathe was Chief Justice of the Common Pleas, and his son and namesake was Chancellor of the Exchequer in 1554. In 1581 another William Bathe was one of the Judges of the Irish Common Pleas; and, in Perrot's Parliament of 1585, Thomas Bathe was one of the representatives for Dundalk. In 1641, James Bathe was, with other members of the name, attainted, and the civil war of 1688 induced yet more confiscations of this family. Of those then attainted was James Bathe, a minor, whose grandson, James Michael Bathe, assumed the more legitimate, as it was the original, surname of de Bathe. He was created a baronet in 1801, and his son, Lieutenant-Colonel William de Bathe, is the present baronet. These notices are briefly extracted from the *Illustrations* above alluded to. John D'Alton.

48. Summer Hill, Dublin.

The German Church in London (2nd S. x. 6.) — Access to the State Papers enables me to answer one of Mr. Nichols's Queries. A List of the Dutch Church in 1561 is signed "Petrus Deloenus verbi minister in Ecclesia Londina Germanica;" and at p. 193. of my *Hist.* it is stated that both Micronius and Deloenus were born in Belgium. The notice about the early Register of the Dutch Church had escaped me, but I will make inquiries with a view of recovering it, and depositing it at Somerset House.

Since the publication of my *History of the Protestant Refugees*, I have collected much additional information, which is at the service of anyone desirous of giving it to the public. A French translation of the whole has recently been made for some Protestant gentlemen in Paris. Many interesting details relating to the Protestant refugees in *Ireland* have already appeared in the *Ulster Journal of Archæology*, and we may hope to see a complete history of the French settlers there augmented as they were by the Protestant regiments of Gallway, Moliniere, Lifford, Bellcastle and Miremont, the gallant soldiers of Wm. III.

John S. Burn

Christopher Lord Hatton (2nd S. x. 4.) — Your able correspondent, Cl. Hopper, describes the first Lord Hatton as the "son of Sir Christopher Hatton (knighted at the coronation of King James I.), who succeeded, as nearest kinsman, to the estates of the celebrated Chancellor of that name." I do not dispute the correctness of this description; but *if* it be correct, Mr. Courthope (*Somerset Herald*) will have to rectify, in the next edition of Nicolas's *Historic Peerage*, the entry which describes the first Lord Hatton as the "son of John Hatton, cousin and heir male of Sir Christopher Hatton, K.G., Lord Chancellor to Queen Elizabeth." Allow me to add a Note here of the first lord's kindliness of heart. When he was in exile in France, and Henrietta Maria had discarded her little son Gloucester, on account of his refusal to embrace the Roman Catholic religion, Hatton took the hungry boy to his own table, and offered him a lodging in his house. This the noble-spirited little Duke declined, reminding Hatton that such service rendered to a son of Charles I. might induce Cromwell to sequestrate that portion of his estate which Lord Hatton was still permitted to enjoy. This incident will be found in Carte's *Ormonde*. Four Hattons were members of the

peerage; one as baron; three as viscounts, the last dying in 1762, without offspring. The family, however, is represented through a female by the present Earl of Winchilsea and Nottingham, whose ancestor, Daniel Finch, second Earl of Nottingham and sixth Earl of Winchilsea, married Anne, the daughter of Christopher Viscount Hatton (son of the first lord). Mr. Hopper's reference to Dugdale being employed by Lord Hatton reminds me of the following passage in Pepys:—

"28th November, 1661. . . . To the Chancellor's, and there met with Mr. Dugdale; and with him and one Mr. Simons (I think that belongs to my Lord Hatton) and Mr. Kipps and others, to the Fountaine Tavern."

How they passed their time there, may be guessed from the opening words of the entry for the next day: "29th. I lay long in bed." In the *Fairfax Correspondence* (Bentley, 1849) some additional traits of Hatton's character will be found, as illustrated by his quarrel with Sir Richard Browne. The details of this quarrel show how difficult it is to write history, even upon contemporary evidence.

J. Doran, F.S.A.

Irish Knights (2nd S. x. 27.) — The opinion alluded to by Abhba was one given upon an *ex-parte statement*. The law officers of Ireland, upon a fuller statement of facts, gave an opposite opinion, and the result was a case to the judges, by an order (I think) in council. The judges were all unanimous that the Lord Lieutenant *had the power* before the Union, and retained it subsequently to the Union with England. See the opinion printed in Nicolas's *Hist. of the Orders of Knighthood*, vol. i., Introduction, p. xiii. xiv.

The expression *Irish knights* is an absurdity. Knighthood is an honour *universal*, and anyone knighted by the Lord Lieutenant is a *knight bachelor* everywhere. G.

"Mors Mortis Morti" (2nd S. ix. 513.) — I forward another version:—

"Had not the Death of death to death death by death given,
Closèd on us had been the gate of life and heaven!"

The *Cambridge Tart* mentions these lines as having been found among Porson's papers; but adds that their authorship is doubtful.

P. J. F. Gantillon.

Solent, Swale, and Solway Firth (2nd S. x. 6.): (*Qy. properly "Frith, à Fretum?"*)—Though rather sceptical as regards the first two—that the derivation of a name in the case of the somewhat prevailing element of water is to be looked for in that of earth, as "soil" or "sully," &c., I am not in a position at present to advance anything definite otherwise. It is different, however, as respects our Cumberland estuary of the Solway: though certainly containing in its broad expanse a dangerous sand-bank or two, such as "Robin Rig," &c., they are pure sand from the flow of the Atlantic, and partake in no degree of "soil" or "sully," &c., or their synonyms. It has surprised me to see a similar derivation, of such a modern aspect too, attributed to the Frith by local etymologists also of some repute. Its shores at ebb-tide show perhaps the greatest extent of clear, hard, pure sand of any locality in the kingdom. We must look to a classical source for the origin of the name of "Solway." It is no doubt derived from the "Selgovæ," one of the most considerable of the Caledonian tribes (whether Pictish or British), who inhabited and possessed its northern shore. This is also the learned Dr. Prichard's opinion, *Phys. Hist. of Man*, vol. iii. p. 153: "The Selgovæ . . . . to the north of the Solway, which preserves their name." The philological affinity of "g" and "w" is of course one of the commonest. A peculiar and deeply-indented bay in its sea-line, into which both the Waver and Wampool empty themselves, might have been expected to have borne such a name; but, on the contrary, the "ocean" element only is preserved in it. It is "Moricamb" Bay — "Mor-i-camb," the turning, twisted, or indented "sea." So also its larger and more southern namesake "Moricamb" Bay near Lancaster, though *it* undoubtedly exhibits extensive mud banks at ebb, either from the peculiar formation of its flat shallow bed, or the wash of the rivers Kent and Winster, or both causes. Frecheville L. B. Dykes.

Rutherford Family (2nd S. ix. 403.; x. 18.) — The pedigree of the Lords Rutherfurd, extinct peers of Scotland, is given by Nichols in his *Compend.* (vol. ii. p. 478., ed. 1729), and I beg to offer the following summary for the information of your correspondent Alpha. The account commences with "Sir Robert de Rutherfurd, who, in the English war in the reign of King Edward I., eminently appeared in the interest of his country." James Rutherfurd of that Ilk, *temp.* Jac. II., obtained a charter of the Barony of Edzerston; he married Margaret Erskine, and had two sons, Richard (who died *vitâ patris*) and Thomas; Richard left another Richard (who died issueless), and two daughters; the eldest, Helen, married Andrew Rutherfurd of Hunthill, son of William Rutherfurd of Quarreholl (by Isabel, daughter to James Steuart, Earl of Traquair), who was created by King Charles II. Baron *, and afterwards Earl of Teviot, and dying 1664, *s. p.* that title expired. The Barony of Rutherfurd by his last will devolved upon three brothers of the House of Hunthill, the two eldest of whom (Sir Thomas and Archibald) died *s. p.* The youngest, Robert, "made over the estate, *title*, and arms (by disposition with a procuratory resignation) in favour of

* "With Limitation of the Honour to his Heir, Assigns, or *whomsoever he should name.*"

Thomas R. of that Ilk; his cousin (son of John Rutherfurd of Edzerston, lineally descended from Thomas, second son of James, first Baron of Edzerston"), who married Catharine, daughter and heir to Walter Riddle of Minto (by Catharine, sister to Sir John Nisbet of Dirleston). He bore the arms of Riddle and Nisbet quarterly, and his paternal arms of Rutherfurd in surtout. Debrett gives 1724 as the date of extinction of the title.

HENRY W. S. TAYLOR.

OLIPHANT (2nd S. ix. 386. 434.)—In Duchesne's list of Battle Abbey-roll given in the Appendix to Thierry's *Norm. Conq.* by Hazlitt, 1847, vol. i. p. 419., occurs the name of Olifaunt. Can this be the origin of the modern Oliphant? It does not appear in either of the lists by Leland given with the above. The variation noticed by your correspondent (p. 434.) is doubtless a misnomer for Oliphant, though with reference thereto it is worthy of remark that the Lords Oliphant of Scotland bore for supporters the cumbrous appendages of *two elephants*, though neither arms nor crest bear any allusion to the idea conveyed. Burke in his *Armory* gives one or two instances of crests of families of the name bearing reference to the supposed connexion with elephant, for which there seems no countenance afforded by the arms accompanying, which uniformly are composed of the crescents borne by the ancestor of the house. David de Oliphant, whose seal, appended in witness "to several donations" (of King David I.) to religious places, particularly in one to the priory of Coldingham, bore three crescents which were most probably of Eastern origin.

HENRY W. S. TAYLOR.

BAPTISMAL NAMES (2nd S. ix. 475.)—MR. H. W. S. TAYLOR, writing on the subject of baptismal names of rare occurrence, says:—

"Two at least of the names of Job's three daughters may be occasionally seen. I have a faint recollection of once meeting with the third."

There were recently baptized in one parish, in Leicestershire, two children, who now rejoice in the name "Kerenhappuch." There is a strange fondness for Scripture names in the place, *e. g.* Keziah, Eunice, Eber, Tamar, Ezra, Benoni, &c. And of the same family as the Kerenhappuchs are Coniah, Er, Manoah, Zillah, Drusilla: as also, which rather startled the officiating minister, Ellen Abijah; for he did not recognise, at first, the latter as the name of a woman in Scripture.

S. S. S.

POWELL'S "OFFICIAL HANDBOOK TO BRAY," ETC. (2nd S. ix. 462.)—When the Handbook referred to made its appearance I wrote to the publisher pointing out numerous errors it contains relating to this city; and I have now merely to repeat that "Southey was born at No. 11. Wine Street, Bristol."

GEORGE PRYCE.

CHURCH TOWERS (2nd S. ix. 342.)—The cathedral of Exeter has two towers, and they are in the centre, neither over the altar, nor at the west end, but forming the transepts. One of these towers (northern) appears to me larger and higher than the other; and this I understand is not accidental, but as symbolical of the supremacy of the spiritual over the temporal power. Is this the case? If so, I shall be grateful to any correspondent of "N. & Q." who will kindly refer me to authority on the subject.

A. C. M.

CENTENARIANISM (2nd S. x. 13.)—In corroboration of the remarks made by J. R., M.D., I instance a case which recently came under my own notice. An old woman who was supposed to be nearly a hundred years old died. Her age at death was given to the registrar of deaths, and was inserted on her coffin as 96 or 97, I forget which. I had the curiosity to inquire into the date of her baptism, having previously ascertained that she had been baptized in early infancy. The result of my inquiry proved that her real age at death was by many years short of that which had been stated to the registrar and on the coffin.

W. C.

ELEGY ON FREDERICK, PRINCE OF WALES (2nd S. x. 2. *note*)—The following rather different version is given in Walpole's *Memoirs of George the Second*, i. p. 504. (quarto edition):—

"Here lies Fred,
Who was alive and is dead;
Had it been his father,
I had much rather:
Had it been his brother,
Still better than another;
Had it been his sister,
No one would have missed her;
Had it been the whole generation,
Still better for the nation;
But since 'tis only Fred,
Who was alive, and is dead,
There's no more to be said."

R. F. SKETCHLEY.

TOADS FOUND IN STONE (2nd S. x. 10.)—The last account of this often-cited phenomenon occurred at Barking in Essex about ten years ago, where, in taking down a defective pier in the church, a living toad was found in the solid stone. The architecture is Early English, so that the creature must have been in that position at least 600 years. Can any reader of "N. & Q." tell me what became of him? It was said one of the clergy kindly took him under his especial protection, and provided him a safe retreat in his garden.

A. A.

Poets' Corner.

COQUELINER (2nd S. x. 11.)—It is never safe to conclude that a word has not a certain meaning because it is not found in the dictionary we may be in the habit of using, even if it be the *Dictionnaire de l'Académie*. It is absurd to suppose

that Cotgrave could have confounded such words as *dodeliner* and *coqueliner;* and Chambaud gives as a familiar expression, *coqueliner un enfant*, to dandle, to cocker, to pamper a child. W. H.

The Spanish Pilgrim (2nd S. ix. 503.) — In my copy of this work I find the following in the handwriting of a former owner who signs himself "Tho. Baker, Coll. Jo. Socius ejectus:" —

"I send you 2 Books, the English Gentleman and Spanish Pilgrime, the author of the last being your countryman and some 24 years old, and was in Towne here and gave to every Head of a Colledge one of his Books, &c. Read it, and you will find strange passages of that yong man's miseries.

"Yours, &c.

"Christ Coll. Nov. 1 [1629]. "Joseph Mead.

"To Sr Martin Stuteville, Kt. at Dalham, Suffolk."

As *The Spanish Pilgrim* contains no personal narrative, this letter must refer to another work bearing the same title.* Delta.

End (2nd S. viii. 432. 522.; ix. 493.) — Your correspondent seems not to be strictly correct in his etymology. Lane End, for instance, is a considerable village in the middle of the high road from Marlow, while at Wood End, not far off, there is but one house. I think, however, the difficulty may be solved thus:—In the register of the parish of Great Hampden, Bucks, are the following entries of burials: —

"1678. Mary Harper, the wife of Willm Harper, who dyed in a barne at Honour *End, or Inn*, was buried 21 day of Octobr, 1678.

"1682. Anne Williams, widow, a Traveller who dyed at Honor Inne barne was buried the 26 of June, 1682.

"1775. Dec. 28th. Mr. John Stone, of Honor's Inn."

The spot is always called Honor *End* to this day. Some years ago this part of the country was nearly all wild common, with very bad roads, and there were no doubt solitary inns at short distances for the accommodation of the few persons who might have business at the different villages or scattered farm-houses. The "Travellers," a name given to hawkers, and what we call "tramps," usually slept in the barns. From the circumstance that the place alluded to is called indifferently Honor End and Honor Inn, we might gather that when, from change of times and improved methods of travelling, these inns fell into disuse and were closed, the name still remained attached to the spot; but as the *inn* was no longer there, the word *end* was used in preference. A. A.

Poets' Corner.

Banfius: Bladwell (2nd S. ix. 502.) — The following excerpt from Crawfurd's *Peerage of Scotland*, published at Edinburgh in 1716, from p. 33–4., will answer the query put: —

"George *Ogilvie* of Dunlugass . . . . married Beatrix, daughter of George Lord Seaton, by whom he had *Walter* his *successor*, and a daughter married to Sir Alexander Frazer of Philorth. *He* departed this life *anno* 1612, *in the uncommon age* of 105. Upon him Dr. Johnston wrote this epitaph: —

"Vixit Olympides ter septem *Banfius* ætas,
Ter fuit illustri posteritate minor:
Virtutes numera, paucos liquisse nepotes
Cum periis paucos evoluisse dies."

Hence this very aged individual, certainly George or Sir George Ogilvy of Banff, was the "worthy" whose name your correspondent Q. desires; and it may be only added, as shown too by the above work and other authorities, that George his grandson (through Sir Walter, his son and heir) was created a baronet by Charles I. in 1627, and afterwards Lord Banff in 1642. This noble house continued until early in the present century, when it failed in the direct male line, and the honours became dormant, but representation as heirs general by female descent, together with the estates, now vest in the old and knightly family of Abercromby of Birkenbog.

J. R.

The Lion and the Unicorn (2nd S. ix. 501.) —James I. was the first who united the lion and unicorn heraldically, adopting the latter beast from the supporters of the Scottish sovereigns. The conjunction of these animals on an ecclesiastical vestment of the period of the Reformation must be attributed to religious symbolism rather than to any heraldic arrangement: the lion typifying fortitude and strength, while the unicorn is emblematical of fortitude and chastity. As such the former may have reference to our Lord "the Lion of Judah," and the latter may be an emblem of the blessed Virgin Mary. The tradition with regard to the unicorn, that it would never be caught, except by a virgin, and that if its skin was at all defiled it pined away and died, is well-known. Its capture was a favourite subject with the mediæval artist. I have before met with these animals as a powdering for a vestment, I think among the Inventories in Sir William Dugdale's *History of St. Paul's*. G. W. W. Minns.

Pencil Writing (2nd S. ix. 403.; x. 15.)—It is probable that Martial (xiv. 5.) by the word pugillares means the small portable memorandum-book or tablets carried by the Romans, which were either thin slips of wood (*id.* 3.) or of ivory (called from the number of leaves diptycha, triptycha, &c. &c.) and covered with wax to be written upon by the stilus, by which also the writing could be easily effaced. That Martial alluded to this seems clear from *ib.* 4., where the five-leaved tablets are called "Quincuplici cerâ." It would occupy too much space to enter into a long treatise

[* James Wadsworth, who was a native of Suffolk, had just published *The English Spanish Pilgrim*, 4to. See Wood's *Athenæ*, iv. 1077.—Ed.]

on the manner of writing among the Romans, and on their various materials; it may be, however, permitted to refer to Suetonius, *Nero*, 17., where cera evidently means a waxed page of a tabula. I can find no mention or allusion to graphite or plumbago in Pliny or any other classic author. It is in fact a very rare mineral, and chiefly found in England. As S. B.'s question is very interesting, I will cite a passage which will prove it to have been in use at any rate about the time of James I. It is in Ben Jonson's *Epicœne*, v. 1. Mavis asks for pen and ink to write; Sir John Daw offers his box of instruments. Clerimont, who through the play sneers at his pedantic fopping, asks if they are *surgeon's* instruments; and La Foole answers, — "No, for the mathematicks, his square, his compasses, his brass pens, and *black lead to draw maps.*" Can any of your readers direct me to an earlier mention, or inform me why a lead pencil is called in Scotland a Kylevine pen? A. A.

Poets' Corner.

To call a Spade a Spade (1st S. iv. 274. 456.; 2nd S. ii. 26. 120.; iii. 474.)—To the illustrations of this phrase which have already been collected, the following may be added. Erasmus, in his *Adagia* (ed. Elzevir, p. 369.), citing the Latin saying,

"Ficus ficus, ligonem ligonem vocat"

and its Greek equivalent

"Τὰ σῦκα σῦκα, Τὴν σκάφην σκάφην λέγων"

refers to Aristophanes for the original idea, and adds

"Nam ego, quemadmodum ait Comicus, rusticanus sum, et ligonem ligonem appello."

These passages were doubtless in the mind of Rabelais when he wrote

"Nous sommes simples gents, puisqu'il plaist à Dieu; et appellons les figues figues, les prunes prunes, et les poires poires."—*Pantagruel*, liv. iv. chap. liv.,

and suggested to Boileau the *formula* by means of which, employed in a distich, the simplicity and terseness of which has rendered it proverbial, he has conferred on the name of Charles Rolet,—the *âme damnée* of the palace, the *Vollichon* of the *Roman Bourgeois* of Furetière, — an unenviable immortality: —

"Je ne puis rien nommer, si ce n'est par son nom;
J'appelle un chat un chat, et Rolet un fripon."

Sat. i.

William Bates.

Edgbaston.

College Salting (2nd S. x. 10.) — As an addendum to the interesting communications you have at various times inserted on this subject, I send you an extract from a "Fragment of Autobiography, 1637—9," recently published in the *Shaftesbury Papers* by Mr. Christie (Murray), showing how the famous Earl put an end to the practice of "tucking a freshman" at Exeter College, Oxford. It had been

"a foolish custom of great antiquity that one of the seniors in the evening called the freshmen (which are such as came since that time twelvemonth) to the fire, and made them hold out their chin, and they with the nail of their right thumb, left long for that purpose, grate off all the skin from the lip to the chin, and then cause them to drink a beer glass of water and salt. The time approaching when I should be thus used, I considered that it had happened in that year more and lustier young gentlemen had come to the college than had done in several years before, so that the freshmen were a very strong body. Upon this I consulted my two cousin-germans, my aunt's sons, both freshmen, both stout and very strong, and several others, and at last the whole party were cheerfully engaged to stand stoutly in defence of their chins. We all appeared at the fires in the hall, and my Lord Pembroke's son, calling me first, as we knew by custom it would begin with me, I according to agreement gave the signal, striking him a box on the ear, and immediately the freshmen fell on, and we easily cleared the buttery and the hall, but bachelors and young masters coming in to assist the seniors, we were compelled to retreat to a ground floor chamber in the quadrangle."

I will not proceed with the battle, which resulted in the triumph of the freshmen, and the "utter abolition in that college of that foolish custom." D. S.

Westminster Hall (2nd S. ix. 463. 513.) — About five-and-thirty years ago, some very careful admeasurements of this noble building were made under the able direction of the elder Pugin, the results of which were these following: —

Internal Dimensions.

Extreme length - - - -	238 ft.	8 in.
Breadth at the south end - - -	68	0
Breadth at the north end - - -	67	1
Height of walls to the wall plate -	42	0

External Dimensions.

(The walls are 10 ft. 4 in. thick.)

Length of the hall - - - -	259 ft.	4 in.

The towers at the north end project beyond the north wall, 20 ft. 4 in., making the extreme length, 279 ft. 8 in. The breadth of the hall varies from 87 ft. 9 in. to 88 ft. 8 in.

The flying buttresses on the east and west sides are not placed at regular distances from the walls, nor are they themselves of equal dimensions. The six on the west are placed, on an average, 18 ft. 3 in. from the wall, and are 13 ft. long, more or less; making the whole projection on the west side about 31 ft. 3 in.

Only three buttresses remain on the east side: these are set closer to the wall, being about 10 ft. 9 in. therefrom, but are of the same average length as those on the west side.

The whole building, therefore, extends in breadth about 144 ft. (The buttresses are, for the most part, concealed by the law courts and other buildings abutting upon them.)

The towers at the north end are 47 ft. apart, and each is 25 ft. 4 in. wide, making the whole breadth of the façade 97 ft. 8 in.

External Height.

Of the hall to the parapets - -	45 ft.	1 in.
Of the hall to the ridge of the roof -	90	0
Of the hall to the gables - - -	92	0
Of the lantern over the roof - -	130	2
Of the north towers - - - -	71	11
Of the north pinnacle - - -	127	9

PATONCE.

VOWEL SOUNDS (2nd S. x. 8.) — J. J. S. will find in the pronouncing dictionaries, and in such works as Nares's *Orthoëpy*, materials for the investigation of which he speaks.

The words to which his second Query refers are all, with the exception of the last, of Semitic origin. And the juxtaposition of the two *a*'s in such words is simply an attempt to represent to the Indo-European eye and ear the nearest approximation to the Semitic form.

For instance, Aaron is a trisyllable (אַהֲרֹן), in which the initials of the first and second syllables are aspirates. In the LXX. that trisyllable was represented by the word Ἀαρὼν, whence of course our English form.

J. J. S. must supply a slight aspirate between the two *a*'s, and throw the accent forward in order to approximate towards the right pronunciation of the words which he instances. W. C.

The English rules of pronunciation of Hebrew proper names may be found in Walker's *Key*. The word *Aaron* is so commonly pronounced *Aý-ron* as to make it pedantic to use the Hebrew pronunciation *Ah'-ă-rōn*. So also *Canaan*, conventionally *Cay'-nan*, is in Hebrew *Că-năh'-an*. *Nay'-a-man*, as usually pronounced, is in Hebrew *Năh'-ă-man*. *Bay'-al* is *Băh'-ăl*. The Arabic words *Caaba* and *Salaam* are represented by Lane (*Mod. Egypt.* ii. 243. 233.) as *Ká-a-beh* and *Se-lám*, where the letters *a* are like *a* in "father." Dr. Hyde Clarke makes *Kraal* a dissyllable, *Krá-al*, a word imported by the Dutch from the Hottentots, where also the *a* as in "*father*" is the received pronunciation. *A* as in "*day*" is not properly heard in any of these words. The conventional pronunciation of Christian names borrowed from the Bible varies much from the Jewish, the latter being far from euphonious to an English ear. T. J. BUCKTON.

Lichfield.

RIDE *v.* DRIVE (2nd S. x. 17.) — Allow me to remind SENESCENS that many expressions to be found in our Authorised Version of the Bible are now vulgarisms. One would not, for instance, in a lady's drawing-room, speak of a young woman as a "wench." The only guide as to what are vulgarisms of speech is the practice of good society. And I imagine that the use of the word "ride," to denote being conveyed in a carriage, is utterly unknown in educated society. At all events, I for one have never heard the word so used by persons of education and good social position.

Mr. Bristed, who spent some years in the best society which Trinity College, Cambridge, could afford, notes in an essay published some years ago the use of the word "ride" in such a sense as decidedly an Americanism. He evidently had never discovered, during his five years' residence at Cambridge, that educated Englishmen attached any other meaning to the word ride than that of being carried on horseback. W. C.

CHARLES JOHNSTON (2nd S. x. 9.) — ABHBA will find in Chalmers's *Biographical Dictionary* an account of Charles Johnston and his writings, about two pages in length, "derived from various anonymous authorities," with references to several volumes of the *Gentleman's Magazine*. Ἀλιεύς.

Dublin.

A few particulars about him will be found in Rose's *Biographical Dictionary*, vol. ix.; in Chalmers' ditto, vol. xix.; and in the "Prefatory Memoir," Ballantyne's *English Novelists*, vol. iv.

R. F. SKETCHLEY.

STENCH AND SMELL (2nd S. x. 7.) — "Vloudel" is a misprint for "Vondel." Smollett did not manufacture the quotation, but probably quoted from memory in a language of which he knew little. It is strange that Vondel, who could write well and easily in verse, should have translated Ovid's Epistles and the Odes and Ars Poetica of Horace into prose. He renders *Quis multa gracilis &c.*: —

"O Pyrrha! wat ranke jongeling, stinkende van civet en muskeljaet, omhelst u op gestroide roozen, in een genoegelijk prieel?" — Q. Horatius Flaccus, *Lierzangen en Dichtkunst*, vertaelt door J. van Vondel, t' Amsterdam, 1703, p. 4.

I agree with E. M. as to the meaning of *stinken*, and do not remember any instance of its being used in a complimentary sense. Vondel was a great poet, but an indifferent scholar. Perhaps by "stinkende" he meant *overperfumed*, as a youth might easily be with such odours. H. B. C.

U. U. Club.

SIX TOWERS ON THE COAST (2nd S. ix. 344.) —The Duke of Richmond's "Six brick towers" were never erected, or at least never completed. The money for the purpose was refused by the House of Commons, decided by the Speaker's vote.

Fort Martello, which repulsed two of our frigates, the Fortitude and the Juno, stood on the coast of Corsica. It was taken afterwards by a regular siege, Lord Hood commanding, 1794–1795.

See *Annual Register*, and *Universal* and *Gentleman's Magazines* for those years. SENEX.

Flirtation (2nd S. ix. 442.) — I have always considered this word as of modern manufacture, from the verb active, to flirt, viz. to move rapidly to and fro, as a lady's fan. I have somewhere met with the following: —

"The expressive word *starvation* was first uttered by the Lord Advocate for Scotland (Dundas), in recommending measures for subduing the revolted Americans; and the still more expressive word *flirtation* first dropped from the lips of the beautiful Lady Frances Shirley, the favourite of Lord Chesterfield."

To "flirt a fan" was a common expression in the last age. In an Ode to Lord Barrington (*N. F. H. for Wit*, vol. ii. p. 94., ed. 1784) is this stanza: —

"The French an Ouran nicely stuff,
I've seen one standing in his buff,
Who had been gay and frisky;
He once, like you, could flirt a fan,
And was in truth a pretty man,
But died by drinking whiskey."

Hence it came to be applied to the affected movements of the head, &c., employed by a lady who is desirous of "pleasing or attracting." The fan itself, if one be carried, is usually brought much into play on such occasions. W. D.

Is not "flirt" as a noun an instance — there are many such in our modern language — of a compound word having lost in modern speech its last member. To "flirt" as a transitive verb is to move rapidly and with sudden jerk. It, like "jerk," is probably an onomatopoetic word.

Hence the compound word a *flirt-gill* — "I am none of his flirtgills." * The noun *a flirt* gave origin to the verb intransitive *to flirt*, and to the noun of which Lord Chesterfield says that he was present at its birth, *flirtation*.

Possibly the original verb transitive *to flirt* may be connected with the verb "fleureter," which, in the time of Cotgrave, had the signification of light and rapid motion. But that I much doubt, *fleureter* being a metaphorical word. Compare the history of the word *wagtail* with that of *flirt*. W. C.

Engravings by Rembrandt (2nd S. ix. 367. 412.) — When I was a boy or a young man, some years ago, on a visit to London, I bought two small engravings, ostensibly by Rembrandt. I do not know now where I bought them, or what I gave; but considering the probable amount of my pocket-money in those days, I dare say I did not give above a few shillings for the two. They have lain hidden and forgotten in a portfolio till recently. One measures 3×2¾ inches, and represents a ¾ face looking to the left (his left, our right), fur cap, jewel over right ear, broad frill round the neck, and furred coat. Outside the left shoulder it bears the word "Rembrandt." The other is 3×2½ inches, nearly a full face, no covering to the head, but long flowing hair, and lapel of coat or cloak turned out. In left-hand base it bears "Rembrandt, f. 1646." My Query is, How can I know that these are genuine?

P. Hutchinson.

* *Rom. and Jul.* ii. 5.

Dedications to the Deity (2nd S. ix. 180. 266. 350.) — The following account of a case of the kind was sent me in 1853, by a late distinguished naturalist, Dr. Johnston, of Berwick-upon-Tweed. I am sorry his letter affords no clue to the author's name, but it will probably be known to some of your readers, as so large a work must have attracted attention: —

"I have just got a book in three large volumes, written by a Frenchman, with the title, 'Théologie de la Nature.' It is a sort of Bridgewater treatise. I have read little more than the first hundred pages, and the work is well done and ably, and I think it curious as coming from a French naturalist and savan. But lo! the Frenchman dedicates the book — to whom? You would never guess — and really it startles one with its audacity and profaneness — and yet the man is neither profane nor audacious — '*à Dieu notre Père!*'"

Margaret Gatty.

Balkaile, or Balcaile (2nd S. ix. 502.) is in Wigtonshire, in the parish of Glenluce, and close by the town of Glenluce. The name of the present proprietor is "Adair." G. J.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Knight's *original* Edition of Shakspeare. 8 Vols. *in Parts.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Fielding's Works. 12 Vols. 12mo.
Wanted by *Mr. Keightley*, Mortlake.

The National Review. No. 7.
Knight's Penny Magazine. Part 19, July, 1842; Part 21, Sept. 1842; Part 30, June, 1843.
Wanted by *C. Goulden*, Bookseller, 41. High Street, Canterbury.

Notices to Correspondents.

We are unavoidably compelled to postpone until next week our usual Notes on Books.

E. N. *The line* — "The child is father to the man," *is from Wordsworth's "My heart leaps up."*

S. S. S. *Pope's* Essay on Criticism, — "For fools rush in where angels fear to tread," l. 625.

A New Subscriber. *Canning was the writer of* The Loves of the Triangles.

Aliquis. *The newspaper paragraph on the origin of the Thistle as the national emblem of Scotland is printed in our* 1st S. v. 281. *The tradition is not alluded to either by Nisbet in his* Heraldry *or by Sir N. H. Nicolas in his* History of the Orders of Knighthood.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JULY 28. 1860.

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Notes.

BISHOP BEDELL.

(2nd S. vii. *passim*; viii. 301.)

Allusion has been already made in "N. & Q." (2nd S. vii. 350.) to Cole's "extremely racy notes on Burnet's *Life of Wm. Bedell*." These notes, with Baker's, I now send entire, with a few additional authorities which I have met with since my former communications.

MS. Harl. 6400. is a life of Bedell by one intimately connected with him "in the rear of his Life from 36 to the *Captivity of the Land* in 41," who says, "I shall endeavour to make knowne, what I have heard of him by those I had good reason to beleeve, what I heard from himself, and what I myself observed in my abode with him all that space." It fills 175 4to. pages, small and close hand, and has some letters and documents not in Burnet. It is strange that Kennett (MSS. Lansd.) has no article on Bedell.

He was in Cambridge, Oct. 1627. (Birch's *Court of Charles I.*, ii. 274.) There is a letter about him in Sir H. Wotton's *Remains*, pp. 329, 330. (reprinted by Burnet, p. 31.) No doubt Wotton refers to him (pp. 399, 400.), where he mentions an excellent comforter of his absence, and a loving and discreet divider and easer of his travels, procured by Edm. Bacon's mediation. One Mr. B. was with Wotton in 162¼ (p. 354.; cf. 356.), but this may not have been Bedell. A Bible in Irish character, after Bedell's edition, was printed at Dublin, 1827, roy. 8vo.

See also Laud's *Works*, vi. 260. Cole MS. 20. p. 110.

I now return to Cole and Baker. (Cole's MS. vol. xxxi. p. 58. b. *seq.*):—

"As every note of Mr. Baker has its value; so I shall in this place transcribe a few of them which he had entered into his copy of Bp. Burnet's *Life of Bp. Bedell*: which copy was sold with the rest of Mr. Baker's books at an auction in Cambridge, while I was unluckily absent from the university, and bought by my worthy and esteemed friend Mr. Edward Betham fellow and one of the bursars of King's College; from whence I faithfully transcribed the MS. notes into my copy of the same book: in which I have also entered many marginal observations, which I shall also transcribe in this place: not out of any conceit of their excellence; but out of regard to truth, and to remind myself of the great prejudice and partiality of the Scotch prelate. To prevent any mistakes to Mr. Baker's prejudice, I shall carefully add at the end of each note the initial letters of our names.

"See two Letters (original) from Wm. Bedell to Lady Wray. MSS. Collections, vol. 38. p. 433, 434. T. B. [This entry is repeated in nearly the same words.]

"See a Sermon of Bp. Bedell's publisht by Dr. Nich. Bernard, An. 1659, with Bp. Usher's *Discourses*, p. 33, &c. T. B.

"See a character of Bp. Bedell. *Ibid.* p. 347, &c. T. B.

"See Bp. of Sarum's *Vindication*, p. 70, 71, &c. in Answer to a Pamphlet, supposed to be wrote by Dr. H. See p. 87. T. B.

"See two Letters of Bp. Bedell to ArchBp. Laud and Ld. Deputy of Ireland in Prynne's Canterbury's Doome, p. 436, 437. T. B.

"See some severe Reflections in a Book, entituled, *Discourses upon Dr. Burnet and Dr. Tillotson*, suppos'd to be wrote by Dr. Hickes, p. 27, 28, &c. T. B.

"See Bayle's *Dictionary*, English: *Article, Bedell, William.* T. B.

"W. Bedle admissus in Matriculam Acad. Cantab. (Coll. Eman. conv. 2.), Mar. 12, 1584, Regr. T. B.

"I meet with John Bedel of Blacke-Notley, Com. Essex, yeoman, Jan. xi. 1590, who had a Son of Eman. College. See MSS. vol. 27. p. 65. T. B.

"Wm. Bedell, B.D., Member of Convocation for the Dioc. of Norwich; Feb. 13, 1623. *Registrum vagum.* T. B.

"See vol. 32. No. 6. p. 153. of Mr. Baker's *Collections*, at p. 47. of this Volume. W. C.

"See a Letter from Bp. Bedell to the Lord Deputy Wentworth, dated Feb. 22, 1637, in Lord Deputy's printed Letters. T. B.

"I have wrote on the back of the title-page as follows:—

"There are many things of curiosity in this book; which, however, seems calculated to serve a turn: more especially by publishing Bp. Bedell's *Refutation of Popery*, at a time, when it was supposed, that England was making large strides to that church.

"It was published in 1687. Towards the conclusion of his preface, he gives a most prodigious high character of some Scotch Bps. since the Restoration: calls their *Virtue Angelical*; and adds, that he 'saw things in them that would look liker *fair Ideas*, than what *Men*, cloathed with *Flesh* and *Blood*, could grow up to.' To which I have added on the margin:

"See a very different character of these Scotch Bps. in his *History of his own Time.* Vol. i. p. 216. W. C.

"Under a note close to this character, promising a more particular account of the person chiefly referred to in the aforesaid character is wrote: Bp. Leighton died 1684. T. B.

"This, I presume, was Bp. Layton, or Leighton, whose character is given more at large by Bp. Burnet, in the *History of his own Time.* Vol. i. p. 134, 142, &c., 286, 289, 341, 374, 588. 589. T. B.

"A very different character is given him by Dr. Hickes in *Some Discourses on Dr. Burnet and Dr. Tillotson,* p. 23, 24. T. B.

"Leighton died An. 1684, at the Bell Inn, in Warwick Lane, of a pleurisy, aged above 70. See Bp. Burnet's *History,* Vol. i. p. 588, 589. Sed quære. This book was printed 1685. Leightoun was ArchBp. of Glascow. T. B.

"On the blank page at the end of the preface I have wrote: *Interdicti Veneti Historia de Motu Italiæ sub Initia Pontificatus Pauli V. Commentarius. Authore R. P. Paulo Sarpio Veneto. Recens ex Italico conversus. Cantabrigiæ,* 1626, 4to. Dedicated by Wm. Bedel to King Charles, in which he tells him, that he received it from the author when he was at Venice; but with injunctions not to transcribe it: but after the author's death, who had then nothing to fear from the resentment of the court of Rome, he translated it from the Italian copy. At the end of it is bound up with it a small treatise printed at Cambridge in 1630 in 4to. intituled, *Quæstio quodlibetica: An liceat stipendia sub principe religione discrepante merere.* But by whom wrote, I know not, except by Bp. Bedell. W. C.

"At p. 14. where he mentions Bedel's ineffectual pressing Sir Harry Wotton to present King James his *Premonition to all Christian Princes and States,* to the senate of Venice, I have added:

"This is just as probable a story as many others in his *History of his Own Time,* and much in the marvellous and secret-history manner of them. W. C.

"At p. 20. he affirms what others speak only doubtfully of, viz.: that the ArchBp. of Spalato was poisoned: on which account I have added on the side:

"This is advanced with this author's usual confidence. I suppose he had no absolute authority to rely on in regard to his being *poysoned:* it being only conjecture that he was so served. W. C.

"P. 27. he says Bedell would not use bowings: he means towards the altar: to which I have added this note: Bowing at the name of Jesus, or to the east, was no innovation. W. C.

"P. 38. is part of a letter from Primate Usher to him: by it I have put:

"Vid. Letters 124. 126. in the *Collection* published by Dr. Parr, at the end of the *Life of ArchBp. Usher:* tho' this cited is not among them. W. C.

"P. 86. he says *ABp. Usher was not made for the governing part of his function:* on which account I have referred in a note to the latter part of the preface before the *Life* of that Primate, where Dr. Parr has excepted to this particular. [W. C.]

"P. 139. he calls his countrymen's behaviour on account of their refusal of the Common Prayer, forcing their Covenant on every one, and putting down episcopacy, '*a schismatical Rage against the Church, backt with a rebellious Fury against the State.*' To which I have observed on the margin:

"This author, as most of his writings were published at critical junctures to serve a party, so none more evidently so than this before us. However, to give him his due, this is wrote with much more moderation and candour than most of them. Yet as he wrote of the same persons at different times very differently, So his censure of the Scotch proceedings before 1640 in this place, is widely different from the account he gives of them in his partial *History of his Own Time.* W. C.

"P. 175. He says Bp. Bedel was so exact an observer of ecclesiastical rules, that he would perform no part of his functions out of his diocese, without leave from the Ordinary: and gives as an instance of this exactitude, that being in Dublin, when his wive's dauter was to be married to one Mr. Clogy, and both of them were desirous of his blessing on the occasion, he would not do it, till he first took out a licence for it in the ABp. of Dublin's consistory. Upon which I have observed as follows in the margin:

"How so exact? when he used not his proper habit in the afternoon, when, I presume, there is no exception for that, no more than for the morning. But it is too plain by this trifle of his not blessing Mr. Clogy and his wife, as well as from other occurrences in this book, that this Bp. Bedel, as well as that other Scotch Bp. Leightoun, of whom this author was so much enamoured, however good, pious and well-meaning they might both be, yet were persons of whim and fancy, if not of great conceit and affectation. W. C.

"P. 175, 176. is a fearful description of the clergy of the Roman Church in Ireland before our confusions in the Grand Rebellion: to which I have remarked:

"The book seems to have been wrote expressely to represent the barbarity of the Irish massacre, in order to spirit up a faction against King James 2d at the beginning of his reign: a passion which grew stronger with the author the older he grew. W. C.

"P. 189. He gives a translation of a Latin letter in 1641 to the titular bishop of Kilmore, whose name was Swiney, from Bp. Bedel; where the latter telling Bp. Swiney of his method used with him in his family devotions, as reading the Scriptures and using the daily Prayers in English, in order to prevent the titular Bp. from coming into the same house with him, which, it seems, he was desirous of; our good Scotch Bp. in order to make his favourite Bp. Bedel acceptable to his covenanting and psalm-singing fraternity, takes the liberty to add these words '*and with the singing of Psalms;*' when there is not one word tending that way in the original Latin letter, which he has given at p. 251. This, it must be confessed, is no very material addition: yet it sufficiently shows that he was never scrupulous in his quotations: especially if they tended at all to his favourite system. I have added by it:

"Not one word of psalmody in the original letter: but that, as a mark of a Puritan stamp, was foisted in by good Dr. Burnet, in compliment to his psalm-singing countrymen. W. C.

"P. 223. He says that Bp. Bedel not only looked upon the Roman Catholic Church as idolatrous, but as the Antichristian Babylon. I have noted by the side:

"If he had not, he would not have had this Scotch divine for the writer of his life. W. C.

"P. 255. he gives a letter from Sir Harry Wotton to Dr. Collins, whom he calls Collings, to whom, as a new-year's gift, Sir Henry had sent a picture of the famous Servite Padre Paulo: on which I have observed:

"This very picture, or, as is more probable, a copy from it, is still in the College 1744. viz. in King's College in Cambridge, where Dr. Collins was Provost. W. C.

"P. 257. Mention is made of a visite from the prince of Condè to Father Paul: where I have noted on the side:

"See the whole conversation that passed at this visite in the Italian Life of Father Paul, p. 152. &c. The Life I referred to is a small 8vo book in Italian in my possession, said to be printed at Venice in 1658, without any

name of printer: which I rather suppose to be printed in Holland. It is entituled *Vita del Padre Paolo dell' Ordine de' Servi e Teologo della Serenissima Republica di Venetia:* and has neither dedication nor preface. W. C.

"Tackt to the *Life of Bp. Bedel* is a parcel of letters between him and Mr. James Waddesworth, a convert to the Roman Catholic Faith. On the back of the title page is wrote:

"Of this Waddesworth B.D. beneficed in Suffolk, chaplain to Redman Bp. of Norwich, and after to Sir Charles Cornwallis when ambassador to Spain (1605), see *State Papers* published by *Mr. Sawyer.* Vol. 2. p. 109, 131, 136. Who, J. W., perhaps through discontent of a shrewd wife, a burthen of children, and a benefice unequal to his desires, brought his purpose out of England &c. P. 136. They give it out, that the king here hath given him a pension of 40 duckets the month; which I yet believe not: But if so it be, I think he has made a good exchange of his benefice, tho' an evil one of his religion. Ibid. of Walpole, an English priest. T. B.

"P. 433. Mr. Bedel in his letter to Mr. Waddesworth mentions Arembaldus, a bishop living at the court of Rome, who before had been a merchant of Genoa. On the margin I have observed, that this assertion was a mistake which Mr. Bedel was led into by Fra Paolo, who had asserted the same in his *History of the Council of Trent.* But Father Courayer in a note on that passage has rectified it from Cardinal Palavicini's *History* of the same council; by which it appears that, Arembaldi was neither a merchant nor a Genoese, but a gentilman of Milan, and was not a bishop till 8 years after the time specified by Fra Paolo. W. C.

"P. 446. is a passage relating to resistance, which is different in different copies of the book in question: it has a note in smaller print under the passage. On the side I have wrote as follows:

"It is thus printed in Mr. Baker's edition of the same year as mine, 1685, after these words, *Author's Opinion: But yet for Fear of taking it by the wrong Handle, the Reader is desired to take Notice, That a Subject's resisting his Prince in any cause whatsoever, is unlawful and impious.* After which words, Mr. Baker in his own hand writing adds, See in the proper place.* W. C.

* "This note was added by Sir Roger L'Estrange the licenser, of which, and the passages put in crotchets, See *Bp. of Sarum's Vindication*, p. 70, 71, &c."

May I reiterate my inquiry after the notes of Farmer and Le Neve? It is of the more importance that all that can be known of Bedell should now be brought together, as Dr. Cotton has most liberally given up his extensive collections for the purpose of speedy publication. I owe to the courtesy of a correspondent a notice of a long letter of Bedell's, giving an account of his provostship at Trin. Coll. Dublin. Of this I hope to procure a copy. J. E. B. MAYOR.

St. John's College, Cambridge.

TOMB RECORDS.

Although I should be afraid to attempt an exact calculation of the number (many, many thousands,) of churchyard inscriptions which I have carefully examined, yet I am somewhat surprised to find the small proportion of information conveyed by them, beyond the name of the deceased, with the time of birth and death. In this respect one of the most unsatisfactory inscriptions I ever copied is the following from a head-stone in Epsom churchyard: —

"J. D. died January the 24th, 1743. Aged 21 years. Lord be Mercyfull to me A Wretched Sinner."

Here we have a fact offered to us, which is rendered useless by the initialising of the name: for, who are we to fix upon as the "Wretched Sinner"? An altar-tomb in the same churchyard supplies the following, with not only the usual particulars, but at least one curious piece of additional information — his pedestrianising: —

"In Memory of Thomas Breaks, Esq., born at Barnard Castle, in the County of Durham, but late of this Parish, Lisbon Merchant. A Gentleman not less Remarkable for his Extensive Travels through Europe, chiefly on Foot, than for his Singular Felicity in Rendering his Observations Pleasing and Instructive toward the Improvement of others. Laudably Partial to his native Country, he Extended its Commerce by annual Encouragements to Improve its Manufactures: A Citizen of the World, Patron of Industry and Merit, Refuge for the Distress'd, and Friend of all Mankind. Obiit 26th Oct. 1761. Ætat. 89."

That tombs might be made to *record* much more than they commonly do, is partially shown by the foregoing, and is farther illustrated by the interesting epitaph to Richard Philpots, lately contributed to this work. Apart from the obviousness of the little pun upon Philpots' name, doubtless the most *Christian* view to be taken of the sculptured punch-bowl, flagon, and bottle, would be to consider them as emblems of Philpots' *profession*, and not of his *faith*; indeed, the last line of his epitaph seems to imply as much. At all events, the tomb of Philpots informs us that he was a joyous landlord, while its professional emblems would serve to attract the eye of the traveller. If erected with sincerity, they cannot but be considered in perfect harmony with a place of Christian burial. One fact, however, is clear, *churchyard tombs* are sadly deficient in emblems and word-information. Of the emblematical there is a good example in Woolwich churchyard: I allude to the large and remarkable figure of a lion, standing over the grave of the famous Thomas Cribb. On a head-stone in St. Paul's churchyard at Deptford, erected to the memory of a shipbuilder, there is a neatly-executed bas-relief, representing a ship upon the stocks just ready for the launch.

As the tombs of professional men do not offer one tithe the *information* which, consistently with true modesty, would nevertheless be justifiable, I lately felt it to be very refreshing, when journeying to Rothwell in Northamptonshire, for the sole purpose of viewing its church and churchyard, to find in the latter a head-stone thus inscribed: —

"Beneath Lie the Remains of John Cogan, *Apothecary*; Author of an *Essay* on the Epistle to the Romans, and other anonymous pieces. All of which he published

more under a sense of their truth and importance, than in prospect of gain or success. After a life of labour and trial, he died trusting alone in Christ for eternal life. *April* 23rd, 1784. Aged 86."

My father had for a fellow-pupil the nephew of Oliver Goldsmith, and at the request of Oliver's brother, my father followed Miss Goldsmith to her grave, in Old St. Pancras churchyard. No memorial-stone was erected to perpetuate her memory, or to mark the spot as being connected with the poet: the barest mention of which fact would have created much pleasurable interest in the mind of the passing stranger; as we really feel to be the case when viewing the tomb of Mary Cecelia Haviland in the same churchyard, and whose inscription says she was "Widow of y^e^ late Major Haviland of ye 45th Regiment, and Niece of the Right Honorable Edmund Burke." Not far from the spot where Oliver Goldsmith's nicce lies buried, there is a head-stone which has stood time very badly. The lower half of the inscription has crumbled away, but the following scrap can still be gathered: —

"Here Lies the Body of Thomas Best. A Name well known to the lovers of Angling: who departed this Life the 17th Day of June, 1810, aged 46 years. Long in the thorny Path of Virtue. . . . . ."

Thus finding Best's inscription appealing to all brothers of the angle, we are led to consult Lowndes; from whom we learn that, in 1787, one Thomas Best published the *Art of Angling, to which is added the Complete Fly-Fisher*, a work which Lowndes marks as being "frequently reprinted." In all probability he whose name was so well known to all lovers of the gentle art, was also the author of the above-mentioned work.

Before closing the roll of tomb records, I would call attention to another "reprinted" author — Joshua Sturges; whose works we may become acquainted with, from the mention made of them on the stone which covers his grave. I also find a notice of Sturges, and a copy of his inscription, in a short-hand letter written by my father in 1823 to his friend Thomas Molineux at Macclesfield; he says: —

"Walking the other Sunday with a friend in Pancras churchyard, he called my attention to a tombstone, and said, 'There lies a man the King delighted to honour; often,' said he, 'have I heard Sturges remark, it was a real pleasure to have the Prince for a pupil, he was such an apt scholar; but read,' said he. I did so, and thanks to short-hand wrote it down; it was as follows: —

"'Sacred to the Memory of Mr. Joshua Sturges. Many years a Respectable licenced Victualler in this Parish; who departed this Life the 12th of August, 1813. Aged 55 years. He was esteemed for the many excellent Qualities he possessed, and his desire to improve the Minds, as also to benefit the Trade of his Brother Victuallers. His Genius was also eminently displayed to create innocent and rational amusement to Mankind, in the Production of his Treatise on the difficult game of Draughts, which Treatise received the Approbation of his Prince, and many other Distinguished Characters. In private Life he was mild and unassuming; in his public capacity neither the love of Interest or domestic ease, could separate this faithful Friend from the Society of which he was a Member, in the performance of Duties which his Mind deemed Paramount to all others. His example was worthy of Imitation in this World. May his Virtues be rewarded in the next. Peace to his Soul, and respected be his Memory.'"

As many read tomb inscriptions with a kind of thoughtless pleasure, so, to such, age, with the times of birth and death, must appear the least exciting of facts; whereas scraps of history or biography might lead many an idler to some industrious reflections. Sir John Hawkins, speaking of Edward Purcell, observes that his "*History* is contained in a monumental inscription on his gravestone." This is most true, as may be seen by turning to Sir John's *History of Music*, where the inscription is given. And it is for such-like inscriptions that the follower of the worthy Weever panteth. Sometimes, after dry wanderings, his thirst is slaked at some biographical or historical stream: as for instance, recently pausing by a black marble slab lying on the ground in Leyton churchyard, Essex, I with delight read and transcribed the following: —

"To the Memory of Captain Henry More, Esq., who, after a series of Fifty Years' Service, of which seven were in Minorca, sixteen in Gibraltar, nine in the Highlands of Scotland, the rest in the shore of England, with Exactness and Fidelity, was rewarded with a Retirement on the Office of Super-Intendant of Artillery and Military Stores on the coast of Great Britain, and died at Low Layton, March 7th, 1773. Aged 71 years. Erected by his two Daughters, Co-heiresses of their Mother's Estate in Yorkshire, and Father's in Essex. The above mentioned Henry More, second Son of John More, of Pains Farm, Gentleman, and last of the Family, was in a direct Line, descended by a second Marriage, from Sir John More, Chief Justice of England; who, by his first Wife, was Father of Sir Thomas. His large possessions in Oxfordshire devolved to the heirs of the second Marriage; which at present, together with their Name, there are no more."

It is, without doubt, owing to a general neglect on the part of those who erect memorials to the dead, that the student of family history, when consulting churchyard tombs, has to wander as it were through a desert; while a very little consideration, and no more words than are commonly used, might soon turn each God's acre into a rich and varied garden, overflowing with the flowers of interesting information. EDWIN ROFFE.

Somers Town.

UNPUBLISHED LETTER OF OLIVER CROMWELL.

S^r^ — I having receaved this enclosed peticion from S^r^ John Morison, expressing a very severe proceeding against him by the violacion of the publique faith, because his report to M^r^ Attorney gen^l^ hath not been yet made to the parl^t^, I cannot but for the vindicacion of the parl^ts^ armies honor,

w^ch I conceive are much concerned in it, and his just reparacion, recomend it to your favour; desiring you would with all speed acquaint the parl^t with the substance of this peticion, and my humble and *earnest* request that he may receive the intended benefit of his articles and be freed from these pressures that are now upon him, his cause having been thought just by the army, and so formerly recomended to y^e honorable speaker. And by this favour, not doubting your effectual endeavours herein, you will much engage

Your humble servant,
O. CROMWELL.

Copp w^thin Scotland,
July 26, 1650.

I refer you for a more particular knowledge of this busines to M^r Att^y Gen^l, who hath long had a report in his hands concerning the same from the Comm^rs for Articles.

(Addressed) For S^r Henry Vane, jun^r.
These.

ITHURIEL.

ARE CRITICS LOGICIANS?

I always thought they were, and that logic was of the very essence of criticism, till I read the following passage in Mr. Collier's last, and not best, edition of Shakspeare, "Logic has seldom formed any part of the qualifications of a commentator." But perhaps, as this seems to have been meant for the late Mr. Singer, it may be ironical. Still, to judge by what we see, it seems to have some truth in it; but I am charitable, and I deny not logic to critics, I only suppose that it goes sometimes to sleep, for *opere in longo fas est obrepere somnum*. Moreover, as the ignorant think all must be true that is printed in a book, so we are, all of us, more or less inclined to think all is right when we see it in print.

I shall give now two or three instances of this oscitancy of the logical faculty from the editions of our old dramatists, and I take the first from the only play that Fletcher ever printed, and where he may actually have read the proofs himself.

In the *Faithful Shepherdess* (Act III. Sc. 1.) that rascal the Sullen Shepherd says of Amoret,

> "She was alone
> With me; if then her presence did so move
> Why did I not assay to win her love?
> She would not sure have yielded unto me;
> Women love only opportunity,
> And not the man. Or if she had denied,
> Alone I might have forced her to have tried
> Who had been stronger."

As Mr. Dyce has no note on this, I suppose none of his predecessors, no more than himself, had seen any difficulty in it: yet if *I* have any logic the Shepherd gives the very reason why she *should* have yielded, and if she had *not* yielded what was the use of his putting the additional case of her refusal? Most certainly Fletcher wrote "She would *most* sure have yielded."

That is bad enough, but the next is worse. Only think of such nonsense as I am about to produce having eluded the acute intellects of Johnson and Warburton!

In *Troilus and Cressida* (Act III. Sc. 2.) the latter says, —

> "But you are wise,
> Or else you love not; for to be wise and love
> Exceeds man's might; that dwells with gods above."

Was there ever such a reason given? He is wise and in love because it was impossible for him to be so! Of a verity Shakspeare wrote no such nonsense; *his* words must have been "but you are *not* wise." By the way there are five and twenty places in this poet in which the negative is certainly or probably omitted, and yet the critics have observed but seven of them. Where was their logic?

Among the objects of terror in the soldier's dream enumerated by Mercutio, one is —

> "Of *healths* five *fathom* deep."

Now a health is a moral idea, a mere wish; and what that has to do with long measure it is not easy to see. But it may be said *health* is used here for the cup or vessel from which the health was drunk. I have met with no instance of this sense; and even if there be one it does not mend the matter, for Master Silence, who was no man of war, sings, —

> "Fill the cup and let it come,
> I'll pledge you a mile to the bottom."

A cup only five fathom deep could have but little terror then for a soldier.

The fact is Shakspeare must have written a different word, and I incline to think that that word was *trenches*, which has in its favour the *ductus literarum*, and its throwing the metric accent on *five*, which increases the terror.

There are other places where the corruption *has* been perceived, and may be easily cured, though the attempts of the commentators have been utter failures. For example: —

> "Earth's encrease, foison plenty,
> Barns and garners never empty,
> Vines with clustering bunches growing,
> Plants with goodly burden bowing,
> *Spring* come to thee, at the farthest,
> In the very end of harvest.
> Scarcity and want shall shun you;
> Ceres' blessing is upon you!"
>
> *Tempest*, Act IV. Sc. 1.

Now this sets grammar at defiance, and the fifth line is pure nonsense. Spring come at the end of harvest! But read *Shall* instead of *Spring*, and we at once get grammar and sense. But *Shall* is not like *Spring*. All I can say is, that not long

since I sent *he went*, very legibly written, to a printer's, and it came to me *the local*.

There is another piece of nonsense in our dramatist, where a substantive has in like manner taken the place of an auxiliary verb. In *King John* (Act II. Sc. 1.) the Bastard says of Austria,

> "It [the lion's robe] lies as sightly on the back of him
> As great Alcides' *shoes* upon an ass."

Oh, the nonsense that has been written here! and all because the critics did not see that the poet's word must have been *should*.

One more and I have done: —

> "How may likeness, made in crimes,
> Making practice on the times,
> *To* draw with idle spiders' strings
> Most ponderous and substantial things."
> *Meas. for Meas.*, Act III. Sc. 2.

This, Mr. Dyce says, is "a passage in which it seems hopeless to ascertain what the poet really wrote." Now *I* do not regard the case as by any means hopeless. We have only to omit *To* in the third line, and we get probably "what the poet really wrote." And we can easily see how the *To* came there. The printer took *practice* in the preceding line for a verb, and to make grammar he added *To*. I need hardly observe that *draw* connects with *may* in the first line. *Likeness* is simulation.

Such are a few samples of the contents of a volume I have written on the text of Shakspeare, but which may possibly never see the light.

THOMAS KEIGHTLEY.

EUROPE AS IT WOULD BE.

A clever little philosophe of the last century, the Abbé Galiari, amused himself, on the 27th April, 1771, with writing to his friend Madame d'Epinay from Naples a sketch of "Europe as it would be in a Hundred Years." The conjecture of a wit, cast at random, sometimes hits nearer the mark than might have been anticipated. As only ten years are now wanting to the period of fulfilment, it may be as well to know the fate which, according to the Abbé, awaits us: —

"In 100 years we shall resemble the Chinese much more than we do at present. There will be two very distinct religions: the one, that of the higher and lettered classes; the other, that of the people; which will be divided between three or four sects, living on tolerably good terms with each other. Priests and monks will be more numerous than they are now: moderately rich, ignored, and tranquil. The Pope will be nothing more than an illustrious Bishop, and not a Sovereign. They will have pared away all his temporal dominions, bit by bit. There will be large regular armies on foot, and but little fighting. The troops will perform admirably on parade, but neither officers nor soldiers will be fierce or brave: they will wear rich uniforms, and that is all. The chief sovereign of Europe will be the monarch of our Tartars: that is to say, the prince who will possess Poland, Russia, and Prussia, and command the Baltic and the Black Sea. For the nations of the North will always remain less cowardly than those of the South. The remaining Princes will be under the political mastery of this predominant Cabinet.

"England will separate herself from Europe, as Japan has done from China. She will unite herself with her America, of which she will possess the greater part, and control the commerce of the remainder. There will be despotism everywhere; but despotism without cruelty, without effusion of blood: a despotism of chicanery, founded always on the interpretation of old laws, on the cunning and sleight of the Courts and lawyers; a despotism of which the great aim will be to get at the wealth of individuals. Happy in those days the millionnaires, who will be our mandarins! They will be everything, for the military will serve only for parade. Manufactures will flourish everywhere, as they do now in India." — *Correspondence*, vol. i. p. 222.

H. MERIVALE.

Minor Notes.

TYPOGRAPHICAL ERROR IN THE AUTHORISED VERSION OF THE ENGLISH BIBLE. — In almost every edition of the authorised version of the English Bible which has appeared for the last two hundred years, there is a misprint at Eph. ii. 13. of "sometimes" for "sometime." The earlier English versions give "once," or "at that time;" the Douay version "some time." The editions published by the Religious Tract Society have "sometime." This undoubtedly alone is correct as a rendering of the Greek ποτέ. I should feel obliged to anyone who has access to a copy of the edition of 1611 for information as to the reading of the passage in it.* In the Oxford reprint of this edition (1833) the reading "sometimes" is given; but in the edition issued by the American Bible Society (New York, 1852), and which professes to follow King James's version according to the edition of 1611 *verbatim et literatim* (obvious mistakes excepted), the reading given is "sometime." Which is the correct transcript? and if "sometime" be the reading in the edition of 1611, when and how did "sometimes" usurp its place?

W. L. A.

Edinburgh.

A HINT TO PUBLISHERS.—A new edition of the *Beauties of England and Wales* is much wanted. The last edition, in 25 vols. 8vo., is half a century old.

B. C.

CAGE OF BELLS. — I met a farmer on the moors between Combmartin and Trentishoe in North Devon, and getting into talk with him, I praised the tower of Combmartin church, to which praise of mine he fully assented, adding, "And it has such a fine *cage of bells*." Struck by the expres-

[* In the first and second editions of the folio Bible of 1611, the word is printed *sometimes*. The second edition has many typographical variations from the preceding, as in the same verse (Eph. ii. 13.) the word *farre* in the first is spelt *far* in the second edition.—ED.]

sion I asked him to repeat it; this he goodnaturedly did, and to my remark that I had never heard it before, he replied that it was the common one in those parts. J. K. Highclere.

Medal on the Duke of Monmouth's Execution.—The *St. James's Chronicle*, Jan. 19 to 21, 1796, gives an Explanation of the Inscription on the reverse of the Medal on the Duke of Monmouth's Execution (Snelling, pl. xxiv. fig. 9., or *Medallic Hist. of England*, 1790, pl. xxxviii. fig. 9.): his head spouting blood in three streams. Inscription: —

"HUNC SANGUINEM LIBO DEO LIBERATORI,"

and on the exergue,

"CÆSA CERVIX, LON. JUL. $\frac{15}{25}$, 1688."

"The Inscription is an obvious allusion to the words of Thrasea when his veins were opened by order of Nero. He sprinkled the blood on the floor, and calling to him the Officer who attended the Execution of the Emperor's order, said to him —'*Libamus Jovi Liberatori!*' See Tacitus, *Annal.* xvi. c. 35."

H. E.

Gonge.—Halliwell, *s. v.*, gives as the meanings of this word —

"(1.) to go.
(2.) *templum* Cloacinæ.*"

At Yarmouth, Norfolk, near the Eastern Counties Railway Station, you may see on the wall, "*Gonge* leading to the Terminus," where the word is evidently used as a substantive, equivalent to *means of going*. P. J. F. Gantillon.

Clever.—Amongst the many words which are used in the United States in a colloquial sense different from what they are in the parent country, none amuses the travelling Englishman more than the word *clever*. In this country, from the days of Addison until now, the term has signified dexterous, skilful; but in America it is universally used in the sense of *good-natured*, *jovial*, *good-tempered*, *amiable*,—in fact, after I had become used to the Americanism, any person being spoken of as *clever*, the idea conveyed to my mind was that he was both fat and dull.

Recollecting how many old English terms crossed the Atlantic with the Pilgrim Fathers, and have remained in full use in the States to the present day, although quite obsolete here, I should be glad to know if, in the time of the Stuarts, the word *clever* was ever used in English printed literature in the American sense?

We pronounce the last letter of our alphabet *zed;* in America it is universally termed *ze;* and, as an intelligent pupil belonging to my school at Galena, on the Mississippi, reminded me, *zed* forms the first syllable of no word used in the English language, whereas *ze* is perhaps the most frequent commencement of those imported words having *z* for an initial.

* *Unde* "Son of a *gun*" = νόθος.

In Johnson's time, *izzard* (or "*s-hard*"—a great mistake) was the term. Fifty years later, *zed* (borrowed from the French) was the fashionable name. A million spelling-books in America has it *ze*, whilst perhaps another million here has it *zed*. Which should be universal?

John Camden Hotten.

Piccadilly.

John Bowring.—In the Tanner MSS. of the Bodleian Library (vol. xxx. p. 24.), the name of John Bowring figures in a Humble Petition, addressed by christian subjects in Exon (Exeter) to James II., imploring his "princely wisdom to relieve them in time to come" from the many difficulties to which they had been subjected, "for endeavouring to praise God in matters of his worship according to the best of their understanding." They express gratitude for his "Majesty's late gracious pardon;" and being "suitors from the Lord and the King, hate all rebellion upon any pretence whatsoever."

The Bishop of Exeter writes to Archbishop Shelden, that this petition was clandestinely signed and delivered to Sir Robert Wright, one of the chief justices. He calls the petitioners "notorious Dissenters," "who will not take the oaths required." The bishop desires to know whether, as they could not obtain personal access to the Chief Justice, he had presented their petition to the king, and how it was received: "for," says he, "if they be encouraged, not only all ecclesiastical censure will be insignificant, but they will herd together and fit themselves for another rebellion." This charitable bishop, Thomas Lamplugh, was a time-serving prelate, who lent himself with equal zeal to "the League and Covenant," to Charles II. and James II., and afterwards to William III. (see Wood's *Ath. Ox.*, vol. iv.). The John Bowring referred to was the son of the issuer of the Chulmleigh halfpenny described in your last volume, p. 365. Exoniensis.

Athenæum Club.

Queries.

VENUS FOUND.

To Miss K. L——.

"The very first day that to Margate I came,
I saw with delight the fair Cyprian dame;
It was Venus I'm sure, for I well know her face,
I remember the day, and can point out the place.
It was August the 12th, in the morning at eight,
On a Friday—you see I'm exact in the date:
The place, Surflen's room, and in Surflen's machine,
For Venus at Surflen's has always been seen;
The beauties of Margate have ever bathed there,
There is Douglas the mild, there was Ecklin the fair.
Next morning I sought her, but sought her in vain;
The next, too, I came — disappointed again!
The bath-rooms and ball-rooms I daily went round,
Nor at bath nor at ball could my Venus be found.

'Ah cruel,' said I, 'when a votary comes,
To fly, lovely Queen, from the bath and the rooms!'
But heedless alike of my search and concern,
She vanished, and tidings I never could learn,
Till Sunday the last, by good fortune I went
To the capital city of fair fertile Kent,
Where I found her, I found her: 'I know your blue eyes,
Dear Goddess,' I cried, 'tho' you take this disguise,
And I easily guess why you choose to assume,
Lovely L——'s fair form, meaning face, and sweet bloom.'
'You're right,' said young Cupid, 'I told her the cause
Was more notice to gain, and to win more applause;
For I heard her, one day, by dread Styx stoutly swear
That Kitty excelled her in beauty by far.'"

Gent. Mag. vol. xxxii. p. 495.

In another copy that I have seen the name is printed nearly in full, L—nch.)

I have a strong suspicion that the above are by Thurlow, Chancellor. It was known in his youth that he wrote amatory verses, and paid attentions to Miss *Lynch*, a daughter of the Dean of Canterbury. The affair ended in the seduction of the young lady, it was said under promise of marriage. She set out for London, was taken ill on the road, and died, refusing all nourishment. One of her sisters married Sir William Hanham, of Dean's Court, Dorset, Bart. Their mother was a daughter of Archbishop Wake.

I wish to ascertain what was the Christian name of the Miss Lynch, Thurlow's favourite; and whether any evidence exists to support the notion that he was the author of the verses. W. D.

Cardinal Mazarin. — Can you give me any account or list of that singular collection of fugitive pieces commonly called *Mazarinades?* Having in my library a large collection of them, and not being aware of their existing in any of our public libraries north of the Tweed, I should be grateful for information on the subject. J. M.

Church Chancels.—What is the probable origin of church chancels being built in an oblique line with the nave? I am told that instances of this apparent fault are frequently to be found. I know that St. Peter's, Sudbury, is one of them.

J. L. M.

Fratres de Penitentia Jesu Christi, otherwise Fratres de Sacco.—Tanner, in his *Notitia Monastica*, states that this Order was first established in England in the year 1257, and was totally and universally suppressed by the *Council at Lyons in the year* 1307. I would ask for an explanation of this statement (which appears to me to be inaccurate, so far as the alleged suppression is concerned), and for some information of the circumstances which occasioned the dissolution of the Order. Tanner farther states that a house of this Order was established at Lynn before the 5th Edw. I. (quoting a Norfolk Fine of that date, No. 95.), and that the prior there was the vicar-general of the whole Order throughout England. As regards the farther statement, I should be obliged by any information or particulars, and references to seals, deeds, &c., which the readers of "N. & Q." can afford. The only local memorial of the existence of the Order in Lynn is contained in a vellum Roll (preserved amongst the municipal muniments of the town), written apparently in the latter part of the reign of Henry III., or in the early years of the reign of Edward I., for the purpose of setting forth a description of the messuages, lands, and tenements in the town held of the Bishop of Norwich, as of his baronial feu there, the annual rents due to him in respect thereof, and the names of the then occupying or mesne tenants, and of the original or chief tenants: herein, amongst other entries, is the following:—

"Fratr. de. Sacc. ten'. 1. aream. i. qua. eor'. eccl'ia. et hitacō. sunt. construct. de. dono. dni. Joh. de Vallibꝫ. et . . . . . de Westacre. et. Ricus. fil. Ade. de. Wigeh'. et. her'. Alex. fil. psone, aquietat'. eā. v'sus. Epm. p. redd'. qd'. eid'm. annuati. solv'nt."

This proves the existence of a church and mansion of the Order in Lynn; but at the present day neither material vestige, record, or traditional report, remains of their site and extent. It would be very interesting to ascertain what became of the church and buildings of the monastery after the dissolution of the Order.

Alan Henry Swatman.

Witton.—Can any of your readers furnish a probable derivation of this name, which is borne by more than ten parishes in England, two of which are situated in the county of Norfolk? The names of many more places begin with the first syllable of this word, the meaning of which is by no means clear. Is it to be connected with "white," "wheat," "wit," or with none of these? The following epigram is written on the fly-leaf of the register belonging to the parish of Witton by Bromholm, Norfolk, by some person favouring the derivation "wit":—

"The name of Witt this towne it once did beare,
But now witless, alas, I quake for feare,
The head is sick, the Bodie also weake,
Death make an end, they will no physick take."

The occasion of this entry does not appear: the writing is of the beginning of the seventeenth century. G. W. W. M.

Epsom Church.—This church was rebuilt in 1824 on the site of the old church, which was a very ancient building.

Evelyn, in his *Diary*, under date 20th March, 1670, says:—

"We all accompanied the corpse of my dear brother (Richard) to Epsom Church, where he was decently interred *in the chapel* belonging to Woodcote House."

Is there any account to be found of the foundation or existence of this chapel? The *Histories of Surrey*, and the muniments of the Evelyn family, and the parish and episcopal records, have been examined, but in vain.

In 31 Hen. VI. (1453), John Merston had a patent for founding a chantry in the Church of Ebbisham (Epsom).

Any information as to the old church, especially as to the erection of any chapel or chantry, or other additions, would greatly oblige R. J. R.

Frances C. Barnard. — I have a little book with the following title, *Embroidered Facts*, by Mrs. Frances C. Barnard, authoress of *Conversations at the Work-Table*, London, 1836. The volume contains nine short dramas, probably intended for private performance. It is dedicated "To Sarah and William Bakewell, for whose use one of the following dramas was written." Can any of your readers give me any information regarding the authoress? R. Inglis.

Prophecy. — Whose is the following propheey, which Hollingworth quotes in his *Mancuniensis*?

"When all England is aloft,
Weel are they that are in Christ's croft,
And where shud Christ's croft be,
But betweene Ribble and Mersee."

J. D. A.

Washing the Lions in the Tower. —

"As we wash our Lions in the Tower, so did the Romans the dragons in their Temples, as is described by Cicero, Flaccus, and other authors of Antiquity." — *A Humourous Catalogue of the Sights of London* (chapbook). No date; but probably about a century old, as it mentions the recent execution of Lord Lovat.

What is the foundation for these allusions?

G. R.

Diatessaron. — I "picked up" a short time ago a volume, entitled *Lectures Explanatory of the Diatessaron*, 8vo., Oxford, 1824, *printed for private distribution*. Independent of its apparent merits, I was induced to purchase it because the title-page bears the autograph, "J. Blanco White, Oriel Coll." — because it was "printed for private distribution" — and because a portion of the Preface is cut out, and a MS. correction substituted in its place. Whatever the sentence was, it was evidently offensive to the owner of the book, and he has farther marked his *animus* by cutting out the author's address at the end of the Preface.

Can you enable me to fill up the breach between "These Lectures were drawn up for the instruction" — and — "who are beginning to study Divinity," &c.? also the *locale* cut from the date, February 27, 1824? Above all, I wish to know the author's name.

It is worthy of remark that the volume in the British Museum (1005. e.) was printed at Oxford by H. Baxter, 1835. (author's name not given), and appears, for the most part, to be rewritten from the title-page to the end. There are passages in the volume of 1835 given *verbatim et literatim* from the edition of 1824, but they are exceptions to the rule. The extensive foot-notes, extracts, and references of the volume of 1824, are embodied in the text of the later edition.

George Lloyd.

The Magnetic Declination. — What is the present amount of the magnetic declination? Some years ago it was 22° to the E. of N. It must be more now. If so, all the vanes in the country are wrong. Clammild.

Athenæum Club.

Socrates. — About ten years ago, going by a steamer from Avignon to Lyons, a heavy fall of rain drove me into the cabin, where I was surprised to find some good editions of French classics for the use of passengers. Among them were Malebranche, Pascal, Boileau, and Montesquieu, and an unbound new octavo of from 200 to 300 pages, called, I think, *Le Démon de Socrate*. The author was a physician, and the delusion is treated medically. I was reading it with much interest when the rain ceased, and I went upon deck forgetting all about it till too late to make a note. I have tried to find the book in Paris, and failed through inability to describe it. The author's name, and the date and place of publication, will oblige me.

While on this matter I take the opportunity of culling from one of those repertories of old wit and new history, the "Variety" column of a provincial paper, an anecdote which I had not seen elsewhere: —

"The first symptoms of love in the wisest of the world's philosophers were certainly very remarkable. 'Leaning,' says Socrates, 'my shoulder and my head to hers, as we were reading together in a book, I felt, it is a fact, a sudden sting in my shoulder, like the bite of a flea, which I still felt about five days after, and a continued itching creeping into my heart.'" — *Worcestershire Chronicle*, July 18, 1860.

"Quel giorno più non vi leggemmo avanti."

Fitzhopkins.

Garrick Club.

Malton Priory. — In which of the many topographical works relating to Yorkshire can I find the fullest description of Malton Priory? and how could it be "held at a nominal rent from Hemsworth Hospital?" Sigma Theta.

Lodge Family, Wills of. — Will you permit me to ask Mr. Laing, through your columns, where I can get a sight of the wills of the Lodge family, quoted in the excellent Life of the poet published by him for the Shakspeare Society?

G. H. K.

Political Poem by Canning. — Where can I find a copy of a poem written by Canning, of

which the subject is John Bull surrounded by sharpers, who propose to him to play at various games of cards. O. P.

OLD BALLAD: "UP JUMPED THE MACKEREL."—In the *Memorials of Thomas Hood*, recently published, the following verse of a ballad often sung by Hood is given: —

> "Up jumped the mackerel,
> With his striped back, —
> Says he, 'Reef in the mains'l and haul on the tack,
> For it's windy weather,
> It's stormy weather,
> And when the wind blows, pipe all hands together —
> For upon my word, it's windy weather!'"

A correspondent of the *London Review* gives two more verses (from memory). Can any of your readers supply the whole? or has it ever been printed? F. W. N.

S. VAN SON, A PAINTER. — Can any of your readers or correspondents tell me what is known of a painter, S. van Son, probably Dutch? I have two magnificently-painted cabinet pictures of that master in my possession, but have looked in vain for his name in Pilkington, Bryan, Houbraken, and Weyermens. They all mention J. van Son and N. van Son, but no other. The S is distinct, even under a magnifying glass, and cannot possibly be mistaken. HENRI VAN LAUN.

Queries with Answers.

HEIDELBERG CASTLE. — In Longfellow's *Hyperion* allusion is made to a history of this Castle by a Frenchman, Charles de Grainberg. Is there such a work; and what is its title, date, and place of publication? SIGMA THETA.

[The following are the titles of Count Carl von Grainberg's works: — 1. *Guide dans les Ruines du Chateau de Heidelberg.* Heid., oblong fol. [1840?] 2. *Notice de la Galerie des Antiquités du Chateau de Heidelberg.* Heid., 16mo. 1847. 3. *Das Heidelberger Fass. Vierte Auflage.* Heid., 8vo. 1848.]

RICHARD ADAMS: DR. ANDREWES. — Can you give me any account of the two following poets and their works: "1. Richard Adams, author of Poems in Harl. MS. 3889. 2. Dr. Andrewes, author of Poems in Harl. MS. 4955. Do these volumes contain any poem of length? R. INGLIS.

[The Harleian MS. 3889. is a small quarto volume with a few poems written at each end. One of them, addressed "to the most accomplished Lady Madame Binlosse," is signed R. Adams, and several others R. A. and A. R. Some, however, are transcribed from Carew and other writers. In the first leaf is the date of 1645, but not united with the name of Adams.

The Harleian MS. 4955. is a large folio volume of poems by various authors, uniformly and fairly transcribed. Most of them by Ben Jonson, Dr. Donne, and Dr. Andrewes. What Dr. Andrewes it was is not clear. A poem at p. 87., dated London, August 14, 1629, and signed Franc. Andrilla, seems to prove that his name was Francis, consequently it was not the Bishop, whose name was Launcelot. The first poem is entitled "The Universal Sacrifice," and is curiously formed on the Lord's Prayer, which is so contrived as to run down the middle, between two other columns. This paraphrase, consisting only of two columns, was printed in our 1st S. v. 195.; but the version in the Harl. MS. has a third column. It has sometimes been ascribed to James I. Consult also vol. i. p. 147. of our 1st Ser. for another poem falsely ascribed to Bishop Andrewes. We trust some of our readers will be able to clear up this obscure point of literary history.]

ARTILLERY (1 Sam. xx. 40.)—What is the etymology of this word? and what is the earliest example of its use in any of the cognate European languages? J. J.

[Several etymologies have been proposed, some of them very fanciful. We incline to the opinion of Ménage, who derives "artillerie" from the old Fr. verb *artiller* or *artillier*, which signified to *fortify* ("rendre fort par *art*, et garnier d'outils et d'instruments de guerre"). It ought, however, to be borne in mind that between *artiller* and *artillerie* there occurs in Romance the intermediate word *artilha*, a fortification. With regard to the *earliest use* of the word artillery, or indeed of any word, we feel some hesitation in offering examples. Laying out of the account the med. Latin *artelaria, artellaria, artillaria*, &c., and the med. Greek ἀρτελαρία, we find *very old* examples in Romance, *e.g.* "Per on devia venir la dita *artilharia* e carretas" and "ladita *artilleria* et engins." *Chron. des Albigeois*, cited by Raynouard.]

PLAN OF BOULOGNE. — I have in my possession a MS. plan of Boulogne, and the preparations for the invasion of England by Napoleon I.: it has the following title: —

"Plan de Boulogne et des environs avec les détails relatifs à l'expédition projetée contre l'Angleterre, par l'Empereur Napoléon. Dessiné par Lebeau Toussaint."

Will you kindly inform me whether (if genuine) it is of any value? H. D.

[We would recommend our correspondent to submit his MS. to the Keeper of the Department of Manuscripts of the British Museum.]

BIBLIOGRAPHY OF PROVERBS, MAXIMS, ETC. — Is there any work on this subject? DELTA.

[We can at present only refer our correspondent to Nopitsch, *Literatur der Sprichwörter*, 8vo., Nuremberg, 1822, but of which we believe there is a more recent and enlarged edition, and Duplessis, *Bibliographie Parémiologique*, 8vo. Paris, 1847. We hope to find in Mr. Bohn's new edition of Lowndes, under the word "Proverbs," a copious list of works on this subject. DELTA may also consult the Prefaces to Ray's work, and "N. & Q." 1st S. v. 397.; x. 389.; xi. 18.]

Replies.

THE FLAMBARD BRASS AND ITS SUPPOSED WANT OF EVANGELICAL TEACHING.

(*Concluded from* p. 53.)

The token of redemption used to be set up everywhere, out of, as well as in church; and beneath it often might be read words like this: —

"Let fal downe thy ne, and lift up thy hart,
Behold thy maker on yond cros al to torn,
Remember his wondis that for the did smart,
Gotyn without syn and on a virgin born."

in Campsall church, Yorkshire (*Astle*, p. 156.). When Lydgate was a lad of fifteen: —

"Mid of a cloistre depict upon a wal,
(He) sauhe a crucifix, whos woundys were not smal,
With this woord VIDE writen ther besyde,
'Behold my meeknesse, O child, and lefe thy pride.'"
Minor Poems, p. 259.

A remembrance of this, in after years, led him to write several beautiful stanzas, any one of which will show how strongly the image had left its teachings about the Atonement on the mind (*ib.* 259., &c.). Even in those books which were drawn up for the lower classes, the workman is told: —

"To the churche dore when thou dost come,
Of that holy water ther sum thow nome.
. . . . . .
But furst thou most do down thy hode,
For hyse love that dyed on the rode,
Into the churche when thou dost gon,
Pulle uppe thy herte to Crist, anon!
Uppon the rode thou loke uppe then,
And knele down fayre on bothe thy knen," &c.
Hist. of Freemasonry, ed. Halliwell, p. 32.

Our forefathers were the men who got for this land the name of "merry" England, and they loved to serve God with gladsome no less than pious heart; and thus was it, that among the festivities at the Nativity, the holy song, or Christmas carol, found much favour with them. But in this kind of composition, the purpose for which our Lord took flesh, is strikingly set forth, as we may see in the specimens of old Christmass Carols printed by the Percy Society: —

"In a manjour of an as,
Ihesu lay and lullyd was,
Harde peynis for to pas,
pro peccante homine."—p. 5.

"Ihesu deyid and schad his blod,
For al mankynde, upon the rod;
He graunt us grace of happis good,
I be-seke the, swete Ihesu!"—p. 7.

"Mary moder, cum and se,
Thi sone is naylyd on a tre," &c.
. . . . . .
"Thi swete sone that thou hast born,
To save mankynde that was for-lorn,
His hed is wrethin in a thorn,
His blysful body is al a-torn."—p. 10.

"As said the prophet Abacuc,
Betwixt too bestes shulde lye our buk,
That mankind shuld redeme;
The oxe betokenithe mekenes here,
The asse our gilte that he shulde bere,
And wash away our cryme."—p. 36.

Even while going through the good old ceremony of setting the boar's head upon the festive board, in many a lordly hall, it was not forgotten that —

"The borys hede that we bryng here,
Betokeneth a prince withowte pere,
Ys borne this day to bye us dere,
nowell.

"This borys hede we bryng with song,
In worchyp of hym that thus sprang
Of a virgine, to redress alle wrong;
nowell."—p. 50.

Thus, with all their merrymakings, our fathers always managed to mix up such important religious instruction. As the year went round, custom brought them one sort of serious and solemn recreation in which they took much delight, and that was the sight of a "mystery" or pious play. Here again the same leading truth we find put conspicuously forward. In a Palm Sunday piece, given in *Reliquiæ Ant.* (ii. 244.), it is said how —

"Cryst com as mocklyche as a lom,
To habbe for you dethes dom,
to dethe a wolde hym pulte.
gyf he ne deyde, ne blod ne bledde,
Evere yn helle ye hadde ba wedde
for Adames gulte.
Nou yee that bereth to-day your palm,
Well aught ye quemc such a qualm
to Crist your herte al gyve," &c.

The centurion, in the "Burial of Christ," says, speaking of God the Father: —

"Yitt out of alle synne to brynge us owt of daungere,
He soferyth his dere sone for us all to dye."

Coventry Mysteries, ed. Halliwell, p. 331., Adam thus addresses our Saviour: —

"I thanke the Lord, of thi grett grace,
That now is forgovyn my grett trespace.

Thorwe my synne man was fforlorn,
And man to save thou wore alle torn,
And of a mayd in Bedlem born," &c. — p. 344.

In "Doomsday," *Omnes salvati* cry out: —

"On kne we crepe, we gon, we glyde,
To wurchepp oure Lorde that mercyful is;
Ffor thorwe his woundys that be so wyde,
He hath brought us to his blys." — p. 403.

The 4th vol. of the *Camden Miscellany* gives us the Skryvener's Play, and there our Lord, appearing to the Apostles, says: —

"ffor I ame cryst, ne dred you noght;
here may you see
the same body that hays yow bowght
uppon a tree

thus was I dyght your balis to beyt
and bryn to blys." — p. 9.

Go we now to our old national literature of a lighter kind. Whenever our young folks, at that period, took up a book of poetry or romance, they were sure to find mixed up with the doings of doughty knights and high-born ladies many expressions in reference to their Christian belief. In the "Anturs of Arther" among the *Three Metrical Romances* printed by the Camden Society,

"Thenne coniurt the knygt, and on Cryst callus,
As thou was claryfiet on crosse, and clanser of synne,"
&c., p. 6.,

and further on,

"Ho sayd, 'To that blys bring the that birne that bogt
us with his blode,
As he was clarifiet on crosse and crounet with thorne.'"
p. 9.

In "Sir Amadace," that knight very often calls out in such words as these: "Be God, that me dere bogte," p. 34., &c.; and in his distress this is his prayer: —

"Ihesu, as thou deet on the rode
And for me sched thi precius blode
And alle this word thou wanne.
Ihesu, as thou deut on tre,
Summe of thi sokur send thou me
Speedly in this place," &c. — p. 41.

And the White Knight, who happened to come riding by the wood at the moment, thus tries to comfort him: —

"For God may bothe mon falle and rise
For his helpe is evyr more nere —
Now thenke on him, that deut on rode
That for us sched his precius blode,
For the and monkynd alle!" — p. 42.

Of the *Thornton Romances* printed by the Camden Society, one is called "Sir Eglamour of Artois," which begins thus: —

"Ihesu Lorde oure hevyn Kynge,
Graunt us alle thy dere blessynge,
And bylde us in thy bowre!" p. 120.,

and ends in these lines:

"Ihesu brynge us to that blys
That lastyth withouten ende! Amen." — p. 176.

Very soon, we are told of Sir Eglamour how

"Bothe hys handys he caste up sone,
To Ihesu Cryste he made a boone,
That Lorde that us hath boght," &c. — p. 125.

And of the Earl's daughter, "Crystyabelle," we hear that

"The lady seyde, 'For Goddes peté
Where ys myn owne knyght?"—p. 125.

"Goddes peté," it should be observed, is our Lord just taken down from the cross, and lying dead in the lap of the B. V. Mary.

Even our popular stories, nay political old songs, bear witness to custom of referring to the Atonement, as we find in those printed by the Camden Society: —

"Love we God, and he us alle
That was born in an oxe stalle,
And for us done on rode,
His swete herte-blod he let
For us, and us faire het
That we sholde be gode," &c.—p. 257.

Robin Hood, too, who was the favourite hero of many an ancient English ballad, did not forget his boyhood's religious teachings, for it was sung of him: —

"Up then sterte good Robyn,
As a man that had be wode;
'Buske you, my mery younge men,
For hym that dyed on a rode,'" &c.
Robin Hood, ed. Ritson, i. p. 60.;

and his biographer says for him this prayer: —

"Cryst have mercy on his soule,
That dyed on the rode!"—*Ib.* p. 80.

The proverbs of Hending were once in great repute, but they begin with this supplication: —

"Ihesu Crist, all this worldes red
That for oure sunnes wolde be ded,
On that holi rode tre,
He lete ous alle to ben wise,
And enden in his servise,
Amen, per seinte charité."
Reliq. Antiq., i. 256.

Moreover, to get back his book should he lose it, the owner sometimes wrote in it: —

"Who-so-ever thys booke fynde
I pray hym have thys in hys mynde:
For Hys love that dyed on tre
Save thys booke and bryng yt to me!" &c.
Ib. ii. 164.

And the unlettered man, who could not scrawl his own name, when he had to witness any instrument, put his mark, the sign of the cross, to it; as much as to say, that as he hoped for forgiveness and salvation hereafter through the death of Him who died for all men upon the rood, what he had testified, was true.

But it was at the closing hour of life that this all-pervading belief in the Atonement showed itself in olden times after such a striking manner. As his last struggle was beginning, the Passion of our Lord, from the evangelists, was read to the dying man, and a crucifix was put to his lips to be kissed. Upon the floor was spread a sheet of sack-cloth, overstrewed with ashes; and thereon was he laid, that death might find him not in a soft bed, but clothed as it were in the garb of a sorrow-stricken wretch — hoping and craving forgiveness of Him only who died naked for sinning man upon the rough hard cross. From numbers of such English death-bed scenes, I will choose but one — that of Robert Betun, Bishop of Hereford, who died A.D. 1148: —

"Successit feria sexta, quæ de passionis Domini pia recordatione annua devotione fidelium recolitur. — In hac die factus est in agonia tanquam raptus extra se: totus positus in passione Christi. Tantam recolens et mente revolvens divinæ pietatis dignationem, quæ sic redimere delegerit genus humanum — postulat sibi crucem afferri — extensis manibus apprehendit eam deosculans veneranter, et lacrymis rigans uberrimis. Et adjecit, O crux, ave spes unica post passionis tempora, te adoro in Domino Iesu meo; sed in te adoro speciale illud crucis signaculum, in quo Christus pependit; et morte sua de mortis auctore triumphavit. In honore ejus ac tuo Iesu Christe in memoria beatæ passionis tuæ adoro crucis tuæ signaculum, non tanquam opus manuum hominum, nec eo puro adorationis intellectu quo Tu solus Deus adorandus es, sed tanquam passionis tuæ patibulum, mortis tuæ instrumentum, redemptionis nostræ admiculum, conversationis novæ ministerium, quo scilicet mortificantes et crucifigentes tecum membra nostra quæ sunt supra terram cum viciis et concupiscentiis, nobis absit ultra gloriari nisi in cruce tua Domine. Te igitur, Christe, te principaliter, te singulariter adoro, te benedico; quia per crucem tuam re-

demisti mundum. Te adoro pro me incarnatum, natum et passum, mortuum et sepultum, tanquam hominem verum. — Miserere nostri, qui passus es pro nobis. Et astringens crucem artius ad pectus suum adjecit: Domine Iesu Christe, creator ao redemptor meus, non est in celo vel in terra medicus aut medicina languentis animæ præter sanguinem tuum pretiosum. Ideo pono passionem tuam et crucem tanquam malagma salutis unicum super cor meum et corpus meum. Ideo pono sanguinem tuum super vulnera mea; immo totam substantiam meam involvo sanguine tuo; ut qui de cœnulenta mundi voragine te vocante sordidatus egredior, lavari merear et emaculari in sanguine tuo, Salvator mundi," &c. — *Anglia Sacra*, ii. 316.

But words so beautiful that the dying man uttered in the hearing of a few friends around him, were often written for the world at large to know and read, for ever, upon the stone which over-spread his lifeless body in its grave; and frequently do our old sepulchral brasses give us inscriptions such as these: —

"Omnem patratum Christus purgando reatum
Nobis sublatum te muneret his (Sanctis) sociatum."
—On Abbot de la Moote's tomb, St. Alban's. Weever's *Fun. Mon.* p. 561.

"Vir crucis et Christi tumulo jacet insitus isti
Carcere de tristi salvetur sanguine Christi."
Mon. Ang. ii. 202.

"Qu A D T D P
os nguis irus risti ulcedine avit
H Sa M Ch M L."
Weever's *Fun. M.* 175.

"Cryst who dyed for us on the rood tree
Sav the sowl of my hosbond, owr chyldren, and mee."
Ib. p. 333.

I have now, I hope, shown by quotations which I could have multiplied, from our mediæval popular literature, that the full belief in the Atonement was the earliest sown of any thing in the hearts of our forefathers: it was made to grow up with their growth, and bud and flower there; to lend its own rosy colour to their daily thoughts, and shed the sweetness of its fragrance upon their words and deeds, from the cradle to the grave. Not only in, but out of church, they had that great mystery set before their minds; they were hourly told about it in those lighter compositions which were written for their amusement rather than their instruction: the song, the ballad and romance, the tale, and even little jest of Robin Hood dropped it quietly into their bosoms, for the national literature of those times was Christianized. Mr. J. G. NICHOLS has only to look into the works printed by the Camden and other such societies, and he will there find abundant means for allaying his "fear" upon this and other points connected with the evangelical belief and teaching in the olden times of England.

D. ROCK.

Brook Green, Hammersmith.

[The following letter, selected from those which have already reached us upon this subject, will, we are sure, justify us in the eyes of our readers in here closing a discussion which is assuming a character altogether at variance with that tone of friendly intercommunication which "N. & Q." has hitherto so successfully maintained. —ED. "N. & Q."]

THE HARROW BRASS: MR. J. G. NICHOLS AND DR. ROCK.

I have seen with pain, not unmingled with surprise, the observations of DR. ROCK on the "fear" of MR. J. GOUGH NICHOLS in reference to the meaning of *verbere* on the inscription on the Harrow brass.

Among the few periodicals which one could read without apprehension of being involved in controversy, "N. & Q." has hitherto stood conspicuous. The insertion of the observations of DR. ROCK goes far to destroy the strictly literary and uncontroversial character of your periodical. Those observations open up the whole dispute between the two churches; and if justice is to be done in the questions thus broached, the controversies of Jewel and Harding, and Chillingworth and Knott, must be resumed in your pages. If, startled at the chasm into which DR. ROCK has plunged your readers, you draw back, and resume your wonted path (which I trust you will not hesitate to do), it will, even now, be at the risk of injustice to opinions which are upheld by the majority of your subscribers.

Allow me to ask you to consider what are the grounds on which DR. ROCK has involved your publication in the chaos of theological discussion? Let us examine them, as stated by DR. ROCK himself.

"MR. J. G. NICHOLS tells us: My first suggestion [as to the meaning of 'verbere'] was 'by the stripes' of Him by whom the Gospel teaches us we are healed; but I fear that is too evangelical a sense for the time when the epitaph was written."

What is DR. ROCK's comment—what the construction which he puts upon MR. NICHOLS's calm remark? I quote his words as you have printed them: —

"Upon what grounds this fear of his rests, MR. J. G. NICHOLS does not say; yet, in giving such a distinct utterance to it, he more than whispers, through 'N. & Q.,' an open assertion that the great truth of the Atonement was quite unknown to, and wilfully hidden from Englishmen up to the change of this country's religion in the sixteenth century. This is no small charge to lay against the millions of the gone-by teachers and the taught of this our fatherland, which they adorned with such costly and lasting monuments of their Christian zeal. 'N. & Q.' afford the proper list for this question, first, because the challenge was first thrown down within their pages; secondly, the question is closely bound up with the olden ritualism, the olden literature, the olden customs, the olden men of this land, about all of which 'N. & Q.' profess a warm and especial interest; and thirdly, knowing as I do the Editor to be at heart a true Englishman who loves fair play, I am sure he will not shut me out from meeting and answering an accusation upon the spot where he allowed it to be uttered."

Was there ever such a conclusion drawn from

such premises? I put it to the common sense of your readers whether there is any such whisper, open utterance, or challenge, in the words of Mr. Nichols, or anywhere else except in the imagination or misconstruction of Dr. Rock.

Far from me be it to assert that Dr. Rock has invented this misconstruction merely to make an opportunity for glorifying his church, but I hold that the misconstruction, from whatever cause it may have arisen, is quite clear. Dr. Rock's conclusion, that in Mr. Nichols's expression of his fear he "more than whispered an open assertion" that the Atonement was quite unknown to and wilfully hidden from Englishmen up to the change of religion, and his personal appeal to yourself, that Mr. Nichols thus threw down a "challenge" which you, "as a true Englishman who loves fair play," ought to allow Dr. Rock to take up, are totally and absolutely gratuitous.

"As a true Englishman" your duty, I submit, was rather to have protected Mr. Nichols and your readers in general from being involved in such a solemn controversy. It would be far more reasonable, because not founded on any misconstruction, for anyone to call upon you, as "a true Englishman," to allow him to prove in your pages that the Mass is not what Dr. Rock asserts it to be, a "holy sacrifice," but what many people all over the world believe it to be, a service superstitious and idolatrous, and therefore unholy.

Dr. Rock follows up his misconstruction by a laborious defence of the teaching of his church, and an endeavour to prove that a knowledge of the Atonement was inculcated in its symbolism, and might be found in its formularies and other publications. His pains are thrown away. Mr. Nichols has not denied these facts. I know nothing of Mr. Nichols's opinions on the points alluded to, but I suppose that what he, as well as most other people who have thoroughly studied the mediæval period would contend for, is simply this; not that the doctrine alluded to—the cornerstone and foundation of all Christianity—was altogether lost, but that it was under an eclipse—so hidden under the worship of the Virgin and the saints, and a multitude of other articles of the popular faith—so concealed by the "wood, hay, and stubble" which the unreformed church had laid over it, that it had lost its proper influence upon the public mind and was unlikely to have found place in the inscription on the brass referred to. This, I take it, was the feeling which prompted Mr. Nichols's fear.

If you are willing to give up your pages to a full discussion of this subject, and Dr. Rock should go on, it would in that case be but justice, and would narrow what must follow, if, after having completed the comments suggested by his misconstruction of Mr. Nichols's meaning, he would address himself to the grounds for Mr. Nichols's fear which I have suggested above.

John Bruce.

5. Upper Gloucester Street, Dorset Square.

OXFORD RIDING SCHOOL.

(1st S. x. 185.; xi. 32.)

In September, 1854, I sent you some remarks, under the signature of Querist, respecting the bequest made by the noble family of Clarendon (as stated in the Preface to vol. i. of the *Life of Edward Earl of Clarendon, &c.*, written by himself, and published in 3 vols. 8vo. Oxford, 1759), for the purpose of establishing and supporting an academy for riding and other useful exercises in the University of Oxford. It was by mere accident that I met with the passage relating to the bequest, and feeling some surprise that I had never heard of the riding-school, and that no one to whom I mentioned it could tell me of its existence, I concluded that the whole matter had fallen into oblivion. The insertion of a Note in your pages would, I believed, elicit the wished-for explanations, and accordingly, in "N. & Q." (1st S. xi. 32.) a correspondent wrote to you in reply to my Query, detailing additional particulars, but without possessing that intimate knowledge which could authoritatively acquaint the world with the reasons for the non-fulfilment of the will of the noble donors. That knowledge has now been obtained through the assiduous endeavours of the Rev. James E. T. Rogers, of Magdalen Hall, Tooke Professor of Political Economy, King's Coll., London, who, at the recent meeting of the British Association here, thought the opportunity suitable for mentioning the bequest at one of the Sectional Meetings, when the subject of military drill and rifle practice was being discussed by himself, Mr. Edwin Chadwick, and others. In compliance with Mr. Rogers' request, his friend, Mr. Chadwick, had set on foot inquiries, and had been informed by the Duke of Newcastle that his Grace is one of the Trustees of the Clarendon bequest, and that the sum now available for it amounts to 10,000*l.* Professor Neate, of Oriel College, I am informed, brought the bequest before Convocation some time ago. John Macray.

Oxford.

THOMAS BEDWELL.

(2nd S. x. 29.)

It is very likely that the little information I possess (and which I am anxious to enlarge) has reference to the *Thomas Bedwell* about whom C. H. & Thompson Cooper have made inquiry.

Thomas Bedwell seems to have been employed as a military engineer in repairing the defences at Gravesend at the time of the Spanish Armada.

In the State Paper Office there is an estimate for repairing the platform of a part of the Blockhouse at Gravesend, which, in the handwriting of Lord Burleigh, is thus indorsed: —

"25 Aug. 88. Long 26. Broad 27." "An Estimate of repayring a Platforme at the Blockhouse at Gravesend. *Frederick Genebelli* and *Thomas Bedwell.*"

Appended to a note, date 3tio Octobris, 1588, of works done and to be done at the forts of Gravesend and West Tilbury, there is this remark, —

"Also there is to be allowed to *Thomas Bedwell* for his charges, makinge provisions at London, and coming to Gravesend weekelie to see the paymentes, which we supposed to be your honor's meaning, thoughe it seemed not so intended by the L. Generall, and therefore not remembred in our Estimate."

This evidently alludes to Genebelli and Bedwell's estimate of 25 Aug. 1588.

On the 3rd October, 1588, there is a letter signed by Frederico Genebelli and *Thomas Bedwell*, addressed to the Privy Council, for payment of the arrears due to the pioneers employed on the works at Gravesend.

The documents from which these notes have been made may be seen *in extenso* in Cruden's *History of Gravesend.*

Between Thomas Bedwell the minister, and Thomas Bedwell the military engineer, there certainly is not much accordance; but I am strongly inclined to believe that they are one and the same person, from the nature of his (the minister's) published works as detailed by your correspondents, and from his having "projected the bringing the waters of the Lea from Ware to London." May I ask what authority exists for assigning this engineering project to Thomas Bedwell the minister?

A few weeks ago, when looking over the registry in the old church at the Tower (which registry, by the way, does not seem to have been kept with a view to future reference, else the entries would have been more full), I found this record under the head of "Register of the Tower of London, Burialls:" —

"1595. Body of Mr. Bedwell Buried ye xxxth of April."

The absence of the christian name prevents a clear identification of the person alluded to, but it may, nevertheless, be intended for *Thomas Bedwell*, on the assumption that his *Numeris Geometricis*, and *Mesolabium Architectonicum*, published respectively in 1614 and 1631, are posthumous works.

Genebelli, the other military engineer, was a native of Mantua, and after being for a time in the service of Spain was engaged by Queen Elizabeth to take part at the siege of Antwerp in 1585. He it was at that time who destroyed, by means of "an infernal," the Duke of Parma's celebrated bridge. Afterwards, as shown above, he was the chief engineer in strengthening the defenees of Gravesend and Tilbury, and in 1603 he repaired Carisbrook Castle. Of his services at Antwerp I have full descriptions, as given by Furnier, Floriani, Hondius, and Strada; but I should be glad to know what Bertius and Orlindin and E. de Meterus say of him. In 1588, when the English fireships were bearing down on the Spanish fleet before Calais, the cry of *Jembelly! Jembelly!* struck the Spaniards (who recollected the name of the terrible engineer) with a panic that forced them to cut their cables and run. (Sir Jonas Moore's *Treatise of Artillery*, 1683, p. 74.)

Can any of your readers supply additional information relative to *Genebelli* and *Thomas Bedwell?* M. S. R.

THOMAS GYLL, ESQ.

(2nd S. ix. 503.)

The family of Gyll is one of the oldest in this kingdom, as may be seen from the possessions of that family in Cumberland styled Gille's Land, held by Bueth Gille before the Conquest, and that it was confiseated, and granted by William the Norman to one of his followers called Hubert, who assumed the name of *Valle* or Vaux, which is the exact synonyme for Gyll, and this latter means cleft, or any fissure in a mountain, or break like a valley. Robert, son of the interloper Hubert, barbarously murdered Bueth Gille, brother of Bueth, and confirmed himself in the possessions.

A descendant of De Vaux married Thomas De Multon, and subsequently, *temp.* H. III., the property was conveyed to the family of Dacre, styled Dacres of Gille's Land. From this family descended the Gille or Gylle family of the north, one of whom is found in John de Gille of Greystoek, Cumberland, whose son of the same name is found in his Inq. post mortem, 1369, 44 E. III., *Cotton. MSS.* Faustina, ex. fol. 209. For sustentation of this house of Gyll or Gill, see Sir Henry Ellis' *Domesday Book*, Ghyl of Yorkshire, who held lands there in fee, *temp.* Edw. Confessor, 1041; also Gale's *Honoris de Richmond;* Camden's *Britannia*, vol. iv., and Dugdale's *Monasticon*, vol. ii.; Denton's MSS. of the *History of Cumberland*, in his account of Lanercost Abbey, which was founded by Hubert de Vallibus to appease the wrath of heaven for the murder of Bueth Gille.

From this house of Gille descended that of Yorkshire; and Mr. Gordon Gyll believes that the Thomas Gyll in question is descended therefrom.

A branch descended into the next county, Lincoln, where we find Richard, son of Michael Gyll, paying 66 marks to K. John, 1200, which is 44*l.*; and if we estimate money at twelve times our present value, according to Hallam or Hume, it

will be 528*l.*, so that he must have been a man of substance then. Another Henry Gille pays to King John 6 shill. in 1203. Godfrey, son of Robert Gille, was living in Lincoln 1278, and from him or his issue is derived those of that name to be found in the Rolls of the Hundred in 1278 in Cambridge. There is a detached pedigree of this family down to one John Gille or Gylle of Buckland, Herts, 1499, for whose descendants see Lipscomb's *Bucks*, vol. iv., and Clutterbuck's *Herts*, &c.

To revert to the gentleman immediately in question, Thos. Gyll of Barton, North Riding, York, he resided at Durham as a lawyer and counsellor for thirty years. He was devoted to the fine arts and antiquities. He died unmarried 12 March, 1780, æt. eighty at Barton. See Nichols's *Literary Anecdotes*, vol. viii. p. 288.

He had a sister, married to Mr. Hartley, who had a son, Leonard Hartley, living 1780.

There are various disjointed pedigrees of the Gilles of Yorkshire, but the correspondent being descended from the Wydial and Buckland branch of Herts, has only detailed descents of his own and collateral lines. G. G.

The following account of this gentleman is taken from Nichols's *Literary Anecdotes*, vol. viii. 288.: —

"He had been resident at Durham as Counsel for thirty years, and executed the several trusts reposed in him with distinguished integrity. He was an able Counsellor, though not eminent as an Orator: his stout adherence to justice would not suffer him to yield to those embellishments of the Bar which exceed the bounds of truth, so that he was less esteemed as an advocate than as a private adviser. He had a good taste in the Fine Arts; and in his more youthful days paid much attention to the study of Antiquities, holding a literary correspondence with some of the first geniuses of the age. His person was tall, erect, and graceful; his features regular and handsome, and a pleasantry and affability sat on his countenance, which spoke the benevolence of his heart. He died a bachelor, March 12, 1780, æt. 80; and was buried at Barton, in the North Riding of the County of York, with the following epitaph: —

"Near this Wall is interred Thomas Gyll, Esq., equally esteemed for his knowledge of the Common and Canon Law, and for his integrity in the practice of both. At the Bar an Advocate in the former, on the Bench a Judge in the latter. Nor was he less distinguished for his accuracy in the History and Antiquities of his Country. By a steady discharge of the duties of his station both in public and private life, and by a constant and devout attendance of the public worship, he was an example worthy of imitation. He died in his 80th year, 1780. To the memory of his truly valuable character Leonard Hartley, his nephew and heir, placed this tablet."

'Αλιευς.

Dublin.

Sir William Dugdale's Collections (2nd S. x. 47.)—By a reference to *Archæologia Cantiana*, vol. i. p. 59., it appears that Dugdale's Collections are in possession of the Earl of Winchilsea, the representative of Sir Christopher Hatton, "at whose instance they were made." Matchless volumes they are. Cantianus.

John Greenhalgh (2nd S. x. 28.) — He was the youngest son of John Greenhalgh of Brandlesome Hall, in the parish of Bury, in the county of Lancaster, Esq., Governor of the Isle of Man, in the Commission of the Peace for Lancashire, and a trusty and confidential friend of James, the 7th Earl of Derby. (*Desiderata Cur.*, vol. ii. lib. xi. p. 25. fol.) The Governor had three wives; and by his first, Alice, daughter and heiress of the Rev. William Massey, B.D., rector of Wilmslow, co. Cestr., he had issue three sons — of whom, John was a Fellow of St. John's College, Cambridge, and afterwards domestic chaplain to Charlotte, Countess of Derby, by whom he was presented on the 20th February, 1660-1, being at that time S. T. B., to the rectory of Bury, his native parish; and on the 2nd March, 1660-1, Brian, Bishop of Chester, instituted him. (Gastrell's *Notitia Cestr.*, vol. ii. pt. i. p. 28., Chetham Series.) Dying at Bury in the year 1674-5, he was buried in the middle passage of the nave of his church, where his gravestone still remains. Dr. Greenhalgh was twice married. His first wife was Eleanor, daughter of Mons. Messure, a Frenchman, by whom he had issue six sons and nine daughters. He married, secondly, at Prestwich, in 1663, Katharine, daughter of Edmund Assheton, of Chadderton Hall, Esq., and relict of the Rev. William Longley, rector of Cheadle, in the county of Stafford. He undoubtedly attended James, Earl of Derby, at his execution, 15th Oct. 1651; and drew up the account of the Earl's speech upon the scaffold. F. R. R.

Mrs. Lepell (2nd S. x. 47.) — The mother of "the beautiful Molly Lepell" was Mary Brooke, daughter and coheiress of John Brooke of Rendlesham, in Suffolk, great-grandson of Reginald Brooke of Aspall, who was the second son of Sir Thomas Brooke, Lord Cobham. She died in 1742. C.

Clerical Incumbencies (2nd S. ix. 252. 334.)— The Rev. J. H. Bromby has been vicar of the parish of Holy Trinity, Kingston-on-Hull, since 1797. R. Inglis.

Sir Harry Trelawny (2nd S. x. 13.) — Dr. Oliver of Exeter, at p. 32. of his *Collections illustrating the History of the Catholic Religion in Cornwall, Devon, &c.*, 8vo. Lond. 1857, gives the following particulars of Sir Harry Trelawny: —

"Sir Harry Trelawny, the 7th baronet, after an eccentric life, found rest in the bosom of the holy Catholic Church, and at the age of 74 was admitted to the priesthood by Cardinal Odescalchi on 30 May, 1830, and finally died at Lavino on 25th February, 1834. His

daughters, Ann Letitia, a Spinster, and Mary, wife of John C. Harding, Esq., had long been Catholics. They had turned the old domestic chapel at Trelawny, dedicated 23 November, 1701, by their ancestor Dr. John Trelawny, then Bishop of Exeter, into a Catholic chapel. But of late years they have built a place for Catholic worship at Sclerder, about half a mile from the mansion."

W. M.

Your intelligent correspondent F. C. H. has stated that this versatile baronet was "originally a clergyman of the Church of England," and that he was ordained a priest of the Roman Catholic Church, May 30, 1830. Perhaps it may be more correct to say, that "originally" he was a minister of the Independent denomination, as he was ordained to the pastorate of a church of that class at West Looe, in Cornwall, April 22, 1777. A full account of the proceedings on that occasion (held at Southampton), including a very remarkable "Confession of Faith by Harry Trelawny, A.B., late of Christ Church, Oxford," was published at that time. He afterwards joined the Unitarians; and in July, 1779, co-operated with Dr. Priestley, and other ministers of that body, in an ordination service at Lympstone, near Exeter. It was not until 1781 that he took his degree as M.A., and became a clergyman of the Church of England: he was ordained by Bishop Ross, at Exeter, June 22, 1781. X. A. X.

The Reay Country (2nd S. x. 8.)—In reply to your correspondent One Ray I may state that there can scarcely be a doubt that Strathnaues, or the district of country situated partly in Sutherlandshire and partly in Caithness, derives its present familiar designation from its former proprietors, the Lords of Reay. "The Reay country" is but a corruption of "Lord Reay's country," another name by which the district is known both in Caithness and Sutherland. In reference to the etymology of the word "Reay," which your correspondent thinks may be derived from the Anglo-Saxon name for a roe-deer, the Rev. Finlay Cook, formerly minister of the parish of Reay, states in his article in the *Statistical Account of Scotland*, that there are various conjectures respecting its etymology. It is supposed to be a corruption of *Mein-Reidh*, or *Miora*, two Gaelic terms signifying smooth and plain; that part of the parish particularly named Reay being smooth and plain, in comparison of the other parts, which are in general rugged and hilly. But Mr. Cook considers that the most probable derivation is that "Reay" is a corruption of "Urray," the name of a Pictish hero who inhabited the castle to this day called Knock-Urray. The ancient orthography was Rē or Rāe. H.

Rebellion of 1715 (2nd S. ix. 404.)—Mr. Thornber will find much valuable information in Mr. Hibbert Ware's *Lancashire Memorials of* 1715, published by the Chetham Society. P. P.

Spiriting Away (2nd S. ix. 96. 271.)—In a letter from Ralph Hope to Sir Joseph Williamson, dated Coventry, 28 Aug. 1671, we read —

"Here has bene of late a strangely ridiculous and idle report about both our towne and country about the spiriting away of young children, who they say are to be kild for their blood to cure the French King of a leprosy, wch absurd whimsey has taken such impression amongst the vulgar and ignorant that 'tis hard to dispossess them of the beleife of its reality, insomuch that many parents as foolish as fond will not suffer their children to goe to school."

Ithuriel.

Quotation Wanted (2nd S. ix. 446.) —

"Call not the royal Swede unfortunate."—Wordsworth, *Sonnet* 20, vol. iii. p. 79. Moxon, 1858.

T. M.

Hell-Fire Club (2nd S. ix. 367.)—There were kindred clubs of this class in Dublin and its neighbourhood, and they reckoned amongst the members the notorious Buck Whaley and the last Lord Santry. The pranks and practical jokes these gentry committed form the staple conversations of convivial meetings even of the present day. Duelling was a favourite pastime, and a member who "killed his man" was entitled to a badge of honour. It is said that Lord Santry used to note the barrel of his pistol for every deed of blood perpetrated with it. Our friends on the other side of the Channel could give Mr. Maurice a good deal of information about these diabolical clubs. I think females were not admitted as *members* in Ireland. George Lloyd.

Miss Parsons and D—— (2nd S. x. 27.)—

"'Tis not her face, 'tis her ingenuous mind,
That did a Grafton, doth a D(orset) bind."

That the Duke of Dorset was meant there is no question. Nancy Parsons was otherwise known as Mrs. Anne Horton. Walpole, writing to Mann (Nov. 7, 1771), says, in reference to the widow Horton, married by the Duke of Cumberland: —

"You know of no Mrs. Horton but the Duke of Grafton's Mrs. Horton, the Duke of Dorset's Mrs. Horton, everybody's Mrs. Horton—faith I do not know whether it would have been so improper a Mrs. Horton as her he (Cumberland) has married,—and yet this is a woman of virtue."

Nancy had other lovers, it would seem, for Walpole writes (June 20, 1776) to Lady Ossory (the divorced wife of Grafton, married to her seducer), informing her, with the delicacy of a "fine gentleman," that a "lady who has been on the brink of marrying as many dukes as the Duchess of Argyll, is not yet Lady Maynard. It is a pity," adds Horace; "she deserves a peerage as much as most that have got them lately." She soon got it by marriage with Lord Maynard, an union which the satirists lashed with unsparing severity, especially the author of *Dr. Syntax*. Walpole (January, 1779) remarks to Mann,

"The Duke of Dorset is almost in as bad a scrape as if *he* had married Lady Maynard," . . . and adds, as a neat illustration of the then prevailing social manners,—"a quarter of our peeresses will have been wives of half our living peers." I think this will answer W. D.'s Query as to the "D——" in the verses quoted.

JOHN DORAN, F.S.A.

ARMY AND NAVY (2nd S. ix. 345.; x. 40.)—I have always understood that the reason why the *navy* has usually taken *precedence* of the *army* is, that, whereas — by the theory of the constitution —the *navy* is "*royal*," and immediately subject to the sovereign, the *army* is essentially *not* "*royal*," nor (if we except the household troops) in the same manner subject to the sovereign's control. This distinction may have originated, at the time of the Great Rebellion, in the jealousy of the Parliament against a standing army. J. SANSOM.

BABYLON (2nd S. x. 28.) — Herodotus, an eye-witness, is the best and almost the sole authority for the laws, customs, habits, &c. of the inhabitants of Babylon (i. 178—200., iii. 159.) Recent excavations have disclosed illustrations in stone, which (as in paintings in the parallel case of the Egyptians) furnish pictures of Babylonian life. Incidental notices may be found in the books of Kings, Chronicles, Isaiah, and Daniel. Berosus, as quoted by Josephus and Eusebius, Diodorus, Arrian, Strabo, Curtius, and Pliny, contain some notices. Larcher's notes with Cooley's additions on Herodotus and Rawlinson's *Notes* should be consulted. From the researches of Chwolson of Petersburg, in Arabic translations of remains of old Babylonian writings, additional information may be looked for. (*Ueberreste alt Babylonischen Lit.*, Petersburg, 1859.) T. J. BUCKTON.

Lichfield.

SERMONS BY STEELE OF GADGIRTH (2nd S. ix. 244.)—The Rev. John Steele was, for about fifty years, minister of the parish of Stair in Ayrshire. I cannot give the exact date of his death, but it must have been about 1800. He seems to have been a friend of Home, the author of *Douglas*, and is mentioned in M'Kenzie's *Life of Home*, as having been one of those clergymen who were present at the representation of that play.

R. INGLIS.

GENERAL BREEZE HO! (2nd S. ix. 484. 511.)—I don't think this toast had anything to do with the Pope's bumper (*au bon Père*), or with a *brisée générale* of the glasses. In my younger days at gentlemen's dinner parties the habit was for every man to drink wine with every other at the table during dinner. This process being got through before the cloth was drawn, it was then customary for the host to give "the general," to which all filled, and all drank together. My earliest recollection of it is at the table of an old naval officer who had served in the American war. On one occasion an aged military man when he heard it, ejaculated "Breezo, Breezo! I thought I knew them all—what is he?" to the great amusement of the party. My impression is, that it is neither *Brissot*, nor *Breeso*, nor *Brisée*, but simply *Breeze ho!* a naval signal for a general fill up of the glasses. AN OLD HAND.

JOHN AMYATT of Devonshire, admitted of Corpus Christi College, Cambridge, 1770, was, I doubt not, the young man of good family and connexions mentioned in Beloe's *Sexagenarian*, i. 54., and alluded to in "N. & Q." 2nd S. ix. 301.; x. 34.) C. H. COOPER.

Cambridge.

CHARLES II. (2nd S. x. 29.)—There is no doubt about this bribe having been offered to the Duchess of Portsmouth, one of the king's mistresses. Parliament was willing to grant Charles a large subsidy (600,000*l.*) if he previously signed a bill of exclusion against his brother James. The "Whig" or "Protestant Party," for fear of success in their means of working on the financial necessities of Charles, made use of the Duchess in the way indicated. She was ambitious enough to hope that her son (Charles) might be named as successor to the throne, though the party for whom she acted secretly favoured the pretensions of another bastard, the Duke of Monmouth. See Somers' *Tracts*, viii. 137.; Temple's *Letters*, ii. 351.; James' *Memoirs*, i. 591—615.; Dalrymple's *Diary*, 264—79.; MacPherson, i. 105.; Lingard, ix. 470—82.; Knight, iv. 356-7. JAMES GILBERT.

SIXTINE EDITION OF THE BIBLE (1st S. ii. 408.) —On looking over my "N. & Q." I see in the old Series, under the above heading, "How many copies of the Sixtine Edition of the Bible are in existence?" As I cannot trace any reply through the succeeding volumes of both series, I venture to add that CLERICUS (D.) will see by reference to the discussion between Pope and Maguire in 1827, that Mr. Pope states, on the first day of discussion, "Clement bought up the Sixtine copies, to guard, if possible, his predecessor from the charge of infallibility, so that but *two* copies, I believe, are extant." And on the fourth day he farther states, "So great is the scarcity of the Sixtine Bible that the Jesuit Fisher not merely denied that any were in existence, but stated that Sixtus V. had not published any edition of the Vulgate whatever." This is not an answer to the Query, but perhaps it may be of some service to CLERICUS (D.) or others.

I would now ask, what became of the copy Dr. James met with, "by God's providence, in a stationer's shop"? I presume it was the one he used in working out his celebrated *Bellum Papale*.

GEORGE LLOYD.

Signs at Monksheath, Cheshire (2nd S. x. 46.)—P.P.'s first question relates to an old legend of a countryman being led by a monk to a cavern, in which lay asleep knights and chargers; man and horse, to be both awakened at some time when England was to be in peril. I believe the legend is told in Walter Scott's *Demonology* of some place in Scotland, in almost the same terms, but I think the Cheshire version is mixed up with Nixon's prophecies of the three-thumbed miller of Alderley, who was to hold three kings' horses up to his knees in blood; which was rather looked for, when the Emperors and King of Prussia visited England in 1814. It was, if I recollect, put into verse by a servant of the Stanley (of Alderley) family, and printed in the neighbourhood (probably at Macclesfield) thirty years since. About 1830-31, if I am not mistaken, the legend appeared in that almost forgotten periodical the *Mirror*, the precursor of the *Penny Magazine* and "cheap Serials." J. H. L.

Britain 1116 B.C. (2nd S. ix. 402. 494.) — In a curious little pocket volume, the title of which, in brief, is: —

"Chronological Tables, containing the Successions of all ye Popes, Emperours and Kings, which have reigned in Europe from ye Nativity of our Saviour to ye year 1696. By Coll. Wm Parsons. The Fifth Impression. London: Printed and Sold by Sam. Lowndes against Exeter Change," &c. &c.,

the earlier history of Britain is given as follows: —

"Although we begin ye Æra of our Computation but from ye time of Egbert and ye Series of ye most Ancient times are very Intricate and ye Storys somewt Fabulous, till ye time of Dunwallo: yet before him occurs 7 Samotheans, 1 Albionist, and 20 Trojans . . . . . which last begin their Dynasty wth Brute who (Añ Mundi 2850, before Xt 1100) arriv'd in England called Albion, as Scotland was Caledonia: and (as Tacitus saith) divided ye Island, ye greatest in Europe, into Great and Little Britain, whose Line after many years Ended in Ferrox and Porrex ye 2 Sons of Gorbodug. Then after great Bickerings for about 90 yrs ye Monarchy degenerated into a Pentarchy. In wch, 1st Staterus of Albania, Yeven of Northumberland, Pinner of Loegria, Rudac of Wales and Cloton of Cornwal, whose brave Son Mulmutius Dunwallo (after an Interregnum of 50 yrs) having subdued ye other rulers in ye Pentarchy was chosen K. 3529, and was ye 1st Crown'd K. of Britain; His Predecessors being but accounted as Rulers, Dukes, or Governrs. Thus he brought it to a Monarchy again. In whose Line are 15 British Monarchs to ye time of Cassibelane (3890). About which time I. Cæsar entred ye Kingdom and made it Tributary. From whose time to Lucius ye 1st Christian K. (añ Xti 270) we find 7, and from him to Vortigern 12, who inviting ye Saxons to his Aid agst ye Picts and Scots (450) gave them an opportunity of becoming Mrs of ye whole. In wch Series to ye time of Egbert (800) we meet wth 13 more, of whom Cadwallader is ye last. And ye Saxons dividing ye Island into 7 Petty Kingdoms," &c.

The above is dedicated to "The Most Honble. Charles Marq. of Worcester, Son and Heir Apparent to his Grace Henry Duke of Beaufort," &c., and contains a commendatory notice from the pen of

"J. Delacrose ye late Author of ye Universal and Historical Bibliotheque, in his Works of ye Learned (Feb. 169½, Folo 190) upon ye Publishing of ye 3d Impression of these Tables."

The author also disclaims the imputation of his work being "no more than a Bare Translation of ye French Edition by Mons. Marcel."

Is anything known of the author or the work above noticed? It consists of "43 copper-plates . . . compassed for the Pocket," and seems to have been one of the earliest efforts of "letter-graving on copper-plates" from the tone of the closing pragraph of Mons. Delacrose's recommendation. Henry W. S. Taylor.

Alban Butler (2nd S. ix. 502.)—N. R. is mistaken in supposing that the "early history of the author of the *Lives of the Saints* is involved in some obscurity." An interesting account of his life and writings was written by his nephew, the late Charles Butler, Esq., of Lincoln's Inn, and is prefixed to most recent editions of the *Lives of the Saints*. The Rev. Alban Butler was born in Northamptonshire, and died May 15, 1773, in the sixty-third year of his age. He lived for some time but a few miles from where I write, and I have known several who were personally acquainted with him. More need not be said to convince N. R. that *Albian* Butler was a very different person, and lived a whole century earlier. F. C. H.

Publication of Banns (2nd S. x. 18.) — The statute 26 G. II. c. 33. s. 1. provides that the banns should be published "during the time of morning service, or of the evening service if there be no morning service, in such church or chapel, on any of those Sundays immediately after the second lesson." E. M. has given Baron Alderson's interpretation of the clause; but generally the words, "immediately after the second lesson" have been interpreted as belonging to the whole sentence which I have quoted. The clause has not been rendered invalid by any later acts, such as those of 4 G. IV. c. 76., 6 & 7 W. IV. c. 85. &c.

On the contrary, the clause is re-enacted by 4 G. IV. c. 76.* Presbyter.

Colonel Hooke (2nd S. x. 19.) — In illustration of your correspondent's suggestion I would submit that nothing is more common than for a French printer to insert the letter *c* before *k* in English and other words. York he always spells Yorck. A Parisian publisher sends me a journal to an address with which I furnished him. In that address the word Hook occurs. Invariably on the cover in which the journal reaches me the word Hook is spelt Hoock. Hochlander.

[* See "N. & Q." 2nd S. i. 34. 77. 123. 142.—Ed.]

Nunquam periclum, etc. (2nd S. ix. 446).—Publ. Syrus, ed. Reinhold, 8vo. Anclam. 1838.

E. M.

Miscellaneous.

NOTES ON BOOKS.

Narratives of the Days of the Reformation, chiefly from the Manuscripts of John Foxe, the Martyrologist, with Two Contemporary Biographies of Archbishop Cranmer. Edited by John Gough Nichols, F.S.A. (*Printed for the Camden Society.*)

Be the defects of Foxe's *Acts and Monuments* what they may; be the shortcomings of Strype's voluminous contributions to our ecclesiastical history ever so manifest, no one who values that Reformation to which, under God's providence, we owe the freedom and purity of our church, but must feel grateful both to Foxe and Strype for the zeal and industry with which they have accumulated the most valuable materials for the history of that eventful period. And if the more critical spirit of the present day has proved to us that the documents printed by Strype have been hastily transcribed and imperfectly collated, and that Foxe, though a laborious was not a very careful author, it is manifest that Mr. John Gough Nichols is rendering a most important service to the truth of history by carefully re-editing the original documents, which the earlier writers have given in an imperfect or inaccurate shape. *The Diary of Henry Machyn*, published for the first time in a complete form by the *Camden Society* some years since under the editorship of Mr. John Gough Nichols, has already assumed its place among the most valuable records which we possess in illustration of this stirring period of our history; and the present volume, for which the *Camden Society* is indebted to the same accomplished antiquary, may be regarded as a farther instalment towards a critical edition of the documents employed by Foxe and Strype. The volume contains no less than thirteen such documents, illustrated with all the industry and intelligence which characterise Mr. Nichols's editorship, and accompanied not only by a very full general Index, but also by what is not less curious and necessary, a Glossarial one; so that our readers will think we are not guilty of exaggeration when we pronounce *The Narratives of the Days of the Reformation* to be a volume which at once increases the literary reputation of its editor, and furnishes another instance of the services which the *Camden Society* is rendering to our Historical Literature.

The new number of *The Quarterly Review* has two articles on questions of social interest which will excite attention,—*The Missing Link and The London Poor*, which treats of "Bible Women" as one of the means of evangelising the very lowest stratum of society, and one on *Workmen's Earnings and Savings*. The biographical articles, which generally form so marked a feature of the *Quarterly*, are in the present number *Joseph Scaliger* and *Ary Scheffer*. That great puzzle to antiquaries, *Stonehenge*, forms the subject of a paper in which the Buddhist origin of that mysterious pile is contended for. With *Darwin's Origin of Species* the Reviewer has "much and grave fault to find;" but not so with *The Conservative Reaction*, the evidences of which form the subject of the political article of the present excellent number, the last, it is said, which is to appear under the editorship of Mr. Elwin.

Books Received.—

The Reliquary. A Depository for Precious Relics, Legendary, Biographical, and Historical. No. I. July, 1860. *To be continued Quarterly. Edited* by Llewellynn Jewitt, F.S.A. *Derby.*

Dedicated to the illustration of the Habits, Customs, and Pursuits of our Forefathers, more particularly as connected with the County of Derby, but calculated to please Antiquaries of all counties.

Memoirs of Celebrated Characters. By Alphonse de Lamartine. *New Edition.* (Bentley.)

The words new edition justify us in dismissing this little volume with a reminder to our readers that it contains sketches of Nelson, Columbus, Milton, William Tell, Bossuet, and Oliver Cromwell, from the eloquent pen of Lamartine.

A Comprehensive Index of Names of Original Authors and Translators of Psalms and Hymns, with the Dates of their various Works. By Daniel Sedgwick.

A very copious and interesting list.

A Description and Draught of a New-invented Machine for carrying Vessels or Ships out of or into any Harbour, Port, or River, against Wind and Tide or in a Calm. By Jonathan Hulls. (Spon.)

Messrs. Spon have done good service by the reprint of this rare work on the history of steam navigation.

Canterbury in the Olden Time, from the Municipal Archives and other Sources. By John Brett, F.S.A. (Bell & Daldy.)

The readers of "N. & Q." need not be reminded of the good account to which Mr. Brett has turned the archives of his native city. The present is a pleasant gossipy little volume.

The Spectator, by Addison and Steele. A Revised Edition, with Explanatory Notes and a General Index. Parts IX. X. XI. and XII. (Routledge & Co.)

We must content ourselves with chronicling the appearance of these Parts.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose.

Old Newspapers before 1800, in Nos. or bound.
Old Tracts relating to Topography, or connected with the English or Welsh Counties.
Appeal Cases (Old), and Private Acts of Parliament.
The New Whig Guide.
Books of Epigrams.
Joe Miller's Jests. Any old editions.
Black Caps and Red Gowns: a Satirical Poem published at Oxford.
Secret Memoirs of Monmouthshire, by Rogers.
Percy Society's Publications:—
No. 11. Political Ballads of the Commonwealth.
" 14. Kind Hart's Dream.
" 17. Nursery Rhymes of England.
Denny's Secrets of Angling. Reprint, 1811.
Censura Literaria. 2nd Edition. 1815. Vol. X.
Voyage d'Exploration sur le Littoral. Paris.
De la France et de l'Italie. Par M. Coste. Paris.
The Somerset House Gazette, by Pyne the Artist. Small 4to.

Wanted by *John Camden Hotten*, 151. Piccadilly, W.

Notices to Correspondents.

T. T. *Most probably in the Prerogative Court.*

George Lloyd. *On the suppressed theological MSS. of Sir Isaac Newton consult Brewster's* Life of Sir Isaac Newton, *edit.* 1855, vol. ii. pp. 341. 523.—*On the introduction of the Roman type into England in the sixteenth century the use of the Gothic, or Black Letter, began to decline, and during the last century was only used in law works; but at length it was expelled from these, and now only makes its appearance at the heads of statutes, &c.*

John James. *On the alteration of the rubric relating to the publication of banns of marriage, see our* 2nd S. i. 34. 77. 123. 142.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, AUGUST 4. 1860.

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Notes.

JAMES I. AND THE RECUSANTS.

(*Concluded from* 2nd S. ix. 499.)

In November, 1604, the conviction of a Mr. Pound in the Star Chamber caused great excitement amongst the English Roman Catholics. The story is thus told by Mr. Jardine (p. 45.):—

"The judges of assize for the northern circuit, Baron Saville and Serjeant Phillips, were reported to have uttered strong invectives against the Roman Catholics on occasion of these prosecutions; and the former in particular was said to have declared as law to the grand jury that all persons attending upon the celebration of mass by a Jesuit or seminary priest were guilty of felony. Upon this, Mr. Pound . . . . presented a petition to the King, complaining generally of the persecution of the Roman Catholics, and in particular of the rigorous proceedings and alarming doctrines of the Judges at Manchester."

Being arrested, and by order of the Privy Council prosecuted in the Star Chamber:—

"In the end Mr. Pound was sentenced by the court to be imprisoned in the Fleet during the King's pleasure; to stand in the pillory, both at Lancaster and Westminster, and to pay a fine of one thousand pounds."

Here Mr. Jardine leaves the story. It is, however, possible to continue it a little farther. Whether Mr. Pound actually stood in the pillory at Westminster is uncertain. Eudæmon Johannes, evidently referring to him, states that a certain anonymous person stood in the pillory in London during a whole day.* Abbot, taking advantage of the vague character of the charge of cruelty against the government for having persecuted a person whose name is not given, boldly treats the whole affair as a fiction.† This is, of course, proving too much.

His farther course may be traced by means of a paper now calendared among the undated papers of 1604, the true date of which is traced, by the mention of Pound's case, to the spring of 1605.‡ It is entitled "Proceedings at York and Lancaster against Recusants." According to this Mr. Pound, who "was there by order of the Star Chamber," contented himself at York with saying that "if he had offended, he was sorry for it." He was then taken on to Lancaster, and there—

"First, Mr. Pound there being resolved both by the Attorney of the Wards, and Mr. Tilsley, to whom he appealed in the Star Chamber for testimony, and by all other the Justices of peace at the former and this assizes present of the untruth of his information to his Majesty, he thereupon confessed his fault, and with humility submitted himself."

This is a very different story from that which is given in the authorities referred to by Mr. Jardine. They say that Pound was condemned simply for complaining of the proceedings of the judges. The extract given above can only be interpreted to mean that he charged them with saying things which they did not say.

Upon his submission the fine of 1000*l.* was reduced to 100*l.*§ Such a state of things as this, half persecution, half toleration, could not long continue. In the beginning of the year 1605 a circumstance occurred which unexpectedly led to a renewal, in all its rigour, of the Elizabethan persecution.

In the summer of 1602, whilst James was still in Scotland, Sir James Lindsay, a Scotch Roman Catholic whose ordinary residence was at Rome, was on a visit to his native country. The Pope made use of this visit to entrust him with a letter for James, in which he assured the king of his friendship, and acquainted him with the messages which he had sent to all Catholic princes, requiring them to throw no obstructions in the way of James's accession to the English throne. He concluded by expressing a wish that if he would not himself forsake the Protestant faith, he would at least permit his eldest son to be educated in the Roman Catholic religion.

James returned only a verbal answer, although he accompanied it by some short memoranda for Lindsay's own use. Lindsay was detained in Scot-

* Eudæmon Johannes, Col. Ag. 1610, p. 238.

† Antilogia, Lond. 1613, fol. 132, b.

‡ Domestic Series, v. 73.

§ As appears from a list of fines actually paid in consequence of decrees in the Star Chamber, S. P. O. Domestic Series, xliii. 52, Jan. ? 1609.

land by illness till the end of the year 1604. Before that time the answer to the Pope's rather extraordinary request had been already given in the Latin letter which had been sent to Sir T. Parry in order to be shown to the Nuncio in Paris. Mr. Tierney, who prints this letter, and makes use of his own guess at the date of it, which happens to be erroneous, to bring an unfounded charge of hypocrisy against James, says of this letter * :—

"How far its declarations, particularly as regards the education of the young prince, agree with the instructions given to Lindsay before the death of Elizabeth is uncertain."

The instructions were verbal, and it is therefore impossible to produce them. The accompanying memoranda are, however, still extant, and are completely in accordance with the Latin letter written a year and a half later. It may be worth while to give them at length : —

"*Instructions to my trustie servant Sir James Lindsay, for answer to the leltre and comission brought by him from the Pope unto me.*

"First, you shall excuse my not sending any answer to the Pope directly in ane Lrē for such important reasons as by tongue I have declared unto you, to be imparted unto him.

"Next you shall make my just excuse, why I cannot satisfie his desire in those particular points contained in his Lre for such weighty reasons as by tongue I have informed you to deliver unto him.

"Thirdly, you shall assure him that I shall neuer be forgettfull of the continuall proof I have had of his courtisy, and especially be this his so courtious and unexpected message wch I shalbe euer carefull to requite thankfully by all civil courtisies that shall lye in my power, the particulars whereof I remitt lykewise to your declaration.

"And, lastly, you shall informe him of my honest intention in all things, as you have many times heard it out of myne owne mouth, and how I shall euer keep inviolably two points: The first, neuer to dissemble what I think, especially in matters of conscience. And the other, neuer to reject reason when I heare it, but without any præoccupied self opinion of my owne to refuse nothing that can be prooved lawfull, reasonable, and without corruption." †

It may be remarked, in passing, that the light thus thrown upon James's conduct on this occasion may perhaps give additional value to the confession of Balmerino, which most writers have agreed to disbelieve.

To return, however, to Lindsay. At last, towards the end of 1604, he set out for Rome. He gave out on his way that he was charged with an embassy to the Pope. On his arrival he asserted boldly that the queen was already a Catholic in heart, and that the king only needed enlightenment on some particular points, especially on the question of the Pope's supremacy over kings, to follow her example.* The Pope was overjoyed. He immediately appointed a committee of twelve cardinals for the purpose of taking under consideration the condition of England.† Cardinal Camerino talked of sending the king a copy of Baronius' History which had been recently published. The Pope publicly expressed his intention of sending a Nuncio into England.‡

Ridiculous as all this appears, it is impossible to over-estimate the annoyance which it gave to James; and when James was really annoyed, there was no folly of which he was incapable. For a week or two all Europe believed that he was about to renounce his faith. He immediately declared Lindsay's story to be a lie. His ambassador at Paris was directed to inform the Nuncio in that city in as polite terms as possible that Cardinal Camerino had better save himself the trouble of sending presents to England.§ He was also directed to inform him of the true state of the case.

These rumours reached England at an unfortunate time. During the winter James had been employing his energies in an attempt to put down Puritanism. He was, therefore, already labouring under a suspicion of a leaning towards Popery. In a letter of the Archbishop of York written about this time an opinion is expressed which must have been pretty general. Upon receiving an order to proceed against the Puritans, the archbishop wrote to Cranbourne : —

"I wish with all my heart that the like order were taken, and given not only to all Bishops, but to all magistrates and justices, to proceed against Papists and Recusants, who of late, partly by this round dealing against Puritans, and partly by reason of some extraordinary favour, have grown mightily in number, courage, and influence." ‖

Thus it will be seen that when the news of Lindsay's proceedings arrived in England, the whole country was already in a ferment. James's principles were tried, and they gave way beneath the test. One false step led to another. He would prove the purity of the motives which led him to persecute the Puritans, by adding to it the persecution of the Roman Catholics. Accordingly on the 10th Feb. 1605, he commanded the Lords of the Council to see that the laws were put in execution, though even then he forbade the shedding of blood.

* Tierney's Dodd, iv. App. p. xxi.

† S. P. O., Italian States, Jan.? 1605. This is the date of Lindsay's proceedings at Rome. The original paper must have been written in 1602.

* Depêches de Beaumont. Villeroi à Beaumont, Dec. $\frac{16}{26}$, 1604.

† S. P. O., French Series, Parry to Cranbourne, Jan. 7th, 1605.

‡ S. P. O., Italian States, Lindsay to the King, Jan. 23rd. Probably N. S.

§ S. P. O., French Series, Cranbourne to Parry, Feb. 20th, 1605.

‖ Archbishop Hutton to Cranbourne, Dec. 18th, 1604. Winwood, ii. 40. This letter gives additional evidence that the instructions to the Council of the North in 1603, mentioned in a former paper, were not put in force.

To recapitulate. On the arrival of the king in England, he came with promises, and, as far as we can judge, with the intention of establishing some kind of toleration. His mind was shaken by the discovery of some plots, and still more by the knowledge of the existence of others, the particulars of which he was unable to learn. After some vacillation he adhered to his original design, which he now hoped to carry out by entering into negociations with the Pope. The conduct of the Pope in tampering with his wife led him to give up this scheme, and to put forth a proclamation for the banishment of the priests. A year after the foolish reception given at Rome to an improbable story being reported to him at an unfortunate time drove for ever his late ideas of toleration out of his head.

Such, so far as I have been able to ascertain them, are the facts of the case. But in estimating the moral worth of James's character, it is highly important to be able to form some idea of the state of opinion which prevailed around him. No doubt this is a subject which is well known. Still it may not be thought amiss if I conclude these papers with two or three extracts from contemporary documents which throw some light on the feelings with which toleration was regarded in the beginning of the seventeenth century. They will all be taken from the Irish correspondence in the S. P. O. The fact that Protestantism was in Ireland the religion only of the minority necessarily put the advocates of intolerance in a position in which it was necessary to prove their case, and thus elicited opinions and arguments which in England were generally left unsaid, because the principles on which they rested were taken for granted.

The first extract I shall give is taken from a letter written on June 4th, 1603, by the Archbishop of Dublin and the Bishop of Meath to the king. They had heard that certain towns were about to send a deputation to England to ask for "free liberty of conscience, and of the Romish religion." The men who were to form the deputation were, they said, "of a turbulent, factious, and malecontent disposition."

"And for the chief matter, and subjecte of there mediation (wee mean the exercise of there romish religion) the Lord in heaven be praysed there is no man lyving this daie in Christendome that can better judge and discerne what agreement there is lyke to be betwene light and darkness, betwene God and Beliall, and betwene the glorious gospell of Jesus Christ and the superstitious Idolatry of Antechrist, then yo^{r} owne most sacred and true religious ma^{tie}. And therefore little doe wee neede to labour in this pointe, onelie this wee beseech yo^{r} highness, never to admyt within yo^{r} kingdome anie partition, or division, of yo^{r} subiects obedience either in matters of the church, or civill state. For if yo^{r} ma^{tie} (as god forbid) should cõtent yo^{r}self with an outward and ceremonial subiection of bodie, lands and goods, and suffer the pope yo^{r} p'fessed enemie to enioie and domineere in and over the cõscience, mynds, and soules of yo^{r} liege people: what expectations of true and sounde obedience from yo^{r} subiects can yo^{r} ma^{tie} have, when as it stands sure, as a most infallible principle, that to whatsoever power or authoritie the soul, the faculties and affections of mans mynde are subiected and devoted, to that self same power, shall all the offices, and services of the bodie and abilities of lands and goods, by little and little, whatsoever is pretended to the cõtrarie, yeeld and submitt themselves. What assurance, then, can anie prince have either in his owne estate? or of his subiects? when a foreign power, that is in flatt opposition and hostilitie against him, shall rule and cõmand the best and ruling parte of his kingdome. This toleration of religion that is sought for (most excellent prince) is nothing els (though cõscience and soules instruction be only p'tended) but a subtile exercise and treacherous practise, wherewith the popish priests shall from tyme to tyme, p'pare the myndes of ignorant men thorough there buggs, and terrors of purgatorie and excommunication, and by there secret intelligences they shall gett by shrifte and cõfession, to be ready and resolute to do anie thinge that he shall direct or cõmand whom theie must believe ought to cõmand all things both in heaven and earth (whatsoever God or lawful princes shall ordayn to the contrarie). And what this Antechrist will cõmand, (if tyme and occasion serve his turne,) all the world with bloody and woeful experience can easily coniecture."

This is a clergyman's view of the subject. The next extract contains a portion of a lawyer's argument which sounds even more strange to our ears.

In default of any Irish statute imposing more than 12*d.* for absence from church on every Sunday or holiday, it had occurred to the Irish Council that the Star Chamber might be brought into operation. Mandates were sent out to the chief citizens of Dublin, commanding them to appear at church. On the 22nd Nov. 1605, the recusants were brought before that court, and were heavily fined. One of the King's Counsel, whose name is lost, charged them with their offences*; and in the course of his speech made use of the following expressions: —

"Can the King make Bishopps and give Episcopall Jurisdictions, and cannot hee cõmand the people to obey that authority which himselfe hath given? Can hee cõmand the Byshop to admitt a clarke to a benefice, and cannot he cõmand his parishion^{rs} to come and heare him? 7 H. 6. the king cõmands a man to take the order of knighthood, if hee refuse y^{t}, hee shall bee fined, for it is for the service of the Cõmonwealth. Can the king cõmand a man to serve the commonwealth, and cannot hee cõmand him to serve God?"

The last extract which I shall give is remarkable; in the first place because the paper from which it is taken bears the signatures of the Irish Council, and may be therefore taken to express the opinions of the Lord Deputy, Sir Arthur Chichester, one of the ablest and most honest of the long list of Irish Viceroys; and, secondly, because it is a rare instance of a government being necessitated to stand upon its own defence. Com-

* S. P. O. Ireland. Effect of a speech in the Court of Castle Chamber by one of the King's Counsel, Nov. 22, 1605.

plaints had reached England of the manner in which the Dublin recusants had been treated, and the Irish government was required to explain its proceedings. The result was: —

"*A defence of the proceedings in the Castle Chamber of Ireland uppon the mandates.**

"Tbe mandate contayneth three partes: first to attende the Maior to the churcb; 2. To present himselfe before the Lo. Depntie in the church; 3. To abyde there dnringe divine service. The first is an ordinarie dntie of euery Citizen towards the magestrate, espetially of the Aldermen and best sorte of Citizens, and hath byne tyme out of mynde accnstomed in that Cittie. The seacond is also parte of the obedience of euery subiecte to the kinge and his deputie, both wch also the parties utterlie disobayd; for they neitber attended tbe Maior, noe not so farr as to the Church dore, nor presented themselves before the Lo. Deputie, neither in the Chauncell, Cbnrch, nor Isles thereof, wch they onght to have done, and might have done wthont preiudice to theire consciences, for wch two said Causes they weare justly sentenced, And have noe collor of obiect against the same; the mandats being sent to none but to such as weare Aldermen, or had borne principall offices in the Cittie, or weare of the best sorte."

"And yf the tbird parte of the mandate, wch is for abiding in the Church during divine service, weare spirituall or not examinable in a Temporall Court, yet the disobainge of tbe two first partes is noe wayes priuileged therby, for beinge comaunded to performe three duties, the exemption of punishment for tbone cannot dispence wth the punisbmt due for thother two. And yf it should be admitted to be an Ecclesiasticall action, by reason that the circumstances are Ecclesiasticall, yet the kinge being supreame head in causes as well Ecclesiasticall as Civill, his Regall powere and prerogative doe extend as large as dotb his supremacy. And the Statute giveth powere to Civill magestrats to enquire and punish, soe the same is become temporall, or at least mixte, and not meerlie spirituall."

After a long legal argument in favour of the king's supremacy in ecclesiastical matters, the "Defence" continues: —

"All wch [precedents and anthorities] doe bynde the subiect tam in foro seculi quam in foro celi, when they are either expressè or Tacitè, to the Glorie of God, or the good of tbe Comon wealth, And yet this Comandmt of the kings extendeth not to compell the harte and mynde, nor the Religion of the p'ties, but only the eternall action of the bodie, wch ought Lawfullie to be obayed except in two cases."

"The first, that the p'tie be not drawne therby into the daunger of hipocrisie; The seacond, yf the doinge thereof be not prohibited by lawful and byndinge authoritie. For the first, yf a Romist in Religion doe professe his owne Religion and protest against ours, and yet heare our sermons and see our service, per viam obedientiæ, and not per viam comprobationis, untyll he attayne better satisfaction, he can not be justlie called an Ipocrite. For the seacond, yf the preist have Inhibited the repayre of them to or Church, That is Mandatum Politicum, or as they say Mandatnm Morale, least they should be drawne in tyme to forsake tbeire Religion, wch morall and politicall Inhibitions, or rather Councells and advices, are not to be opposed against publike positive Lawes and Constitutions. For as the Canonists doe say, Consilium est voluntatis, præceptum vero necessitatis, prelatus non vult precipere sed potius Consulere."

. . . . . .

"It may be obiected, that yf the refusinge to repayere to or Church be so penall as to be made fynable by the prerogative; that then in such case there needes noe statnte against Recnsants in England."

"Wee answer first, that this obiection extendeth against the greatest parte of the proceedings in the Star Cbamber in England; for if periury, forgery, Ryote, takinge away of Maydens wthout theire parents Consent, Depopnlation of Townes, decay of tillage, engrossinge of victualls and such like, be punishable by Fyne by the king's prerogative in the Starr Chamber, Then what needed the seuerall statutes ordayned against those offences, whereas it is manifest that the proceedings in Censnringe those enormities alwayes were before tbe makinge of those statutes grounded upon the Comon Lawe; And since the makinge of those statnts, the proceedings are grounded some tymes upon thone, some times on thother, and some tymes upon both."

"Seacondlie we aunswer, that the Prerogative punishmts of the Starr Chamber are not to be extended to all persons as the Comon Lawes are, but are to be nsed rather as exemplarie then as penall, and to be exercised upon p'sons most eminent, and in Causes most notorious, wheras the Comon Lawe is to be executed upon all p'sons in like sorte wthout anie manner of difference."

"Thirdly wee aunswere, that the Cases in wch the prerogative Lawe is to be used amonge others are theis: first, when the Comon Lawes and statntes doe inflight sncb easie punishmts as therby the people are not sufficientlie terrefied from offendinge, for redresse wherof the prerogative course in tbe Starr Cbamber is to be used to stay the excessive Increase of those offences, untyll more sevier Lawes be ordained.

"Seacondlie, when the Lawes and penalties are or seeme to be competent for repressinge of the offences, but yet either by negligence of magistrates or Interruption by warrs, or by some generall allienation of the peoples hartes, there is a genrall defection from all observation of those Lawes, Then the prrogative Lawe must take hould of the Ringleaders of that defection, and nener cease untyll by seueritie of punishment the Lawes be restored unto theire power; both wch reasons do concur in this cause of repayere to the churcb; for althongh the statute of 2do [Eliz.] doth inflight punishmt upon recusants, yet the same is so meane, beinge but xiid in the weeke, that the Richer sorte doe rather despise then obay the same; And likwise by the negligence of the Clergie, and permission wch the warrs hath occasioned, And the universal defection of the subiects in the cause of Religion, tbere is noe helpe but that the king's power and prrogative must begine and make way fr his Lawes, wch being once placed neede noe longer or other assistance, but yt selfe."

"It may be obiected, That it is uniust to comaund a man to come to the Chnrch, or doe anie other thing against his Conscience."

"Wee aunswere first, yf the Cominge to or Church be Comaunded by the Lawe of God, as we must not admitt anie opposition to the Contrary in tbe govermt, for otherwise iff or Lawes should be against the woorde of God they weare utterlie voyde, for acts of plamt made against the Lawe of God are voyde, wherefore that being resolved, Then if anie man's Conscience doe declare unto him that he ought not to goe to or Church, we say that though to doe against his conscience is daungerous to him, yet he is bound sub pena damnationis deponere Conscientiam illam tanquam Erroneam. Soe that it is a Charitable thinge

* Inclosed in a letter of the Lord Deputy Chichester. Council to the English Privy Council, Dec. 1st, 1606. S. P. O. Ireland.

by terror of temporall punishments to put such p'son out of that state of damnation."

"Seacondlie wee aunswer, That since the matter of Cominge to o^r Church is become doubtfull in a generality, the protestants and many seculare priests mayntayninge the same, And the Jesuits contradictinge it. And the Bishop of Roome not yet hauing decided the Controversie, yt can not be but that in the knowledge and Consciences of lay and unlearned men, The same standeth yet doubtefull, Then it followeth that such p'sons beinge under the king's Allegeance, and under the obedience of his Lawes, and bound Deponere conscientiam talem tanquam minus Instructam, And to submitt theire knowledge and Consciences to the wisdome of theire Magistrate, and Comandm^t of the Lawes, w^ch they ought to doe propter bonum obedientiæ, untyll by search and prayer the doubtfulness may be cleered."

"Thirdly, to allowe that enery man should exempt himselfe from the obedience of the Lawe w^th a pretence of his Conscience, weare to giue waye to euery private p'son to be freede from all publick Lawes, soe that be the Lawes neuer soe wise, holsome, Just, or Godly, the Comon and unlearned people may discharge themselves of theire duty by clayming or pretendinge the same to be against theire erroneous or Ignorant Consciences, w^ch is noe other then to subiect good Lawes to the will and pleasure not only of the wise but of the symple."

I have thought it worth while to give these very long extracts, because I should imagine it to be impossible to find any others which so clearly show the state of opinion on the question of toleration in the first years of the seventeenth century, and which so plainly distinguish it from the opinion of the commencement of the sixteenth century on the one hand, and from the opinion of the eighteenth century on the other.

S. R. Gardiner.

A PRODIGY OF LITERARY LABOUR.

Some of the readers of "N. & Q." have, possibly, no knowledge, even by name, of a writer who has probably produced more works than any author on record. His writings have, with one or two exceptions, remained unpublished; and this accounts for their being unknown. The author in question is John Hagen, or Joannes de Indagine, a Carthusian monk, who at the age of twenty-five entered the monastery at Erfurt, and died in the year 1475, aged 60. Cave seems to have been ignorant of his existence, for there is no mention of him in the *Historia Literaria*. Sixtus Senensis, in his list of commentators on Scripture, mentions him with this eulogium — "divinarum et humanarum rerum cognitione præstans" (*Bibliotheca Sancta*, p. 270.), and then enumerates only three commentaries from his pen, seemingly ignorant of any others; whereas he has written most copious commentaries on every book of the H. Scriptures — necessarily copious, for he adopts the old-fashioned, but most comprehensive method of illustration, the quadruple exposition, according to the four senses of Holy Writ, — the literal, and the mystical; the latter being subdivided into the allegorical, the tropological, and the anagogical. John Hagen's method is, accordingly, to give four distinct treatises on each chapter.

Possevinus the Jesuit, and Trithemius, have given a more extended notice; the latter producing a long list of some sixty works, which he had himself seen. Trithemius, however, himself had but a comparatively slight acquaintance with this writer, for we find, on consulting the *Bibliotheca Cartusiana* of Petreius the Carthusian, a distinct enumeration of not less than 433 works, in addition to those recorded by Trithemius, making a total of nearly 500. Well may Petreius exclaim, after detailing this amazing amount of intellectual exertion, — "O ingentem librorum molem! O admirandum plurimarum noctium annorumque laborem!"

Petreius, after expressing an ardent wish that the Superiors of the Order would bring to light these works by their publication, speaks thus of their author: —

"Fuit etenim in hoc viro incredibilis quædam memoria, plurimarum et maximarum rerum doctrina, necnon et diligentia in elucubrando, constantia in perseverando, judicium in discernendo. Qui usque adeo librorum scriptioni intentus fuit, ut ne tum quidem à commentandi scribendique labore conquiescere potuerit, quando in pauperculâ quâdam Cartusiâ simplex cellita delitescens, candelarum usu, aliisque adminiculis ad elucubrandum necessariis, omnino destitutus fuit. Ita namque juvenes à Patribus nostris accepimus, eum scilicet, cum non posset sufficienti potiri lumine, interdum *ex offis pinguioribusque esculentis* luminis fomitem sibi ipsi concinuisse. Unde etiamnum, pleraque ipsius scripta, propriâ manu exarata, pinguedine undequâque insigniter sunt delibuta, ac benè inuncta." (*Bibl. Cartusiana*, p. 163.)

It is to be remarked also that during a great portion of his monastic life he had to discharge the onerous duties of Prior. He presided at different times over three houses of his Order, and consequently must have been much distracted by the cares of government. Indeed he mentions this occasionally at the end of some of his works, as an apology for their imperfections.

It has, probably, occurred to the reader to remark that many of these works must have been short treatises. Possibly a certain proportion was of that description. But I have the means, myself, of forming a notion of this, for I possess not less than ten bulky codices of this author. Eight of these are autograph; the remaining two are by a professional scribe, with the author's autograph corrections and marginal notes. If I may judge from these codices, I conclude that the works are generally very voluminous. For instance, I have his *Commentary on Genesis*. It is written in a close hand in a quarto volume, and occupies, I should guess, 600 pages — for the book is not paged — and yet the volume contains only half the *Commentary on Genesis*, for it breaks off at the 26th Chapter. I can verify, too, the interesting remark of Petreius respecting the "pin-

guedo," for in the volumes I possess there are occasional spots of grease, arising, no doubt, from handling the midnight lamp of fat. It is very interesting also to note how, either at the beginning or the end of each work, he solicits the prayers of the reader, in these or similar words — "orent legentes pro Joanne de Indagine."

I fear that most of these works have perished with the wreck of the Carthusian monasteries in Germany, where they were principally preserved. I have thought it desirable to record in "N. & Q." the fact of so prodigious an exercise of the human intellect, and conclude with asking if any correspondent can furnish us with an example of a greater or so great an instance of brain labour. Some of the Fathers, as well as St. Thomas Aquinas, have written most voluminously, but not equally with John Hagen, *if* the average of his works was of the calibre I have supposed. Varro is *said* to have written 500 volumes; but probably they were short treatises; he moreover lived beyond the age of 90, whereas John Hagen died at 60. JOHN WILLIAMS.

Arno's Court.

THE BARONETAGE OF JAMES I. AND THE FEUDAL BARONET.

In the Rev. Sloane Evans's *British Heraldry*, a very useful work on the subject, there are one or two curious errors; and as one of them is maintained by the "Order" in reference to which it occurs, a few remarks may tend to draw forth a more satisfactory explanation than I can offer.

Under the heading "Laws and Scale of Precedence," the above author describes as "Nobiles Majores," "Dukes, Marquesses, Earls, Viscounts, Barons, and *Baronets*," and claims for the last the style of "Honourable;" but this appears to me to be only a style *corresponding with* "*Worshipful*," as applied to *gentlemen* of the *olden time*. If such designations were to be taken in their literal acceptation, we should have, with equal truth and propriety, officers holding royal commissions insisting on their right to be styled "Trusty and well beloved," as "the trusty and well beloved Lieut. Z." &c.

The reverend author remarks that it is "exceedingly strange" that the baronets do not assume *that* title; and he farther approves of their assumption of a coronet with four pearls.

Now it strikes me that these ideas arise from a misapprehension of the true position of a *baronet*, and in consequence of attributing to the *present* institution, or order of baronet, the dignity which *appertained* to the *lesser barons*, *sometimes* called "*Baronets*," who were *peers by* "*writ of summons*," and not by *feudal tenure, as were the greater* barons, who were *invariably* styled *simply* "*Barons*."

In the twelfth, thirteenth, and fourteenth centuries the distinction was frequently made between the great barons by *feudal tenure* and those by "*writ of summons*," who, to mark their inferior rank, were often styled, as I have said, "*Baronets*." These distinctions were recently accurately stated by Mr. Hemming before the House of Lords. (Berkeley Peerage.)

It may be that, without sufficient consideration, the honours of the feudal *lesser barons*, or *baronets*, have been claimed for the *order* of *James I.'s creation*, by accepting a *coincidence* of *names* for the actual *facts* of the case. It is seemingly fallacious to augur: — 1. *Baronets*, in the time of the Edwards, wore coronets and had the style of peers. 2. We are *baronets*. 3. We are entitled to the style of peers, and to wear coronets.

The *name* is the same, but the origin,—the condition, position, and in short everything but the name and hereditary privilege,—was entirely, as every one knows, *distinct*. There is indeed as much difference as between a Roman Consul in ancient Britain and a British Consul in modern Rome.

I have made these observations, not to criticise the useful work from which I have quoted, but to ventilate an obscure subject. SPALATRO.

P.S. — There are other minor mistakes that I may hereafter point out.

HONEST TOM MARTIN'S HOUSE.

Within the last few months the house at Palgrave, Suffolk, in which "honest Tom Martin" indulged his antiquarian and jovial propensities from 1723 to his death in 1771, has been pulled down. It was a large double-roofed house, with central entrance and thirteen windows in front, looking towards the village church, upon a tongue of greensward, and its northern end adjoining the road to Botesdale and Bury St. Edmund's. If it was not built by Martin, to him at least may be attributed the inserting, in the central upper front window, of the arms of Archbishop Sancroft, a position which they retained as long as the house stood. In 1774 it became the abode of the Rev. Rochemont Barbauld and his more celebrated wife. He was minister of the Presbyterian congregation at Palgrave, which met in a plain, old, domestic-looking building long since removed, though its retired site remains enclosed as a burial-ground. Palgrave school attained considerable eminence, and the long casemented window of the school-room, in the south wing at the back of the house, showed for many a year the diamond-cut names and scribblings of aspiring or idle pupils. Forty years ago there were villagers who remembered and delighted to talk of the "great school," and the exploits of the young noblemen who figured there. In a carpenter's

shop hard by I remember finding, nailed up, a printed bill announcing the performance of a play by the "young gentlemen." During Mrs. Barbauld's residence at Palgrave, her mother, Jane Aikin (*nat.* Jennings) died there. A stone in the churchyard still marks her grave. The family left Palgrave in 1785, and the school waned. It was, however, carried on for many years by Dr. Phillips, the Rev. John Tremlett, and Dr. Lloyd successively. From 1815 to 1818 the Rev. John Fullagar, since of Chichester, occupied the house. Afterwards it was variously tenanted, and at last as a ladies' boarding-school, under the name of "Barbauld House." Having been purchased by the owner of an adjacent residence, every vestige of the buildings has been swept away. A thriving young plantation and a luxuriant crop of corn grow where the scions of the Selkirk and Templeton families, Chief Justice Denman, and Sir William Gell, Dr. Frank Sayers, and William Taylor of Norwich, as well as many other less notable but not less honourable persons, passed some of the sunny years of early life. Such a house should not pass away *unnoted*. What is become of the heraldic memorial of the sturdy Nonjuring prelate? It may be a more hopeless query, Is there a pupil of Mr. or of Mrs. Barbauld still living? S. W. Rix.

Beccles.

Minor Notes.

A Pacificatory Precedent.—I believe it is a part of your plan to eschew politics; and it is only under the present peculiar circumstances that I would trench, and that as briefly as I can, on your very judicious resolve. Mr. Gladstone has made a heavy pull on our purses on account of the "monstrum horrendum" on the other side of the Channel, and in addition we are now threatened with the dissensions of the Houses of Parliament. I hope, however, the latter may be arranged; and I beg to point out an instance of former discord which terminated in a renewal of harmony, and which perhaps may have been overlooked in the "search for precedents." It is with much diffidence, and the greatest deference, I venture to quote from the *London Gazette*, No. 446., of Thursday, 24th February, 16$\frac{6}{9}$, when serious disputes between both Houses of Parliament are stated to have been reconciled. The *London Gazette* has always been the *official* register of the documents of the existing government since its commencement in 1665:—

"Whitehall, Feb. 22, 1669–70. This day the two houses of parliament did, at his Majesty's gracious recommendation, come to an happy agreement in the matter in difference between them, to the great joy and content of all that wish well to the prosperity of His Majesty's government, and the publick quiet of this his kingdom."

Conciliator.

Distinction by Lines of Colours in Arms.—Several inquiries have been made in "N. & Q." respecting the first use of these distinctions, and perhaps the following citation may be interesting to your readers:—

"For the better bearing in memory the impressed signature for distinction of colours in *Arms*, which was devised by the Reverend Father *S. de Petra Sancta*, I have composed these verses:—

[Here is inserted the diagram of seven colours.]

"*Aurum* puncta dabunt; *Argentum* parmaq; simplex;
Fascia *Cærulæum*; palaris linea *Rubrum*;
Obliquus tractus *Viridem*; *Nigrumq*; calorem
Transversum filum dabit, et palare vicissim;
Tractibus obliquis fit *Purpura* nota sinistris.

"Or the fourth verse thus:—

"Ductus transversi dant et perpendiculares."

Gibbon's *Introductio ad Latinam Blasoniam*, 1682, p. 152.

Lancastriensis.

Bishopric of Norwich: Congé d'élire.—The absurd practice of granting leave to elect and tyrannically limiting the choice of chapters in the election of bishops in this kingdom, seems to have been pursued in the time of Henry VI., as appears by the following extract from the Congregation Books of the municipality of Lynn (where the proceedings of a meeting of the corporation, held on the 8th day of June, 3rd Hen. VI., are recorded):—

"Et ib'm sigillata fuit una l'ra clausa sub sigillo coi direct' consilio Regis ad instantiã Thome Wursted* p' filio suo electo in Epm' Norwic' cujus copia reman' penes Co'm Cle'cum."

The circumstances attending this case seem worthy of note and inquiry, especially as Wursted's son, notwithstanding the testimonial, did not succeed to the vacant chair.

Alan Henry Swatman.

Lynn.

Char: Charwoman.—I am not aware that any *satisfactory* explanation has yet been given of the origin or derivation of the word *char*, which we find only in composition, and that too I believe but in one word, viz. *char-woman*. It has struck me very forcibly that this monosyllable is merely a corruption of the participle "chartered:" so that just as a vessel or a conveyance is chartered for a particular object or purpose, and as soon as that object is attained, or that purpose completed, is restored to its owner, &c., so for the execution of some particular or extra-domestic work a woman is chartered or hired—not being in the regular service of the hirer—and having done what was required of her returns to the place whence she came. The word *char*, therefore, owes its meaning (if this suggestion of mine be correct) not so much to the strictly proper as to the conventional

* This Thomas Wursted was one of the jurats or aldermen of Lynn.

use of the word *chartered;* nor, this being the case, need any objection be raised that there is no other word in which this syllable appears as representing a separate idea, or, in other words, no other word in which it appears in composition: for that objection would apply *whatever* might be its derivation; besides, it must be granted that if this suggested derivation be correct, then, although it would have a sensible signification in composition with many other words, it is no objection that our language has only preserved us one example of its use, or even that it *never* has furnished but one. PHILOLOGUS.

EPITAPH ON ROSAMUND. —

"Hic jacet in tumbâ Rosa mundi, non Rosa mundâ;
Non redolet, sed olet, quæ redolere solet."

This is usually quoted as an epitaph on our fair Rosamond; but in Corio's *History of Milan* (vol. i. p. 47.) it is stated to have been first placed on the tomb of Rosmunda, queen of the Lombards, who died by poison in the sixth century (*Storia di Milano*, 8vo., 1855). There are several older editions. Either in one of them, or in some other Italian history, I have seen a facsimile of the tomb and inscription, evidently very ancient.

It always struck me as extraordinary that so insulting an epitaph should have been composed for Lord Clifford's daughter, an interesting person (if she ever existed), and probably more sinned against than sinning. It was much more appropriate to Rosmunda, an adultress who murdered her husband; it must be admitted under circumstances of great provocation.

The inscription at Godstow nunnery, if still there, being a copy of the same distich, is evidently modern, and unworthy of the slightest notice. W. D.

P.S. — To those who look on the story of fair Rosamond as a fable, it will seem not improbable that the mode and some of the circumstances of her death were derived from that of the Lombard queen.

OLIVER CROMWELL A WOOL-GROWER. — In a long letter in *The Peterborough Advertiser* for July 14, occurs the following passage: —

"Captain Cromwell was not only a Huntingdonshire man, but a grower of wool. His signature may be found in the parish books at St. Ives, where he seems to have attended the Vestry-meetings with his neighbours; and there is, or was at no distant date, in St. Ives, the old instrument with which he branded his sheep with the initials O. C."

CUTHBERT BEDE.

STARS COMPARED TO SENTRIES. — In Macaulay's review of Robert Montgomery's *Omnipresence of the Deity*, it is alleged that in the line,

"Untroubled sentries of the shadowy night,"

the metaphor is stolen from Campbell's *Soldier's Dream*. While admitting that nothing can be more inappropriate, or unpoetical, than the metaphor in R. Montgomery's hands, I cannot believe he was indebted to Campbell for it. Such a metaphor I hold to be common property. It has been used by scores of poets, and may be used by anyone without plagiarism. The earliest examples of the metaphor I know of are these: —

"The stars, heav'n's centry, wink and seem to die."
Lee's *Theodosius.*

". . . . . You horrid scouts
That centinel swart night."
Marston's *Antonio's Revenge.*

CLAMMILD.

Athenæum Club.

ARMS OF THE CITY OF LONDON. — A week or two ago, while inspecting some of the Harleian MSS. in the British Museum, I came upon one in which was a curious and, to me, novel reason given for the presence of the dagger in the first quarter of the city arms. The MS. to which I allude is No. 1464., being a Visitation of London made in the year 1634, and commences with a description of the city arms, to which the following note is prefixed: —

"The auncient Armes of the Citie of London as they Stand in our Lady Church at Anctwerp, in which Church Windowes stand the ensignes of King Edward the therd and all his Children, With most of the Armes of the Corporate Townes of England at that tyme. And this Standeth first and hath an ould Roman L in the first quarter, Which John Stowe took in an ould Seale which he had sene for a Sword, affirminge therby that it was the Sworde of St. Paule, patron of the said Cittie. Which he constantly affirmed that they aunciently had soe borne it, and that it was no reward given by Kinge Richard the Second, as our Cronicles report, for the Seruice done in Smythfieeld against Watt Tyller y^e Rebell by William Wallworth, Maior of London, Whoe slewe the sayd Tyler with his Dagger, in Memory whereof, say they, the Dagger was added to the Cittie's Armes as here under is Sett."

Then follow two sketches of the city arms, one with the L and the other with the dagger. Before discussing the subject of the arms, I should be glad to know whether the arms alluded to above still exist in the church of Our Lady at Antwerp? and whether it is a fact that a Roman L, and not a dagger, occupies the first quarter of the arms of London? J. A. PN.

Queries.

BOYLAND, SIR RICHARD, JUSTICE ITINERANT OF THE KING. — Blomefield, in his 8th volume of the octavo edition of his *History of Norfolk*, at p. 491., states that John, son of Stephen de Wyrham, held in part (by inheritance) with the Lady Alice Boyland a hall called Boyland Hall in the north part of the town of Lynn, with kitchen, cellar, chamber, and a great stone front, situated between the tenement of Warine de Mundeford and

Simon Drew; and that he conveyed his part to the said Simon Drew at a fee-farm rent of 21*s.* per ann., and reserving to *Sir Wm. Esturmy* a right of way under the stone front. Blomefield farther states that Lady Alice de Boyland was probably wife or mother of Sir Richard Boyland, the judge; and that *Wm. de Esturmy* was at that time Keeper of the city of Norwich for the king. Is anything farther known of these circumstances?

ALAN HENRY SWATMAN.

ALTHORP HOUSEHOLD BOOKS.—In the Appendix to the interesting tale of *The Washingtons*, Mr. Simpkinson has printed copious extracts from the Althorp Household Books, which afford a wonderfully clear insight into the mode of housekeeping in a nobleman's country-house at the beginning of the seventeenth century. Among the preparations for the royal visit to Althorp in 1634, the following payments are entered (App. p. xxi.):—

"To the musick of Daventree, 2*l.*; to the Harpers for their rewarde, 2*l.*; *to the Ines trumpe*, 1*s.*"

Can any reader of "N. & Q." explain this last entry? The editor, in a note, says:—

"Inn's trump? Was this article and functionary a regular part of the establishment of an Inn?"

It was suggested to the editor by a correspondent that the words might be *Jewe's trumpe*. "Jew's harp" is still so called in Scotland. But it seems that the word in the MS. is unmistakably *Ines*.

A decisive contradiction of the story about the knighting of the loin of beef by Charles II. occurs at p. xlvi.:—

"Jan. 162$\frac{3}{4}$. For a S^{r} loin, a rumpe, a buttocke, 2 necks, and a rond of beef."

Where is the epigram of four lines to be found (I cannot quote them correctly) which states this knighting to have taken place?* JAYDEE.

GEORGE III. AND HANNAH LIGHTFOOT.—DR. DORAN, at the commencement of his Life of Queen Charlotte, in his amusing *Lives of the Queens of England*, refers to the story of George III.'s early marriage with Hannah Lightfoot, a Quakeress. As the story is there told, the marriage was celebrated in 1759, at the Curzon Street Chapel, by the Rev. Alexander Keith, with George's brother, the Duke of York, as a witness; and it is stated that children were born of the marriage, and that after a time the Quakeress wife was got rid of "by espousing her to a gentle Strephon named Axford, who, for a pecuniary consideration, took Hannah to wife, and asked no impertinent questions." What truth is there in this story? If this marriage were really celebrated, would it not have been a valid marriage, being prior to the Royal Marriage Act? I have heard that a son born of this marriage was sent, while a child, to the Cape of Good Hope, with the name of George Rex, and that he still lives there, and bears this name.* INQUIRER.

"HISTORY OF ROBESPIERRE."—Who was the author of an octavo (pp. 136.) entitled *The History of Robespierre, Political and Personal, &c.*, London, 1794? And what authority is there for stating, as in p. 2., that this detestable monster was at one time "in so low a situation as porter in a shop in Dublin"? ABHBA.

SIR THOMAS WILLIAMS.—Can any correspondent say to what family Sir Thomas Williams belonged? styled in a document, 1st Sep. 31 Eliz., "of Tintern in the county of Wesheford (Wexford) in the realm of Ireland." He died 12th Aug. 1591, and left six sisters his coheiresses, and was possessed of a considerable property in Monmouthshire, where the name is common; and it might be inferred that he was a native of the county, but no such person appears in any pedigree of the various families of the name connected with it. T. W.

HERALDIC VISITATIONS OF IRISH COUNTIES.—Are there extant any heraldic visitations of counties in Ireland besides the one of Wexford, which was made, in the year 1618, by Sir Daniel Molyneux, Ulster King-at-Arms, some of whose genealogical and topographical MSS. are in the library of Trinity College, Dublin? And if so, where are they deposited? ABHBA.

VERNER AND LAMMIE OR L'AMYS FAMILIES.—Information wanted as to the time the Verners of Church Hill, co. Armagh, settled in Ireland, and from whence they came? Also the Lammies, or L'Amys, who settled at Raphoe, co. Donegal?—one of whom (tradition says) was Bishop of Raphoe, in said county. Where did they come from? C. LAMMIE VERNER.

Naval Asylum, Philadelphia, America.

JOSEPH SCALIGER.—In Sir William Hamilton's *Lectures on Metaphysics* (vol. i. p. 259.), he says, in speaking of the power of abstraction, that

"Joseph Scaliger, the most learned of men, when a Protestant student in Paris, was so engrossed in the study of Homer, that he became aware of the massacre of St. Bartholomew, and of his own escape, only on the day subsequent to the catastrophe."

In the *Quarterly Review* for July, the critique on Jacob Bernays' *Life of Scaliger* says (p. 50.):—

"On the 22nd of the fatal month of August, 1572, Scaliger, who happened to be at Lyons on business, received notice to meet Monluc at Strasburg. He set off, taking the route through Switzerland, and slept at Lau-

[* See "N. & Q." 1st S. ii. 332.—ED.]

[* Is there not some mistake here? for, supposing the son to have been born in 1760, he would now be a centenarian. Is the George Rex referred to the son of an older George Rex?—ED.]

sanne on the dreadful night of the 24th, ignorant of the tragedy then enacting in Paris. Not till he reached Strasburg did he learn the horrid news," &c.

Will you tell me in your answers to Queries which is the correct account? R. H.

Taafe and Gordon Families.—Can your correspondent, Mr. D'Alton, or any reader of "N. & Q.," inform me whether any of the following families are to be found in D'Alton's *Illustrations* or elsewhere? Was Christopher Taafe the *Colonel* whose name is found in the pedigrees of the noble family of Taafe? and was Gordon, of Enniskillen and Louth, who married the daughter of Christopher Taafe, of a Scotch family? And if so, *whence?*

(1.) Christopher Taafe and his wife Mary, whose sons were:

1. Arthur Taafe died about 1750–2 (in Jamaica).
2. Henry Taafe (Rev.); sons: 1. Arthur Rodger Taafe. 2. John Armistead T. 3. Richard Brownrig T. 4. Thomas Wheeler T. A daughter, Elizabeth T.
3. Anne Taafe, m. to —— *Gordon** of (Enniskillen?).

(2.) —— Taafe and his wife Anne, of the parish Drumsiska (co. Louth, Ireland), their children (some in the West Indies):

1. Michael Taafe, died about 1761–2.
2. Catherine, m. to Peter Clinton of the same place.

(3.) Susanna, wife of Theobald Taafe, of Hanover Square, St. George's par. Middlesex, and of Jamaica; youngest daughter of Henry *Lowe*.

The *breaking up* of the Taafe family towards the close of the seventeenth century gives an interest to these inquiries. Taafe.

Wilkes and Junius. — Where now are the autobiographical MSS. of John Wilkes? At the commencement of the present century they were in possession, I believe, of his sister.

C. Ferrand Carew.

Crown Diamonds of France.—Lamartine, in his *History of the Girondists*, mentions in several places that Danton and Roland were accused of having done away with the greater portion of the diamonds belonging to the royal crown and wardrobe. According to him they have never been traced. Would you kindly inform me whether these diamonds have ever been recovered, or what you know of their fate?

Perhaps you will at the same time have the goodness to name a faithful and extensive biography of Marie Antoinette, no matter whether French, English, or German. An Alien.

* His son, Harry Gordon (in *His Majesty's service* ?). Was his father, —— Gordon, ever married to a Mary Jones of the Ranelagh family?

American Rivers. — Which of the two rivers of America, the St. Lawrence or the Mississippi, is supposed to discharge the largest volume of water into the ocean? X. Y. Z.

Robert Robinson. — Can any of your correspondents inform me respecting Robert Robinson, of London, about 1659? Was he a minister in London, and are any works of his published?

J. Taylor, Jun.

"Burthen'd Pilgrim." — Can any reader of "N. & Q." recollect ever seeing the following allegory in print? *The Burthen'd Pilgrim Releas'd, &c.*, of about the date 1750, commencing with these words, "There liv'd a man in ye City of Destruction named Graceless." The introduction is a poem of 79 lines, and a poem of 58 lines concludes the work. D. Sedgwick.

Sun Street, City.

Freshfield of Norwich.—A John Freshfield, merchant, was living in St. Saviour's parish in this city in 1768, and either he or, which is more probable, a son or other near relative of his, married, in 1785, a lady of the name of Maude. I should be very glad to be supplied with a description of the armorial bearings of this gentleman, and with any information concerning his family. He was, I believe, a member of the Society of Friends. Wm. Matthews.

Cowgill.

Witty Sayings of Charles II.—

"I have made a collection," says Walpole, "of the witty sayings of Charles II., and a collection of *bon-mots* by people who only said one witty thing in the whole course of their lives."—*Walpoliana*, vol. i. p. 58.

According to Mr. Cunningham, in his *Story of Nell Gwyn*, p. 94., "both these collections are, it is believed, unfortunately lost;" but is there any hope of discovering, with the aid of "N. & Q.," that they are extant? Abhba.

"Pressing to Death." — Where may I find particulars of the case of Matthew Ryan, who, when on his trial at the Kilkenny assizes, in the year 1740, "affected lunacy, and, refusing to plead, was pressed to death two days subsequently in the market-place?" And in what year was the punishment of pressing to death for refusing to plead abolished in England? Abhba.

"Origin of Governments."—Can any of your readers tell me who was the original French author of the book translated into Spanish under the following title, or give me any other information concerning it? I have searched in vain at the British Museum:—

"La Voz de la Naturaleza sobre el Origen de los Gobiernos: traducida del Frances al Castellano de la segunda edicion qui se publicò en Londres en 1809. Santiago: Off de D. Man Maria de Vila, 1813. 3 tom. 8vo."

R. E. H.

Andronicus.—Who is the author of the following work, and did he publish a Second Part, as stated in the Preface he would, if the First Part met with acceptance? —

"A Key to the Pilgrim's Progress, designed to assist the admirers of that excellent book to read it with understanding and profit as well as pleasing entertainment: in a Series of Letters to a Friend. By Andronicus. London, printed by J. Barfield, No. 422. Oxford Street, for the author, and sold by him at No. 12. Great Distaff Lane, Friday Street. Sold also by H. D. Symonds, Paternoster Row; Mr. Nulley, Kensington; and by all the booksellers in town and country. MDCCXC."

Who was Andronicus? R. W.

Queries with Answers.

Song Wanted.—Can any of your correspondents inform me where I can meet with the *answer* to "Phillida Flouts me," by A. Bradley?

C. J. D. Ingledew.

Northallerton.

[It is printed in *The Musical Miscellany*, vol. ii. p. 136., published by John Watts, 1729—31, and in *The Hive*, ii. 274., edit. 1727. It commences,—

"Oh! where's the plague in Love,
That you can't bear it?
If men would constant prove,
They need not fear it.
Young maidens, soft and kind,
Are most in danger;
Men waver with the wind,
Each man's a ranger:
Their falsehood makes us know,
That two strings to our bow
Is best, I find it so:
Barnaby doubts me."]

"Ode to the Cuckoo."—In a work to which there are a number of contributors, inconsistencies are pardonable; and this, I presume, must be taken as the excuse for the following contradictory statements in the current edition of the *Encyclopædia Britannica*. In the notice of Michael Bruce the authorship of the beautiful "Ode to the Cuckoo" is ascribed to *him;* while in that of *Logan* it is said that the evidence of the same authorship greatly preponderates in favour of the latter. Has it been ascertained which account is the correct one? T.

[The authorship of the "Ode to the Cuckoo," has been the subject of a keen controversy, and will probably never be conclusively settled. The question is fully discussed in Anderson's edition of *The British Poets*, vol. xi. p. 1027.; in the Life of the Rev. John Logan, prefixed to his *Poems*, 12mo., 1805; and in the Life of Michael Bruce, prefixed to *Lochleven, and other Poems*, 12mo., 1837. Consult also Chambers's *Biog. Dict. of Eminent Scotsmen*, iii. 490.]

Bibliography.—Is there any book, in English, French, or German, published within the last ten years, giving anything like a complete history of the art of printing? especially examining, in the light of modern researches, the different theories concerning its origin. What I wish to find is something that will fill up the outlines Didot has so well sketched in an article in one of the recent French Encyclopædias.

Can any of your readers also tell me what is the best *modern* history of paper and paper making, and whether there is any modern book of authority upon general bibliography, corresponding to Horne's *Introduction?* in other words, Horne brought down to the present day? R. E. H.

[Our correspondent may consult with advantage the article "Bibliography" in the eighth edition of the *Encyclopædia Britannica*, which contains a notice of the principal works on this subject. After all there is yet room for some useful work on this wide field of literary inquiry. The most recent work on paper is Richard Herring's *Paper and Paper Making, Ancient and Modern*, 2nd edit., 8vo., 1856.]

Druses.—Where can I find some notices of the Druses, particularly of their religious principles. Their atrocities in Syria are now exciting considerable notoriety. J. P. W.

[An interesting and extended account of the Druse religion will be found in Churchill's *Mount Lebanon, the Manners, Customs, and Religion of its Inhabitants, Historical Records of the Mountain Tribes, &c.* 3 vols. 8vo. 1853.]

Lewis Sharpe.—Can you give me any biographical particulars regarding a dramatic poet of the reign of Charles I., viz. Lewis Sharpe, author of *The Noble Stranger*, a play, 4to., 1640? Is Watt's *Bibliotheca Britannica* correct in attributing to him the authorship of the two following works? 1. *The Reward of Diligence*, 8vo., 1679. 2. *The Church of England Doctrine of Non-Resistance justified and vindicated, and the damnable Nature of rebellious Resistance represented*, 4to., 1691. R. Inglis.

[The author of the last two works was the Rev. Lewis Sharpe, rector of Moreton-Hampstead, in Devon, a different person from the author of *The Noble Stranger*.]

Papal Tiara.—Will you inform me who the Popes were, and the occasion on which the several crowns were added to the Papal tiara? R. P.

[The Rev. E. B. Elliott (*Horæ Apocalypticæ*, iii. 154.) has the following note on the tiara: —"As to the three crowns of the Papal tiara, though said by some with Sir Isaac Newton, to represent the three States of the Church, yet the circumstance of the first being not assumed on the episcopal mitre till about 1160 by Alexander III., the second by Boniface VIII. as late as the year 1300, and the third soon after by Benedict XII. or Urban V. (see Ducange and his Supplement on *Regnum*, also Ferrario, ii. 428.) it seems to me very questionable whether the third might not have been added, as other writers have said, in token of the Papal *prophetic* character, as well as that of Priest and King: or else, very possibly, of the Papal authority in heaven, earth, and hell, or purgatory. It signified, says the *Ceremon. Roman.*, the 'sacerdotalis et imperialis summa dignitas atque potestas.'"]

DATES. — In Dr. Longmuir's *Guide to Speyside* it is stated that, in an old castle in the Highlands of Scotland, there is a black oak cabinet, whose front is beautifully carved. The most conspicuous figure is that of a spread eagle, with one head turned to *its* left, and crowned. There occurs above it the following inscription and date: —

"Soli
55 Deo 88
Gloria."

The familiar monogram I.H.S. also occurs, and, in the lower part, the name MARIA, and the date 1639. Can any of your readers point out the relation, if any, between these two dates, or say to what the number 5588 refers? J. P. L.

[If the 55 and 88 are to be taken together, they may possibly imply the date from the creation of the world, *i. e.* A.M. 5588. This, according to ordinary computations, would be about A.D. 1588 or A.D. 1584. Can it refer to the birth-year of the same party that dates, beneath, 1639?]

Replies.

BURNING OF THE JESUITICAL BOOKS.

(2nd S. ix. 509.)

The author of "A Few Words on Junius, &c.," writes, "That Barbier states in his journal under the date of Friday, August 7, 1761, after mentioning the condemnation: '*le même jour* on a éxécuté l'arrêt; et le bourreau,' &c." Unless the two editions of the *Journal de Barbier* differ, although the variation is not very great, the above is not quite correct.

Barbier says (I am quoting from the edition in 8 vols., Paris, 1857), vol. vii. p. 391.: —

"*Du* 6 *Août*, premier arrêt. La Cour a ordonné que plus de vingt-quatre livres et ouvrages des Jésuites, imprimés depuis 1590, tous énoncés dans l'arrêt, seront lacérés et brûlés par le bourreau, comme séditieux, destructeurs de la morale chrétienne, enseignant une doctrine meurtrière et abominable, non seulement contre la sûreté et la vie des citoyens, mais même contre celle des personnes sacrées des souverains; enjoint à tous ceux qui en ont des exemplaires, &c."

And at page 395. he adds: —

"*Le Vendredi* 7 (Août, 1761). Au matin, on a exécuté l'arrêt, et le bourreau a brulé au pied du grand escalier plus de vingt-cinq livres ou ouvrages faits anciennement par des Jésuites; le plupart étranges."

And it would appear that this was the fact, and that the books were burnt in August, 1761; for Augustin Theiner, *Histoire du Pontificat de Clement XIV.* (Paris, 1852), vol. i. p. 38., in describing the events of 1761, says: —

"Déjà les 8 et 18 Juillet (1761), il (le Parlement), avait, a la suite du rapport fait sur le demande de l'Abbé Chauvelin, publiquement dénoncé la doctrine et la morale des Jésuites, et promis en même temps de démontrer, dans le plus bref delai, combien elle était dangereuse à l'église et aux états chrétiens. On rassembla donc les ouvrages des principaux théologiens canonistes et moralistes de cette société, et ils furent, prétendit-on, soumis au plus exact et au plus rigoureux examen. Il serait inutile de dire qu'ils furent, au contraire, examinés avec autant de légereté que de malice. On ne se donna pas même le temps de lire quelques pages de ces volumineux écrits; malheureusement semblait régner alors le principe que les ouvrages d'un Jésuite quelconque, pour peu qu'il eût de célébrité, n'avaient nul besoin d'être examinés pour encourir l'anathème. Tel fut le triste sort de Bellarmin, Gretser, Suarez, Sanchez, Toledo, Lessius, &c. Le Parlement fit de ces ouvrages un scandaleux auto-de-fé; ils furent amoncelés sur un grand bûcher dans la cour du palais de Justice, au pied du grand escalier, lacérés par le bourreau et impitoyablement livrés aux flammes."

This statement not only confirms the fact that the books were burnt in 1761, but also points out in just and strong language the gross injustice with which the examination of their contents was conducted. Had the burning of the books been deferred until the year 1762—although no doubt can exist of the partiality with which the examination would always have been made, yet the space of thirteen months having been employed therein, would in some degree have removed the charge of indecent haste.

The idea that the *arrêt* was suspended for the space of one year, namely, from August 1761 until August 1762, may have arisen from the following cause: —

On the 8th and 18th July, 1761, the works of the Jesuits had publicly been denounced by the Parliament, and an examination of their writings directed to make good this charge. Louis XV. resolved to make one effort more to save the Society, and on the 2nd August, 1761, "Il ordonna au parlement, par un édit en date 2 Août, de surseoir pendant un année; et au Jésuites, de remettre au conseil royal les tîtres d'établissements de leurs maisons en France," &c.

The Parlement certainly registered this edict four days after it was issued, but with so many offensive restrictions as to render it useless, and the king's purpose abortive, and they proceeded at once to carry out their predetermined project of destroying the Society of Jesus; and as one means of effecting their purpose, they directed that the works of its most learned members should be in the first instance falsely censured, and subsequently publicly burnt. PHILIP PHILLIPSON.

GOWRIE'S MOTHER.

(2nd S. ix. 461.)

In order to give a colour in some manner to the mysterious attempt on the life of James VI. at Falkland, in 1600, it has been erroneously asserted that Dorothea Stewart, Countess of Gowrie, mother of the 2nd and 3rd Earls, was daughter of Henry, 1st Lord Methven, by Margaret of England, daughter of James IV. and wife of Archibald, 6th Earl of Angus, whom she divorced in

1525. There is clear evidence, however, that her mother was Lady Janet Stewart, daughter of John, Earl of Athol, whom he married after the dissolution on both sides of existing ties. She possessed a temperament similar to that of Queen Margaret, and was four times married, viz. 1st, to Alexander Master of Sutherland; 2ndly, to Hugh (afterwards Sir Hugh) Kennedy of Grivanmains, whom she divorced in 1544 on account of consanguinity, and who lived for thirty years thereafter; 3rdly, to Henry, Lord Methven; and 4thly, to Patrick, 3rd Lord Ruthven, father of William, 1st Earl of Gowrie, whom she survived. Previous to her marriage with Lord Methven, an adulterous connexion had existed between them, in consequence of which four children were born: Henry, Janet, Margaret, and Dorothea, all legitimated under the Great Seal in 1551 as bastard natural children of their parents.* Of these, Dorothea was married in 1561 to William Master of Ruthven, afterwards 4th Lord Ruthven and 1st Earl of Gowrie, who was executed for the "Raid of Ruthven" in 1584; and by him was mother of a numerous progeny, the misfortunes of several of whom are matters of history. Henry, the son, was allowed by royal favour to succeed to his father's estate; and according to the territorial law that then existed in Scotland, became 2nd Lord Methven. He was killed in 1572, leaving issue by his wife Jean, daughter of Patrick, 3rd Lord Ruthven, and sister of William, 1st Earl of Gowrie, two children: Henry, 3rd Lord Methven, who died without issue; and Dorothea, who survived her brother, and was in minority in 1587.† The extract made by A Querist (2nd S. ix. 461.), from the Rev. W. M'Gregor Stirling's *Summary View of the Gowrie Conspiracy*, in so far as it is intelligible, is very erroneous, and states as facts unauthenticated assertions. R. R.

* It is singular that a similar blot existed in the pedigree of the Ruthvens. William, 1st Lord Ruthven, had by his first wife, Isabel Livington, two sons, William and John, born before marriage, and while Isabel's first husband, Walter Lindsay of Beaufort, was alive. They were legitimated, and William's son became 2nd Lord Ruthven. The 1st lord had also, by his second wife Christian Forbes, another son of the name of William born in a similar manner before marriage, and legitimated. He was provided with the estate of Ballindean, in Perthshire, and was ancestor of the Earl of Forth and Brentford, and other individuals of note. In these times such irregularities seem to have excited little scandal, from their frequent occurrence; and the purity of descent of many of the first Scottish families has been in some measure affected by them.

† In an article relative to the Ruthven family which appeared in "N. & Q." (2nd S. iii. 15.), there are two typographical errors which I beg to correct. In line 14. of the text, Thomas, Lord Ruthven of *Freeland*, is designated of *Ireland;* and in line 2. of the foot-note, *Ruthven* is substituted for *Methven*.

BELOE'S SEXAGENARIAN.

(2nd S. ix. 300.; x. 33.)

The following additions and variations are transcribed from three more or less complete MS. keys in my copy (ed. 1817), which contains also *The Sexagenarian*, a satire in twelve stanzas, with the motto —

"Descende nobis Musa cœlo,
As thou wert wont to Mr. B——."

Has it been printed? Who was the author?

Vol. I.

Page		
9.	Remote province.	Yorkshire.
10.	Place of destination.	Hartforth, near Richmond.
„	The Master.	Rev. Matthew Raine.
14.	A gentleman.	Pyle.
28.	The Society.	Benet College, Cambridge.
54.	The young man, &c.	Amyatt and Lady Grosvenor.
65.	The place.	Bury St. Edmunds.
67.	Bishop * * *	Manners Sutton, Bishop of Norwich.
69.	Mr. * * * *	Mr. Pretyman.
„	L——.	Lincoln.
70.	N——.	Norwich.
72.	* * * * College.	Caius College.
75.	* * * * College.	Caius College. [wich.
76.	A Preferment.	Curacy of St. Andrew, Nor-
„	Two good livings.	Buckden, Hunts, and Holbeach, Lincolnshire.
„	Stall.	Leighton Buzzard.
108.	Eccentric character.	Rev. W. D'Oyley; (Gent. Mag. July, 1817.)
118.	Fellow of a minor College.	May. Pembroke.*
119.	One in particular.	Manners Sutton, Archbishop of Canterbury.
121.	One in particular.	Mr. Serjt. Lens (but very incorrect).
138.	Surviving brother.	Charles Abbott, now Lord Colchester.
„	Very great man.	Duke of Leeds.
147.	Abbé's sisters.	Brand.
151.	The lady.	Miss Hare.
„	Son of a Baronet.	Sir Thomas Beevor.
169.	One whose learning was profound.	Dr. Parr. Beloe was his assistant at Stanmore.
181.	Periodical work.	Olla Podrida. 1788.
„	Original volume.	Essays on various subjects,
182.	Nobleman.	Lord Maynard. [1790.
„	Valuable living.	Easton Magna, Essex.
183.	The Irishman.	Henry Alexander.
186.	Near relation.	Earl of Caledon.
„	A splendid situation.	Government of the Cape of Good Hope.
217.	A Cathedral library.	Lincoln.
„	A private collection.	Earl Spencer's.
221.	——.	Dr. Parr.
222.	—— monger.	Preface-monger.
226.	A lady.	Miss Trefusis.
229.	Βηλου.	A miserable pun. [M.D.
234.	Sir G. B.	Sir George Baker, Bart.,
247.	Lord * * *	Lord Percy (Duke of Northumberland).
„	Lord ——.	Earl of Bute.

* I see that Samuel May, M.A., Pembroke, was Moderator 1750–51. (*Cambridge Calendar*, 1839, p. 68.)

267.	Powerful and friendly hand.	Dr. Parr.
„	Work as * * * *	Aulus Gellius.
278.	T——m.	Twickenham.
279.	Rev. Mr. L * * * * *	Lysons.
321.	H——n	Hutchinson.
„	Amiable widow.	Mrs. Thompson, born Tunstall.
322.	Dr. A——e.	Dr. Ashe.

[This is evidently a mistake. Beloe refers to "Dr. A——e, of Trinity College, who was senior wrangler of his year." Ashe was not senior wrangler. In 1781 Ainslie of *Pembroke* College was senior wrangler, and Ainslie of *Trinity* College third wrangler.—J. R.]

325.	First husband.	Samuel Storke.
331.	Third husband.	Jeffery.
389.	You shall see, &c.	Miss Hawkins.
392.	A low-minded creature.	Lady Hawkins (born Sidney).
419.	Clergyman.	Rev. Richd. Humfrey (died 1780).
„	Popular work on Prophecy.	Kett.

Vol. II.

2.	Popular theological work.	Lowth, De Sacrâ Poëesi Hebræorum.
„	Venerable prelate.	Porteus.
3.	Rigid Dissenter.	Miss Nunnes.
„	Premier.	Lord Sidmouth.
„	Preferment.	West Ham, Essex.
12.	Popular nobleman.	Lord Erskine.
28.	A Deputy.	(George Bellas never Deputy.)
29.	Family connection.	Mrs. Beloe, daughter of Rix the Town Clerk.
54.	Connection by marriage.	Miss Twiss, sister to Mr. Kemble and Mrs. Siddons.
59.	Sir G. O.	Sir Gore Ousley. (Qu. should it be Ouseley?)
77.	Marquis W * * * * * * * *	Wellesley.
79.	Editor of Nearchus.	Dr. Vincent.
83.	Christian Bishop.	Horsley.
84.	United individuals.	Royal Society.
89.	Bishop H.	Hurd? or Horsley again?
96.	A foreigner.	Tiberius Cavallo.
100.	Situation of respect.	He was Secretary of Embassy at Turin.
101.	One noble family.	Northumberland.
137.	A friend of opposition.	Dr. Parr.
103.	Historical labour.	History of the Revolution, 1688.
114.	Individual under his care.	Viscount Belgrave, now Earl Grosvenor.
118.	Fourth Member.	John Reeves, Libeller and King's Printer.
120.	Eminent member of Opposition.	Mr. Fox.
124.	A book.	Œdipus Judaicus.
„	Crabbed Latin poet.	Persius.
127.		The Author.
130.	One lofty personage.	Qu. Abbott Ld. Colchester, or Abp. of Canterbury?
148.	County Hospital.	Norfolk and Norwich Hospital.
154.	Great Lord C.	Chatham.
155.	The two brothers.	Sir William Scott and Lord Eldon.
159.	Mansion of a nobleman.	Foley House.
„	One of the royal family.	William Frederic, Duke of Gloucester.
166.	Next episcopal character.	Mansel, Bishop of Bristol.
167.	A Minister.	Perceval.
„	An old grudge.	From the Epigram on Bishop Bluster.
168.	Bishops of E. and L.	Ely (Sparke) and London (Howley).
170.	Young * * * * * *	O'Beirne.
175.	Line 15. The Bishop of ——.	Porter.
„	Primate of Ireland.	Cleaver, Abp. of Dublin.
„	Lord B——.	Buckingham.
„	Bishop of C——.	Bennet.
188.	G. Earl of O.	George, Earl of Orford.
190.	Humble Oxford Student.	Ireland, Dean of Westminster.
„	Country village.	Croydon.
„	Venerable nobleman.	Charles, Earl of Liverpool.
191.	Prebendal Stall.	At Westminster.
192.	Great public seminary.	Westminster school.
„	Servitor.	Garnett.
„	Noble family.	Wallop, Earl of Portsmouth.
193.	One of the best prebendal stalls.	Winchester.
„	A deanery.	Exeter.
194.	Third clerical personage.	Fisher, Master of the Charter-house?
„	The Bishop.	(Fisher) of Salisbury?
195.	Another clerical person.	Andrewes, Dean of Canterbury.
„	Great public seminary.	Westminster school.
„	A person who inherited, &c.	Miss Ball.
„	Popular charity.	The Magdalen Hospital.
„	A private individual.	Lady Talbot.
196.	Benefice of some value.	Mickleham, Surrey.
„	Preferment in metropolis.	St. James', Westminster.
„	Diocesan.	Porteus, Bishop of London.
„	Royalty.	Queen Charlotte.
197.	Deanery.	Canterbury.
202.	Honest but unfortunate John.	Ireland. (Not the Dean of Westminster, as is evident from the epithets, but his namesake.)
216.	All-potent satirical mower.	William Gifford.
218.	Subject proposed.	Indian antiquities.
224.	Another friend.	Dr. Shaw.
225.	Lofty personage.	Abbott, Lord Colchester?
227.	Rich author.	Mr. Penn.
230.	Bland author.	Sir James Bland Burgess.
231.	Dull author.	Pinkerton? or Geo. Chalmers.
232.	Bigot author.	Dr. Rees? Belsham.
236.	Universal author.	Nicholls.
238.	Mrs. * * *	Opie?
239.	Miss * * *	Hawkins?
245.	Sharp, chattering, clever fellow Facetious, jolly, honest, sort of body	Booth and Berry.
250.	Dirty bookseller.	Thomas Miller, Beccles.
251.	Splendid bookseller.	William Miller, Albemarle Street.
266.	Noisiest part of noisiest street.	Cheapside, Poultry?
268.	Splendid bookseller.	Miller.
269.	Cunning bookseller.	Hookham?

270.	Black letter bookseller.	Triphook?
280.	Eminent female personage.	Duchess of Portland?
281.	Godly bookseller.	Rivington?
	Superb bookseller.	Murray.
302.	Ænigma.	Cornix.
303.	Mr. P——.	Perry (Morning Chronicle).
306.	Charade 1.	Parson.
„	—— 2.	Woman.
„	—— 3.	Curfew.
307.	—— 5.	Thousand.
„	—— 6.	Nightshade.
„	—— 7.	Herring.
308.	—— 8.	Acorn; (glandem mutavit aristâ).
„	—— 9.	Purchase.
„	—— 10.	Hatred.
314.	Tho' so light, &c.	A visiting card?
315.	Riddle.	A needle.
329.	Dr. W ——.	Walesby.
„	D—— of G——.	Duke of Gloucester.
331.	Accomplished youth.	Headley.
341.	H * * * * * *	Headley.
333.	Mr. J——m. }	Jerningham.
„	Lady J——s. }	
355.	B——r.	Beevor. Dr. Beevor's wife.

JOSEPH RIX.

St. Neots.

CHRISTOPHER, LORD HATTON.

(2nd S. x. 4. 54.)

Having made many Notes relating to the family of Hatton, in connexion with the history of Barking, in Essex, where, at Clay Hall, Sir Christopher Hatton, cousin and eventual heir of the famous Chancellor, resided for some years, I think I could satisfy DR. DORAN that the first Lord Hatton was son, not of John, but of Sir Christopher Hatton, as stated in the first place by MR. CL. HOPPER. And the following, drawn up from many sources, will, I believe, be found to be correct. John Hatton, Esq., of Stanton, in Cambridgeshire, first cousin to Lord Chancellor Sir Chr. Hatton, married Jane, daughter of Judge Shute. By her he was father of Christopher Hatton, knighted at the coronation of James I.; and who married, 1602, Alice, daughter of Thomas Fanshawe, Esq., of Ware Park, in Herts, and of Great Ilford, in the parish of Barking, Essex. On succeeding to the Chancellor's landed estates in Northamptonshire, Sir Christopher removed to the family seat of Kirby, which, however, he did not live long to enjoy. Dying in September, 1619, he was buried in Westminster Abbey. His eldest son Christopher, afterwards the first Lord Hatton, was born at Clay Hall in 1605; knighted 1625; married at Hackney, 1630, Elizabeth, eldest daughter and coheiress of Sir Charles Montague of Cranbrooke, in Great Ilford; was raised to the peerage 1643 or 1644; and died in 1670. Two sons and three daughters were the issue of his marriage.

I found twelve Hatton entries in the parish registers of Barking, extending over a period of sixteen years, from 160⅔ to 1618. The first is this:—

"1602. Christopher Hatton, Esquire, and Alice Fanshawe, married ye 13th day of March."

Next—

"Baptized, 1604, March 25, Elizabeth, ye daughter of Sir Christopher Hatton, Knight."

"1605. Christopher, the sonne of Sr Christofer Hatton, Knighte, baptized the 11th day of July."

Four other baptisms appear in the register: Alice in 1607; Jane, 1609; John, 1610; Robert, 1612.

Five burials are recorded: Alice in 1608; "a chrisome child," 1611; Joan, 1613; Robert, 1614; Thomas, 1618.

Sir Christopher Hatton never owned Clay Hall, which was in his day the property of the Coulte family, and soon after passed to the Cambells. But he built a chapel there, in the year 1616, of which I have a drawing. It probably enjoyed the distinction of being the ugliest ecclesiastical building in England. Some years since I saw it in use as a stable.* EDWARD J. SAGE.

16. Spenser Road, Newington Green, N.

DUKE OF KENT'S CANADIAN RESIDENCE (2nd S. ix. 242.)—No one has answered these Queries, which, though unimportant in themselves, are interesting under present circumstances. I wish to correct the apparent error of the officer whose letter I quoted, in describing the Duke as "Governor-General" of the Canadian Provinces. I have also to confess that it was only needful to consult Bouchette's *British North America*, 1831, vol. i. p. 279., to find a notice of the residence in question. That writer mentions it as situated "in a most romantic position," and the property of Peter Paterson, Esq. It was then called "Haldimand House," from the name of a former resident. A correspondent in Quebec informs me that it is now known as "Montmorenci House," and adds, "the view from it is magnificent." Which is the best biography of the Duke of Kent? S. W. RIX.

Beccles.

LETTER OF CROMWELL (2nd S. x. 64.)—Is ITHURIEL sure that the name given in Cromwell's letter is Morison and not Monson? Sir John Monson was one of the Commissioners for the surrender of Oxford in 1646, and came in upon the articles of that treaty. The undue severity of his fine is detailed in a report in the *Commons' Journals*, vol. vi. p. 610. The Committee of General Officers, Oct. 1647, declared its injustice; Sir Thomas Fairfax, in a letter to the Earl of

* Clay Hall itself has long since been destroyed, and no trace whatever of the Hattons remains in Barking.

Manchester, April, 1648, declared its injustice; and the Commons, in Sept. 1649, corroborate this opinion, which, as I believe, is here repeated in the letter of the Protector; nevertheless the Attorney-General did not make his report until 25 July, 1652, and then only was Sir John relieved from the severity of the sequestration. The petition of Sir John (alluded to, I conceive, in this letter *) is among the Burton papers.

Some notice was taken in the last volume of "N. & Q." of a little book, *An Essay on Affliction*, addressed by Sir John Monson to "his only son from one of his Majesty's Garrisons," which the date in the dedication shows to be Oxford. A statement is made in that volume (p. 493.) of copies of that and a contemporary tract, both very rare, having been recently purchased for the Bodleian. On inquiry of the Librarian I discover that statement to be erroneous; no such copies have been purchased. MONSON.

Burton Hall.

SOCRATES (2nd S. x. 69.) — The curious book about which FITZHOPKINS inquires was written by a physician named Lelut, and was published at Paris in 1836. It has, I believe, long been out of print. Here follows its title: —

"Du Démon de Socrate, Spécimen d'une Application de la Science Psychologique à celle de l'Histoire, augmenté d'un Mémoire sur les Hallucinations au début de la Folie, d'Observations sur la Folie Scnsoriale et de Recherches des Analogies de la Folie et de la Raison."

G. M. G.

The anecdote given by FITZHOPKINS is founded upon the playful banter of Charnides and the rejoinder of Socrates as recorded in Xenophon's *Symposium*. W. C.

ANTROBUS (2nd S. x. 27.)—Without pretending to throw light on the origin of this name, in answer to ELEUTHERUS, I beg to point out its curious resemblance to ἄνθρωπος. If this be its origin, the founder of the family has intended, I presume, that his descendants should keep in view, and perpetually assert the dignity of man. That is a noble name—for "a mon's a mon for a' that." JOHN WILLIAMS.

Arno's Court.

Allow me to reply to the Query of ELEUTHERUS respecting the name of Antrobus by the following counter-Queries: 1. What became of the Greek colony settled during the seventeenth century in Soho, which gave its name to Greek Street, and of which a memorial exists in the Greek inscription in the church now, or at all events recently, used by the French Protestants for Divine worship in that neighbourhood? 2. Might not the name "Antrobus" have belonged to some member of this colony, absorbed afterwards into the general mass of Englishmen? It is true that Antrobus, which represents with quite sufficient fidelity the vernacular Greek accentuation and pronunciation of ἄνθρωπος, is an appellative, and not a proper name, but I cannot conceive what other word, common or proper, can be found in any current language adequately explaining this curious name. PHILHELLENE.

ADDITIONS TO POPE'S WORKS (2nd S. ix. 198.) — On a fly-leaf in the second volume of my copy of the above work, the following MS. note occurs: —

"This publication has been attributed to the late George Steevens, Esq.; but I heard from Mr. Isaac Reed that it was culled by Baldwin from the communications of Mr. Steevens to the *St. James's Chronicle*, and put forth with a Preface by William Cooks, Esq." — Park in 8vo. ed. of Warton's *Hist. of Eng. Poetry*, iii. 419. note l.

Another MS. note, but in a different hand, occurs in the first volume at the termination of the preface to the *Essay on Human Life*, which I may as well append to the above. It is as follows: —

"This Essay was really written by Thomas Catesby, Lord Paget, son of Henry first Earl of Uxbridge, Lord of the Bedchamber to George II. He died 1742." — V. Park's ed. of *The Royal and Noble Authors*, iv. 178.

The compilers of the Catalogue in the British Museum could scarcely have been aware of the nature of the work when they attributed the editing of it to "W. Warburton;" for it contains poems not only highly injurious to the memory of his friend, but other articles which a person in the position of Warburton would never have ventured on publishing, even under the shadow an anonymous edition affords. T. C. S.

NOVEL WEATHER INDICATOR (2nd S. ix. 500, 501.) — I beg to refer your correspondent S. REDMOND to the *Life and Posthumous Writings of W. Cowper, Esq.*, by William Hayley, Esq., vol. i., Letter LXXV. pp. 252, 253.: —

"*To Lady Hesketh.*

"Nov. 10, 1787.

"Yesterday it thundered; last night it lightened, and at three this morning I saw the sky as red as a city in flames could have made it. I have a leech in a bottle that foretells all these prodigies and convulsions of nature, &c. "W. C."

I have kept a leech in my room for three years past, and have noticed the same results as mentioned by the poet Cowper. ALFRED HILL.

"REGNO DELLE DUE SICILIE" (2nd S. x. 9.) — The following is an extract from Peter Heylin's *Cosmographie*, vol. i. p. 54., published 1652, which you may perhaps think worthy of a corner in "N. & Q.:"—

"It (the Kingdom of Naples) hath been called sometimes the Realm Pouille, but most commonly the Realm of Sicil on this side of the Phare, to difference it from

* Would ITHURIEL inform me where the original of the letter he has communicated is preserved?

the Kingdom of the Isle of Sicil on the other side of the Phare or Streit of Messana. The reason of which improper appellation proceeded from Roger the first king hereof, who being also Earl of Sicil, and keeping there his fixed and ordinary residence, when he obtained the favour to be made king *, desired (in honour of the place where he most resided) to be created by the name of King of both the Sicilies. And that indeed is the true and ancient name of the Kingdom, the name or title of King of Naples not coming into use till the French were dispossessed of Sicil by the Aragonians †, and nothing left them but this part of the Kingdom, of which the City of Naples was the Regal Seat, called therefore in the following times the Kingdom of Naples, and by some Italian Writers the Kingdom onely."

A Constant Reader.

Ware Priory.

The Judges' Black Cap (2nd S. ix. 132. 405. 454.; x. 37.) — Covering the head seems to be emblematic of two things; first, of authority, and, as it would appear from 1 Cor. xi. 10., especially of *delegated* authority (thus in the Universities on public occasions the Vice-Chancellor and Proctors alone wear their caps); and, secondly, the veiled head has always been a symbol of mourning for the dead, of which the present hatband is a modern instance. This may perhaps explain why, as your correspondent S. O. states, two caps are used by the judges; one, viz. with the first intention, the other with the second. The latter, the black cap with which we are now concerned, is therefore fittingly assumed as giving additional solemnity to the awful sentence of death, and expressing the judge's sympathy for the unhappy criminal upon whom it is pronounced. W. W. H.

Legendary Painting (2nd S. x. 47.) — If Senex will describe the dress of the saint, I think it probable that I may be able to point out his identity. But it is always important in these inquiries to know the exact costume of the personage who is the object of inquiry. F. C. H.

End (2nd S. viii. 432. 522.; ix. 493.; x. 57.) — In many instances the word is probably derived from the Anglo-Saxon *ean*, the dat. pl. of *ea*, water; and is appropriated to localities which are or have been low, marshy, and liable to be flooded after heavy rains. This is the character of several Ends with which I am acquainted, and which have no apparent connexion with termination or boundary of any kind. In this district (and query elsewhere?) the word is commonly pronounced *eén* or *eend*. The Rev. W. Monkhouse derives Cotton End in Bedfordshire from *Cote-en-ean* = a dwelling in the wafers. (Cf. *Etymologies of Bedfordshire* by the Rev. W. Monkhouse, p. 16., Bedford, 1857, 8vo., printed for the Bedfordshire Architectural and Archæological Society.)

Joseph Rix.

St. Neots.

Burnet's Life of Bishop Bedell (2nd S. vii. 350.; viii. 301.; x. 61.) — The following few Notes are from a copy of Burnet's *Life of Bishop Bedell*, now in my possession, and are in the handwriting of its former owner, William Palliser, Archbishop of Cashel from 1695 to 1726. On the fly-leaf: —

"W. Palliser. A.C. This Life writ by D. Burnet not without some gross mistakes."

Preface: b. verso. [On Bishop Burnet's statement that Journals of the Bishop's Life and his works were lost in the time of the Irish Rebellion.] "I have seen a written account of his life, and a large work of his ag. Papists, so that what's here said is not true."

Life, p. 10. [Where it is said that Ant. de Dominis printed *ten* books *De Rep. Eccl.*] "He printed but six at London, and two of the ten were never printed."

P. 86. [Where it is said that Abp. Usher was not made for the governing part of his function.] "An untrue reflection. See pref. to Usher's Life, p. 3.; Life, p. 27. etc. Let. 153."

P. 223. [Where it is said that Bedel's large treatise in answer to the two questions *Where was our religion before Luther*, and *What became of our ancestors that died in Popery*, was swallowed up in the Rebellion.] "'Tis untrue; a copy of it is at present in my custody, and another I sent to Archb. Sancroft, with a large written account of B. Bedel's life."

P. 446. In "Copies of certain letters, tacked on to the Life," the text omits the words, "*But yet for fear*, &c." which Baker gives. Archbishop Palliser inserts these words in the margin, prefaced by this remark: "See H. of Pass. Obed. p. 76. what you may think of D. Burnet concerning this marginal note."

John Jebb.

Peterstow Rectory, Ross.

Error in English Bible (2nd S. x. 66.) — W. L. A. will find that not only in the first editions of the present authorised version does the error "sometimes" for "sometime" (Eph. ii. 13.) occur, but in all the following reprints and revisions to the beautiful edition in small 4to. at Cambridge, by John Hayes, 1673, in which it is correct. But in subsequent editions even in the Oxford Blayney, 1769, the error is continued. It is singular that in the elegant royal folio at Cambridge, by John Hayes, in 1674, the error is not corrected. An account of the revisions of our authorised version is much wanted. They commenced early after its publication, were attempted at Cambridge by Buck and Daniel, 1629, and Scattergood by Hayes, 1683, Lloyd, Blayney, &c. By whose authority or sanction they were made is not known. George Offor.

The Rolliad (2nd S. ix. 342. 452.)—I am glad that your correspondents are proposing to clear up some of the obscurities of *The Rolliad* and the *Anti-Jacobin*. I hope they will not stop there.

* "A.D. 1125. Roger Earl of Sicil created by Pope Anacletus the 2nd King of both the Sicilies at the Town of Benevent: which city, in requital of so great a favour, he restored again unto the Church from which it had been taken (after the first Donation of it) by the German Emperors." — *Cosmographie*, vol. i. p. 64.

† At the time of the Sicilian Vespers, A.D. 1281.

The blanks in the Satires of the Regency are unintelligible to young readers, but may be filled up by living men who appreciated their wit while fresh. Looking over *The Radical State Papers* (Wright, 1820), I found allusions which I dimly remember, though I read them when they first appeared, I think, in the *Guardian*. I will make some notes upon them, and there are some in the margin of my copy, chiefly pointing out imitations. One of these I shall be glad to have explained. In the Memorial of the Arch-Flamen P——s (who was he?) to his majesty John Preston, he says:—

"At no time did any emoluments accrue to us from the visitors of the Temple: all that they ever left behind them was filth and vermin." *.

In the margin is written: "Imit.: Davon wird dir denn doch auch das was dir gebührt."

What is the German taken from? M. (1.)

Cat and Fiddle (2nd S. x. 36.) — There has been the sign of the *Cat and Fiddle* in the parish of *Farringdon*, Devon, for a long series of years, which even *the Catholics* do not dream of being connected in any way with the *Saint Catherine Fidele*, but know it to be the *faithful* cat of a former very ancient couple, who were occupants of the little wayside inn on the road to Sidmouth from Exeter, and was called, and is still, *La Chat Fidele*, the old landlord knowing French.

W. Collyns.

Chudleigh.

A Collectioner (2nd S. x. 28.) — A person permanently in receipt of parochial relief. Many legacies have been left to "the poor not taking collection." John Apsalon may have resided and died at Great Hampden, although during his life chargeable to the parish of Hitchenden.

Joseph Rix.

St. Neots.

Bugs (2nd S. x. 38.) — These insects were known in England in 1625. Abp. Laud says in his Diary: —

"Ea nocte redii, subito claudus, nescio quo humore in crus sinistrum delapso. Aut, ut existimavit R An., ex morsu *Cimicum*. Convalui intra biduum."

The translation of 1695 makes it "buggs" "al chinches," p. 21. John S. Burn.

Henley.

The Lion and Unicorn (2nd S. ix. 501.)—The conjunction of the lion and unicorn appears to have been derived from the Egyptians; the lion representing strength and courage, while the unicorn (not the unicorn of Scripture, which was the rhinoceros, but the unicorn of modern heraldry) elegance and agility. Thus in Sharpe's *History of Egypt* we find (see woodcut, vol. ii. p. 27.) the king and queen playing at chess or draughts in the form of a lion playing with a unicorn or horned ass, which corresponds so exactly in its gracefulness of proportions that there is no question as to its being the ancestor of the modern unicorn. Thus we have not only the origin but the explanation of the symbol. Some other contributor may be able to trace the channels through which this Egyptian hieroglyphic was introduced into Europe. Could the "vestment powdered with lions and unicorns" belonging to Ely Cathedral have been brought from the East?

The fact of the lion and unicorn being associated as the supporters of the English arms is merely a coincidence, owing to the union of the English and Scotish arms at the accession of James I. to the throne of Great Britain, the unicorn having previously been the supporter of the Scotish as the lion was of the English shield.

W. Douglas Hamilton.

Paddlewheels (2nd S. x. 47.) — Admit as reply what I learnt in Cornwall just now while excursionising there: —

"A young man of Truro, C. Warrick, used in 1780 to *paddle* down the River (Fal) to Falmouth in a canoe worked by a wheel with a double crank, and could distance every boat. This was the principle of the paddle-wheel, and yet no one thought of applying the invention to larger vessels."

I use the words of Mackenzie Walcot, M.A., and respectfully advise Delta to confirm the statement by personal inquiry, as I have been doing, in that wondrous region of rocks and rovers and cleverly intrepid navigators. Coasting on from Truro and Falmouth towards Scilly, the tourist arrives at Mousehole (near Penzance), noted amongst other marvels for the seven fishermen who sailed thence in a smack, not forty feet long, to Australia, calling at the Cape, and making the Antipodes quite safe and sound in 120 days.

S. C. Freeman.

Marĭa or Marĭa (2nd S. ix. 122. 311. 411.) — Not seeing your periodical more regularly than is compatible with the supposed equity of a book-club circulation, I may be offering a solution which has been already given of the change in pronunciation of the Blessed Virgin's name, which seems to have taken place among the Latins about the beginning of the fifth century. But it occurs to me as one obvious way of explaining it that, so soon as Christian poets of the Latin Church began to celebrate her mysterious praises in Iambic or Trochaic or other Lyric verse, it became a matter of exigency to lengthen the penultimate syllable. Whether the change was quite as complete as your correspondent A. A. supposes, or whether, for a certain time, it remained optional to use either quantity in heroic and elegiac verses (admitting, as they do, equally of either quan-

"* Note by his Majesty. Why not take your tithes of this?"

tity), I am not sufficiently versed in early Christian poetry to say. But seeing that Prudentius, who is one of A. A.'s authorities for the tribrach use, has written hymns in Iambic as well as in heroic and elegiac measure (see Cardinal Thomasius' *Hymnarium*), the latter of the two alternatives appears the more probable. JOHN JAMES.

Avington, Hungerford, Berks.

THE PRICES OF LLANFWYST (2nd S. ix. 503.)—Were a very ancient family in Monmouthshire, but are supposed to be utterly extinct in the male line. The last known representative of the name and family was Thomas Price, described in 1773 as of Coney Court, Gray's Inn, London; and from circumstances thought to have been then about sixty years of age, and unmarried. Pedigrees of the family may be found in the Visitation of the county in the College of Arms, in the Harl. MS. No. 2291., and Additional MS. 9865., in the British Museum, and in the private collection of the writer. T. W.

BATTISCOMBE FAMILY (2nd S. ix. 45.)—In answer to MR. ELLIS's Queries, it is not improbable that William Battiscombe of Chancery Lane, &c., was a member of a branch of the Battiscombes of Verse, seated at Cleve in the parish of Yatton and county of Somerset; a family which, I presume, became extinct on the death (*s. p.*) of the late Mr. Battiscombe of Cleve about forty years since. Their arms (gules, a chevron between three bats, sable) appear on a mural tablet in Yatton church, which records several of this family, among them:—

Richard Battiscombe, gent., died 1740.
Christopher Battiscombe, gent., died 1793.
John Battiscombe, of London, gent., died 1793.

Elizabeth, daughter of the last-named gentleman, married the Rev. Carrington Garrick, vicar of Hendon in Middlesex, nephew of the celebrated David Garrick; she died in 1808, aged fifty. It is more than likely that the said Mr. William Battiscombe of Chancery Lane, &c. was a brother of Mrs. Carrington Garrick. Richard Battiscomb, gent., appears to have been the father of Christopher and John, and a younger son of the Verse family. S. H.

ACHESON FAMILY (2nd S. ix. 344.)—The father of Sir Archibald Acheson, of Glencairny, in Ireland, Baronet of Scotland and Lord of Session, and Secretary of State in that kingdom, was Patrick Acheson, the younger son of a prolific family of the name settled at Salt Preston, or Prestonpans, in East Lothian, one branch of which possessed the estate of Gosford in that county for about sixty-five years. When Sir Archibald's successor, the 6th Baronet, was raised to the Irish peerage, he took the title of Gosford in memory of that connexion, though the Scottish estate had been parted with a century and a half before, and had never been in the possession of his lineal progenitors. Various members of the family, flourishing in the sixteenth century, were burgesses of Edinburgh and Haddington. Three of these held the office of Master Cuinzieor, or Master of the Mint, and one married a sister of Heriot of Trabrown, a near relative of the celebrated George Heriot. Although Sir Archibald acquired lands in Ireland in 1611, he did not leave Scotland, in which he continued to discharge high official posts; but he occasionally visited his estates in that island, and died there in 1634. From the service of his son, Sir Patrick, as heir to him, it appears that he was possessed of a tenement in the Canongate of Edinburgh, and of Saltpans and other subjects in Prestonpans and the neighbourhood. After this the connexion with Scotland of this line of the Achesons terminated, but various collateral families of the name continued to exist in Mid and East Lothians. R. R.

Miscellaneous.

NOTES ON BOOKS.

The Repressor of Over Much Blaming of the Clergy. By Reginald Pecock, D.D., *sometime Lord Bishop of Chichester. Edited by* Churchill Babington, B.D., *Fellow of St. John's College, Cambridge. Published under the Direction of the Master of the Rolls.* 2 Vols. 8vo. (Longman.)

The important services rendered and rendering to historical literature by the Master of the Rolls are cumulative. Almost month by month throughout the year some work or other is sent forth under his auspices which adds value to our literature, and deepens and strengthens the obligation which Englishmen owe him for his enlightened exertions. Differing from him as we have done on some previous occasions and subjects, we have all the greater pleasure in now calling attention to a work in the series publishing under his direction about which there can be no difference of opinion. Reginald Pecock was no ordinary man. Lewis's Life of him, despite of its obvious defects, has long made students of our early ecclesiastical history desire to know more both of the author and of his writings. That want is now supplied. Of the part played by him in the controversies which he lived to witness, Mr. Babington, in the valuable Introduction to the present work, speaks with great moderation; and few readers of *The Repressor of Over Much Blaming of the Clergy* but will agree with Mr. Babington, that it is a masterly performance, and "preserves the best arguments of the Lollards against existing practices which Pecock was able to find, together with such answers as a very acute opponent was able to give," while as few will dissent from the Editor's opinion, "that both Pecock and his opponents contributed very materially to the Reformation which took place in the following century, whatever abatements they may make from the soundness of the views advocated by either, or whatever opinions they may entertain of the merits of the Reformation itself." Pecock, as shown by his editor, would indeed have been remarkable in any age, and was in his own age most remarkable; and the publication of his great work, under the editorship of one so well qualified for the task as Mr. Babington, and accompanied as it is with extracts from the *Gladius Salomonis* of his great opponent *John of*

Bury, a very admirable Glossary, and a copious Index, is alike creditable to Mr. Babington and to the Master of the Rolls.

BOOKS RECEIVED.—

The Epistle of Paul the Apostle to the Romans, arranged in Paragraphs and Lines, for the Use of Ministers, Students in Theology, &c. By J. R. Crawford, M.A. (Longmans.)

The object of this volume is sufficiently described in the above title. The original Greek is here arranged, upon the system indicated by Bishop Jebb in his *Sacred Literature*. The book is executed in a scholarly manner, and the typography is excellent.

The Rhetoric of Conversation; with Hints specially to Christians on the Use of the Tongue. By G. W. Hervey. *Edited with Introduction, by the* Rev. Stephen Jenner, M.A. (Bentley.)

We cannot compliment the parent and the sponsor of this volume upon the literary bantling which they have combined to usher into the world. Well-known anecdotes, common-place remarks, shallow religion, and vulgar attacks upon more vulgar tricks of the tongue, hardly redeem the grand promise of the title-page.

The Existence of the Deity, evidenced by Power and Unity in Creation, from the Results of Modern Science. By Thomas Woods, M.D. (Bentley.)

This little book is an original contribution to the ordinary arguments of Natural Theology. This is an attempt to prove that the structure of inorganic matter evidences the existence of a personal Creator.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., &c. Parts XVII. and XVIII. (Routledge & Co.)

Mr. Wood has now entered on the Division of Ornithology, and these Parts exhibit similar care on the part of the editor, and similar talent on the part of the illustrating artists, to that which gained such deserved popularity for the first great division of this work.

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Notices to Correspondents.

W. M. (Baltimore, U.S.) *How can we forward a letter to this correspondent?*

F. C. B. *The letter has been forwarded.*

W. W. R. *We fear it would be impossible to avail ourselves of your kind suggestion. They should, if reproduced, be reproduced in facsimile, which would occupy more space than we could afford just now.*

J. Thompson's Query about a family resident at Coate Acton (?) is so indistinctly written that we cannot make out the name of the family *to which it relates.*

J. S. (South Kelsey) *has our best thanks for his kind Note. The matter shall not be lost sight of.*

W. M. M. *The work made two vols., and was published in* 1808, *entitled* Lo Specchio della Vera Penitenzia di Fr. Jacopo Passavanti, Fiorentino dell' Ordine de Predicatori. *Milan*, 8vo. 1808.

A. B. R. *The contents of Addit. MS.* 4161., *are fully described in Ayscough's Catalogue*, pp. 169—172; *but no mention is made of "The Sydney Table Book." Can our correspondent furnish us with the notices of this volume which appeared in* "N. & Q.?"

J. A. PN. *is thanked for his private letter.*

Answers to other correspondents in our next.

ERRATA.—2nd S. x. p. 11. col. ii. fourth line from the bottom, *for* "location" *read* "locution;" p. 60. col. ii. l. 25. 28. *for* "Brett" *read* "Brent."

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Notes on Books.

Notes.

AN ELIZABETHAN MARRIAGE.

Among the Heyricke papers (preserved at Beaumanor in Leicestershire from the time of Sir William Heyricke, jeweller to King James I., and afterwards one of his Tellers of the Exchequer,) I have found the following poetical fragment. It is part of a metrical epistle, written in the reign of Elizabeth, upon the model of the psalms of Sternhold and Hopkins; and it describes the festivities of a marriage, which was celebrated not only with gorgeous raiment of silks and velvets, and chains of glistering gold, and with well-loaded tables of venison and roast, spread upon the green grass; but also, as was then customary, enlivened by a masque, for which the apparel is stated to have been "brought down from the Queen:" by which I conjecture is meant that the costumes were derived from the stores of the royal wardrobe, which were preserved for festive purposes, and occasionally lent out by the favour of her majesty or her officers. Possibly the children of the chapel royal, who were occasionally dramatic performers, were permitted to engage in these matrimonial masques, of which it will be remembered there is an example represented in the great historical picture of the Unton family, engraved by Strutt.

The upper part of the verses has been torn away, and they now begin thus: —

"Yet studye for to please your minde
with these I would full' fayne,
Youre parentes both, God bee thanked,
in vertue which exel,
Youre sisters all', and Tobias,
are in good health, and wel.
The servantes also of the house
whom I neede not to name,
Doe wish daylye for youre good helth,
and I doe wish the same.
The chefest cause whye unto you
at this tyme I doe write
Is partlye for to tell' some nuse
wherof I will' endite.
My mind I cannot half express,
nor it fullye declare,
Of the great day, and mariage
of maister Clement Chare.
Such Londiners there did com downe
so bravely to behold,
In silkes and velvets trimlye drest *,
and chaynes of glystering gold.
There weare such maskes of gallants gay
the like was never seene,
All' th'aparell' which they did weare
was brought downe from the Queene.
The bride, and the bridesgrome also,
for thre or foure long dayes,
Wear clothd, a thing most exelent,
in changeable arayes.
"τελος. The

These words are at the foot of the first page, but the former seems to be misplaced, for the same subject appears to be continued on the verso of the fragment: —

"Ther was a banquet provided
of veneson, and of rost.
Ther was such bowling, and such sport,
the lik was never seene,
The table, with the formes, did stand
uppon the grasse greene.
The meat was all' prepard at home,
and readye drest also,
And wee like lusty serving men
throwgh out the streetes did goe,
With napkins [tied] about our neckes
most comly for to see.
All' this is true that I have spoke
and noe lye, beleve mee.
Although I lack som eloquens
wherwith to please your mind
Yet in good part tak these, I pray,
til better you doe find.
Thus fare you wel, God geve us grace
to walk both night and day
In perfect love of Jesus Christ,
to whom I daylye pray,
In all' goodnes to prosper you
and send you good successe,
Tyl you have runn, and wun the gole †
of everlastingnesse.
Amen.
Will'm Eyricke.
Gwiliam Robinson.
George Brooke."

* *In MS.* dert. † *In MS.* gold.

Of these three names that of Gwiliam Robinson is in the same hand as the verses, and he therefore may be regarded as the poet. The signatures of William Eyricke and George Brooke, placed above and below, were subsequently added.

I have met with no other notice of Robinson. His companion George Brooke was the husband of Christian, one of the daughters of John Eyricke of Leicester, and Mary Bond (see the pedigree in the *History of Leicestershire*, vol. ii. p. 615.); and William Eyricke I believe to have been Christian's brother, afterwards Sir William Heyrick, mentioned at the beginning of this Note. He was at this time a youth, and had not yet gone to seek his fortune in the metropolis. He subsequently wrote his name both Hericke and Heyricke.

The epistolary ballad was addressed I imagine to the eldest son of Robert Heyrick of Leicester, who is left nameless in the pedigree. He had a brother Tobias, afterwards rector of Houghton in Leicestershire, and the progenitor of the family of which the late town-clerk of Leicester was the last male heir. They had nine sisters, all married, who are the "sisters alle" mentioned in the verses.

If I am right in this view of the parties, the marriage must have taken place at Leicester, where Robert Heyrick was an alderman, and in 1588 M.P. for town; though I should not have imagined that the "brave Londoners" or the queen's "apparel" would have travelled so far on such an occasion.

Of the "bride's grome" himself, maister Clement Chare, I know nothing; but as the name is an uncommon one, it is possible he may be discovered, and the communication of any references to the habitation of the family would oblige me.

In further illustration of the custom of masquerading at private marriages, I copy the following address: —

"Right Worshipfull, Certaine well-willers of yours, understandinge that uppon twesday next yor doughter's nuptiall rytes shalbe solemnised, have thought good hearby to geve yow notice that wee meane with the rest to beare a part in such mearth as fitts the occation present, whearin whee wish not to be trublesome, but rather wish to pass the time in yor house with such maskinge delyghtes as shalbe to the likinge of yor self and the good compaynye with yow, wich, after an ower or ij spent that waye, whee meane to departe to seay from whence whee came, and to taike the benyfite of a happ(ie) winde: in wich or journey whee will wish yow and yors all health (and) happines."

The masquers on this occasion were evidently in the costume of sailors, who after their performance were to "depart to sea, from whence we came."

This address is written in Sir William Heyricke's own hand, and is accompanied by no intimation of its date. It was probably addressed to some "Right Worshipfull" knight, and may be a copy of a speech made to Sir William himself when one of his daughters was married.

John Gough Nichols.

JACOBITE HONOURS.

An accurate list of the titles conferred on their adherents by the Royal Stuarts subsequent to the revolution of 1688, would be very curious and interesting; and although it might compromise the ancestors of many existing loyal families, it could scarcely give offence at this distance of time. In the hope of assistance from others, I now send the names and titles of those individuals in so far as they have come to my knowledge: —

Peerage of England.

1688-9. Duke of Powis and Marquis of Montgomery, William Herbert, Marquis and Earl of Powis. Died, 1696.
Duke of Albemarle, Henry Fitzjames, Grand Prior, natural son of James II. by Arabella Churchill.

1688-9. Baron Esk*, Richard Graham, Viscount Preston in Scotland, and Baronet of England. Convicted of treason, 1690. Died 1695.

1689. Baron Cleworth, John Drummond, Earl of Melfort, K.T. (Duke of Melfort, 1692.) Died, 1714.

Peerage of Scotland.

1692. Duke of Melfort, Marquis of Forth, Earl of Isla and Burntisland, Viscount of Riccarton, Lord Castlemains and Galston, John Drummond, Earl of Melfort, K.T. Attainted, 1695. Died, 1714.

1695. Duke of Perth, Marquis of Drummond, Earl of Stobhall, Viscount of Cargill, Lord Concraig, James, 4th Earl of Perth, K.T. Died, 1716.

1715. Duke of Mar, John Erskine, 11th Earl of Mar of the Erskine line, K.T. Attainted, 1715. Died, 1732.

1743. Duke of Fraser, Simon Fraser, 12th Lord Lovat. Executed, 1747.

1787. Duchess of Albany, Charlotte, natural daughter of Charles Edward by Clementina Maria Walkinsbaw. Died, 1789.

169-. Marquis of Seaforth, Kenneth Mackenzie, 4th Earl of Seaforth, K.T. Died, 1701.

1725. Earl of Inverness, John Hay, son of Thomas, 6th Earl of Kinnoull. Attainted, 1715. Died, 1740.
Earl of Nairn, John Murray Nairn (3rd Lord Nairn.) Attainted, 1746. Died, 1770.
Earl of Lismore. (He was principal Secretary to the Chevalier in 1748.)
Earl of Dunbar, James Murray, son of David, 5th Viscount of Stormont, and brother of William, Earl of Mansfield, L. C. J. of England. Died, 1770.

1759? Earl of Alford, John Græme. Died, 1773.

1759. Earl of Inverness, Alexander Murray, 4th son of Alexander, 4th Lord Elibank. Died, 1777.
Countess of Alberstroff, Clementina Maria Walkinshaw. Died, 1802.
Lord Carlyll, John Carlyll.
Lord Sempill, —— Sempill.

1750. Lord Oliphant (new patent with the old precedency of the Lords Oliphant), Laurence Oliphant of Gask. Attainted, 1745.

* He claimed a seat in the House of Peers, 11 Nov. 1689, on the ground that the patent had passed the seals before the vote of abdication; but the House declared it null and void. The patent was dated at St. Germains.

Peerage of Ireland.

1689. Duke and Marquis of Tyrconnel, Richard Talbot, Earl of Tyrconnel. Died 1691,
1690. Earl of Lucan, Patrick Sarsfield. Died, 1693.
1689. Viscount Kenmare and Lord Castlerosse, Valentine Browne, ancestor of the Earl of Kenmare. Died, 1694.
1689. Viscount Mount Cashel, —— Maccarthy.
1689. Viscount Mount Leinster, —— Cheevers.
1689. Baron Fitton of Gawsworth, Alexander Fitton, Lord Chancellor of Ireland.
1689. Baron Nugent of Riverston, Thomas Nugent, son of Richard, 16th Lord Delvin, Lord C. J. of King's Bench, Ireland. Died, 1715.
1689. Baron de Burgh of Bophin, John Bourke, son of William, 7th Earl of Clanricarde, afterwards 9th Earl of Clanricarde. Died, 1722.

In regard to the Irish creations it may be observed that they were in a different situation from the English and Scottish, as they were conferred by James II. while *de facto* King of Ireland, and before there had been any declaration by the Irish Parliament or people that he had forfeited his right to the sovereignty of that kingdom. The patents passed the seals, and those ennobled sat in the parliament which met 7th May, 1689. It is true they were subsequently declared null and void, along with the other acts of that unfortunate monarch and his parliament. In the case of the other kingdoms, the warrants *ex necessitate* never passed the seals, and were therefore incomplete; although, had the Stuarts been restored, they might probably have been rendered valid as to precedency, in the same way that Charles II. on his restoration confirmed and validated several honours granted by his father and himself during the civil troubles. Louis XIV. had the courtesy to recognise the titles conferred by James II., and in consequence the titular Dukes of Melfort, Perth, &c., enjoyed the privileges attached to the ducal rank at the Court of France; but they were never enrolled among the Dukes of that kingdom, or considered otherwise than as foreign noblemen.

Among the Baronets created were the following: —

John Græme (afterwards Earl of Alford).
1766. John Hay (of Restaling). Attainted, 1746.
John Lumsden.
1784. John Roy Stewart. Attainted, 1746.

Many persons attached to the Court of the exiled Stuarts were termed "Sir," which might apply to knights as well as baronets. Among these were: —

Sir Thomas Sheridan.
Sir John Sullivan.
Sir Thomas Geraldine.
Sir John Macdonald.
Sir John Constable.

I observe that G. W. M. (2nd S. ix. 364.) gives the names of seven knights out of thirteen said to have been made by Charles Edward in 1745-6. Whether the young Chevalier exercised that right as Regent, I know not*; but there seems to be a mistake as to several of the persons enumerated. Thus, "Sir Hector Maclean" was probably the 5th Baronet of Morvaren, who was apprehended on suspicion and carried to London at the commencement of the rising; "Sir Wm. Gordon," the 3rd Baronet of Park, who was attainted for his accession to the rebellion in 1745; "Sir David Murray," the 4th Baronet of Stanhope, who was attainted and implicated in both the rebellions of 1715 and 1745, nephew of the infamous John Murray of Broughton; and "Sir Wm. Dunbar," the 3rd Baronet of Durn, who was concerned in the last occasion, and excepted from mercy in the Act of Indemnity, 1747. R. R.

CATAPULT.

This age of progress may expect to be agreeably surprised ere long by a great improvement, in the form of an effective substitute for the art of throwing stones, as at present practised in our streets. The new engine, for such it is, is called a *catapult*, sends a stone as straight as a bullet, and will knock off the head of a fowl, knock out your eye, break the leg of a dog, or smash plate glass. Two cases have lately come before our metropolitan police courts. *The Times* of Tuesday, July 24th, records a case at Marlborough Street, where a boy was convicted of deliberately sending a stone, by means of a catapult, through the window of a private dwelling-house, was fined 1*s.*, and released with a caution not to do so again. In my own neighbourhood our attention has been pointedly called to a great increase of window-breaking within the last two months; the great window of our church has been extensively holed, and two costly panes of plate-glass have been perforated in an adjoining manufactory. At length, an advertisement offering 2*l.* reward having proved ineffectual, a watch was kept, two lads were seen in the act of practising on a window, two panes were simultaneously broken, and one of the offenders was taken. He proved to be a youth of fifteen, "respectably connected," and strenuously protested that he was "only shooting at sparrows on the roof;" but on July 24th he was had up by summons to Worship Street, where he got off by his father's paying 5*s.* damages and 2*s.* costs. In consequence, no doubt, of the pressure of more important business on that occasion, the case was not very minutely gone into, the catapult was not exhibited in court, and

* Lord Milton, in a letter to the Marquis of Tweeddale, 6th Sept. 1745, says that Mercer of Aldie was knighted for acting the chief part in proclaiming the Pretender at Perth. This was the Hon. Robert Nairn Mercer, who was killed at Culloden, and from whom descends Baroness Nairn and Keith, wife of Count Flahault. I have never met with any notice of him as "Sir" Robert.

no notice appeared in the police report of next morning's *Times*.

The catapult consists of a handle with two prongs, to the looped extremities of which are attached the two ends of an india-rubber spring in the form of a sling, the sling having at its base a pocket for the insertion of a stone. In making practice, the left hand grasps the handle and holds it upright, while the right hand holds the pocket and stone, pulls the india-rubber to its full stretch, lets go, and discharges the stone with such amusing results as may be sufficiently gathered from what has been stated above.

It is reported on good authority that a man has been killed by one of these ingenious instruments at Liverpool, where they are called "catspells" (*catspel*, qu. a corruption of *catapult?*)

The object of the present communication is a fourfold Query: —

1. Is the sale of such articles lawful trade?

2. Is there any published account of the reported casualty at Liverpool?

3. Supposing the report correct, what (if any) steps have been taken in consequence by the Liverpool authorities?

4. The Roman and mediæval catapultæ evidently had various forms. Was there any one of them which can be viewed as the prototype of the instrument now, under the name of catapult, coming into use in our streets?

The modern catapult, be it observed, is not to be confounded with the more common "bird-shooter." This also is elastic, but single, not double, and loaded at the end. It labours under the disadvantage of not being available, like the catapult, for glass-breaking. No doubt it would make a very clean hole; but when used it must be wholly let go; and when shot through a gentleman's sash-window into his parlour it would of course be irrecoverable, the true tactics in such a case being to cut, not to knock and ask for it. The catapult, on the contrary, discharges its shot, and remains in hand for fresh achievements.

There are some grounds for a conjecture that in mediæval times the youth of Avignon had a plaything of a not very different character, whether it threw stones or arrows. The law was, "Qui contra columbarium projecerit *ictum catapultæ*, duos *ictus funis* sustineat." (*Stat. Avenion.* cited by Carpent.) Hence it would appear that, in the judgment of the "Dark Ages," the best remedy for the unlawful use of the catapult was a *rope's end*. Has the hint no significance now? The modern practice of stone-shooting, should it become *too* frequent in our streets, is not likely to be repressed by the occasional infliction of a 1*s*. or even a 5*s*. fine. VEDETTE.

LEIGH HUNT'S FATHER.

The following extracts from Christopher Marshall's *Diary* (vol. i.) refer to the poet's father, a Philadelphia lawyer, who sided with the mother country in the American revolution. To explain the first entry the following note is given on p. 43.: —

"On the 27th of September, 1774, the Congress unanimously resolved that from and after the First of December, 1774, there should be no importations from Great Britain or Ireland of any goods, wares, or merchandise; and that they should not be used or purchased if imported after that day."

"1775, August 19th. Complaint was made by G. Schlosser of his having stopped a piece of linen of a pedler, who thereupon applied to [Isaac] Hunt, the lawyer, who issued out a summons against him for the said piece; upon which a motion was made to send for the said Hunt, who, after first notice, refused, upon which a line from the chairman brought him. He owned the doing of it, but insisted it was according to the rule of his profession, and could see no injury he had done. A good deal was said to him upon the imprudence of such proceedings, upon which he requested time to consult his client, and then he would give the Committee his answer whether he would proceed in carrying on the suit against G. Schlosser, or withdraw and discontinue the action at the next meeting, which was granted him."

"August 22nd. At seven I went to meet the Committee; came home past ten, sundry debates detaining till that time. The one respecting Blair McClenagan's ship is referred to the determination of the Congress, as we could not overrule their resolve of June —; the other respecting [Isaac] Hunt, who would give no positive answer whether he would prosecute the suit or no, but requested to have the minutes of this meeting in writing, with leave to give his answer in writing; the which was looked upon to be only evasive, so it was determined, *nemine contradicente*, that his answer was not to satisfaction."

"August 26th. At five I went to the Coffee House, being called there to meet the sub-committee on account of Isaac Hunt's case; and, after some conference, agreed to meet at said place next Second Day morning at nine o'clock."

"August 28th. At nine I went to the Coffee House; met the Committee respecting Isaac Hunt; went away at eleven."

"September 6th. Between eleven and twelve this forenoon, about thirty of our associators waited upon and conducted Isaac Hunt from his dwelling to the Coffee House, where, having placed him in a cart, he very politely acknowledged he had said and acted wrong; for which he asked pardon of the public, and committed himself under the protection of the associators to defend him from any gross insults from the populace. This, his behaviour, they approved him, and conducted him in that situation, with drum beating, through the principal streets; he acknowledging his misconduct in divers places. But as they were coming down town, stopping at the corner where Dr. Kearsley lives, to make his declaration, it's said the Dr. threw open his window, snapped a pistol twice amongst the crowd; upon which they seized him, took his pistol, with another in his pocket from him, both of which were loaded with swan-shot. In the scuffle he got wounded in the hand. They then took Hunt out of the cart, conducted him safe home, put Kearsley in, brought him to [the] Coffee House, where persuasions were used to cause him to make concessions,

but to no effect. They then, with drum beating, paraded the streets round the town, then took him back to his house and left him there; but as the mob were prevented by the associators, who guarded him, from tarring and feathering, yet, after the associators were gone, they then broke the windows and abused the house," &c.

UNEDA.

[The following additional particulars of the treatment of Dr. Kearsley and Isaac Hunt are given in an amusing work by Alexander Graydon, entitled *Memoirs of a Life, chiefly passed in Pennsylvania*. Edinb. 8vo. 1822:—"Among the disaffected in Philadelphia, Dr. Kearsley was pre-eminently ardent and rash. An extremely zealous loyalist, and impetuous in his temper, he had given much umbrage to the Whigs; and, if I am not mistaken, he had been detected in some hostile machinations. Hence he was deemed a proper subject for the fashionable punishment of tarring, feathering, and carting. He was seized at his own door by a party of the militia, and, in the attempt to resist them, received a wound in the hand from a bayonet. Being overpowered, he was placed in a cart provided for the purpose, and, amidst a multitude of boys and idlers, paraded through the streets to the tune of the Rogue's March. I happened to be at the coffee-house when the concourse arrived there. They made a halt, while the Doctor, foaming with rage and indignation, without his hat, his wig dishevelled, and bloody from his wounded hand, stood up in the cart and called for a bowl of punch. It was quickly handed to him; when, so vehement was his thirst, that he drained it of its contents before he took it from his lips. What were the feelings of others on this lawless proceeding I know not, but mine, I must confess, revolted at the spectacle. I was shocked at seeing a lately respected citizen so cruelly vilified, and was imprudent enough to say, that, had I been a magistrate, I would, at every hazard, have interposed my authority in suppression of the outrage. But this was not the only instance which convinced me that I wanted nerves for a revolutionist. It must be admitted, however, that the conduct of the populace was marked by a lenity which peculiarly distinguished the cradle of our republicanism. Tar and feathers had been dispensed with, and, excepting the injury he had received in his hand, no sort of violence was offered by the mob to their victim. But to a man of high spirit, as the Doctor was, the indignity in its lightest form was sufficient to madden him: it probably had this effect, since his conduct became so extremely outrageous that it was thought necessary to confine him. From the city he was soon after removed to Carlisle, where he died during the war.

"A few days after the carting of Dr. Kearsley, Mr. Isaac Hunt, the attorney, was treated in the same manner, but he managed the matter much better than his precursor. Instead of braving his conductors like the Doctor, Mr. Hunt was a pattern of meekness and humility, and at every halt that was made, he rose and expressed his acknowledgments to the crowd for their forbearance and civility. After a parade of an hour or two, he was set down at his own door, as uninjured in body as in mind. He soon after removed to one of the islands, if I mistake not, to Barbadoes, where, it is understood, he took orders."

These circumstances are also noticed by Leigh Hunt in his *Autobiography*, p. 8. edit. 1860.—ED.]

BISHOP BURNET'S MANUSCRIPTS.

For some years prior to 1837, these papers, which had been promised to be placed in a public collection by the editor of the *History of his own Time* (*vide* Memorandum at the back of title to the second volume in folio edition), remained in possession of the Bishop's descendant until the period stated above, at which time his profession was that of a tailor. A gentleman *now* one of "London's merchant princes," then a town traveller, calling on him in the way of his avocations, learnt that being a descendant of the Bishop's, he had that prelate's watch and other family matters; also, a large quantity of manuscript books and papers, which being an incumbrance underneath his shop-board, he should be glad to be quit of. This being communicated to a near relation of the aforesaid town traveller, a bookseller, the mass was purchased at that time, now nearly a quarter of a century ago. I had the pleasure of seeing them, and noticed the bulk consisted of several sets of the *Own Time* neatly transcribed, with numerous interlineations, alterations, and other amendments; a memorandum on one volume stating for the SIXTH time of copying (*i. e.* if my memory does not fail me). There was also a quantity of original letters of the early Reformers, and many transcripts of others, together with the Bishop's transcript of the Diary of the Countess of Warwick, of which more than one edition has issued from the press. That portion relating to the *Own Time* was submitted to the late venerable Dr. Routh, and purchased; from the papers was printed *The History of the Reign of James II.*, 8vo. Oxford, 1852, &c. Whether the MSS. have gone to Durham with the Doctor's fine library, or remain at Oxford, I have never heard. The other portion of them, containing the letters by the early Reformers, and which your esteemed correspondent W. M. of Baltimore, U.S., inquires for in "N. & Q." (2nd S. viii. 87.), were sent to the late Mr. Evans of Pall Mall for sale, and there disposed of, and occur in the fifth day's sale, commencing Saturday, July 21, 1838. The entire series of Evans's Sale *Catalogues* being deposited in the British Museum, the various lots may even now be traced to their present locale.* For his assurance I inclose the pages of the auction *Catalogue*, which, if you have the means of conveying to your American correspondent, he will be glad to receive, although the name of Cranmer only appears in the details of the sale *Catalogue*, and not that of the learned Osiander.

N. T.

Minor Notes.

OLD ENGLISH MILITARY UNIFORM.—It may be worth recording that our troops, at one period of their history, were distinguished by badges similar

[* The Catalogue states that this lot (1015.) was purchased by Mr. Boone for 26*l.*—ED.]

to those worn by watermen of the present day. The colour of their dresses appears to have been white; though in 1544 a part of the forces of Henry VIII. were ordered to be dressed in blue coats, *guarded* with red, without badges; the right hose red, and the left one blue. In 1584, Elizabeth commanded that the cassocks of the soldiers sent to Ireland should be a *sad* green, or russet. The cloaks of the cavalry during her reign were red. In 1693, the dresses of the soldiers were grey, and those of the drummers purple. The universal scarlet of the line was probably not adopted until after George I. came over to "ascend the throne of his ancestors."

RALPH WOODMAN.

New College, St. John's Wood.

CORONATION OF EDWARD IV.: FEAST OF ST. LEON.—Sir Harris Nicolas is doubtful whether the coronation of Edward IV. was on the 28th or 29th June: the following extract from the Cinque Ports at Romney fixes the date as the 28th. "Be it remembered, that on Sunday after the Feast of St. Leon, and on the Vigil of the Apostles of Peter and Paul in the year 1461, our Lord Edward the 4th after the Conquest, 'sublevatus est in regem et apud Westm. coronatus,' the Barons of the Cinque Ports bearing the canopy according to custom." The record shows also that the 13th June cannot be the correct date of St. Leon's Feast. Nicolas quotes the Cotton MS., Domitian A. xvii., as his authority for the 13th, but it could not be earlier than the 21st.

WM. DURRANT COOPER.

81. Guilford Street.

BOOKS BURNT.—I do not see that any notice has been taken in "N. & Q." of the burning of the *Praxis Spiritualis*. Abp. Laud writes in 1637 to his Vice-Chancellor:—

"There was an English translation of a book of devotion, written by Sales, Bp. of Geneva, and intitl'd *Praxis Spiritualis, sive Introductio ad Vitam devotam*, licensed by Dr. Haywood, then my Chaplain, about the latter end of Novr last; but before it passed his hands, he first struck out divers things wherein it varied from the doctrine of our Church, and so passed it. But by the practice of one Burrowes (who is now found to be a Roman Catholick) those passages struck out by Dr. Haywood were interlined afterwards, and were printed according to Burrowes's falsifications. The book being thus printed, gave great and just offence, especially to myself, who, upon the first hearing of it, gave present order to seize upon all the copies, *and to burn them publickly in Smithfield*. Eleven or twelve hundred copies were seized and burnt accordingly."—Laud's Chancellorship, fol. 1700, p. 129.

JOHN S. BURN.

Henley.

CLERICAL HEROES.—The Rev. George Walker, who has handed down his name to posterity as the gallant defender of Londonderry against the forces of James in 1689, soon after the termination of that memorable siege was rewarded with the honorary degree of D.D. by the University of Oxford, received the thanks of Parliament, and was nominated by William to the see of Derry for his services. The bishop designate however, whose chivalrous spirit had postponed the mitre to the sword, never lived to wear the *corona obsidionalis* presented by William, being among the slain at the battle of the Boyne.

The Rev. James Parker Harris, B.A., of Brasennose College, Oxford, known as the chaplain of Lucknow, had conferred on him at the last commemoration the honorary degree of M. A. for the unflinching bravery with which he ministered to the wants of the sick and suffering during that siege. The address of the Vice-Chancellor on that occasion, "Vir Reverende, et *fortissime*," was indeed well and nobly earned, and met with an enthusiastic response in the theatre. Walker was, I presume, the last, if not the first, of clerical heroes who ever received the *thanks of Parliament* for *military* achievements. There may be many among the clerical body who, if invasion threatened our shores, would prove good *Walkers* in the face of an enemy (perhaps good *runners* too!). Some there indeed may be who would shoulder the "volunteer's" rifle now, and do great execution, but *cedant arma togæ* we must adopt as a prohibitory motto, not forgetting the stereotyped fate of all such militant saints—They that take the *rifle* much perish with the *rifle*. F. PHILLOTT.

MRS. SHERWOOD'S AUTOBIOGRAPHY: BUTTS' PEDIGREE.—DR. DORAN, in a reply (2nd S. iii. 16.), refers to this Autobiography as containing a pedigree of the authoress, who, before her marriage, bore the name of Butts. The Doctor in his remarks quietly satirises the egregious vanity of the lady, whose pretentious humility did not deter her from ostentatiously parading *her* family pedigree before the world. Had the Doctor known that the vaunted pedigree was a tissue of fictions, and that the authoress did not descend from an illustrious knightly family, and that she was not connected with the family of the Lord Keeper Bacon—*whose features and likeness she bore* *—he would have been less delicate in handling the subject. The pedigree, as appears by the communications of the Rev. J. H. DASHWOOD, is a gross fraud: the early part of it being apparently fabricated by the notorious Wm. Sidney Spence, and the latter by some other equally unscrupulous person, who, for the purpose of connecting the authoress with the veritable Butts family of Shouldham Thorpe in the county of Norfolk, gives to one of that family, known by his funeral certificate in the College of Arms to have died

* According to the fictitious pedigree Mrs. Sherwood had *no* descent from the Bacon family. How the remarkable likeness came is, therefore, a marvel.

without issue, a son, Sir Leonard Butts, fictitious knight and personage, who is thereupon made to be the ancestor of the four generations of Butts from whom Mrs. Sherwood really did descend. Now the object I have in view is to give publicity to this gross imposition, in order that no future edition of this pious book may be published without the expurgation of the pedigree and vainglorious mistatements contained in the first chapter of the work. ALAN HENRY SWATMAN.

Lynn.

OWEN GLENDOWER.—I find the following note in a contemporary MS. Was any farther investigation made into the subject?

"About 1680 the church at Monington was rebuilt. In the churchyard stood the trunke of a sycamore, in height about 9 foot, diameter 2 foot and a half, which, being in the workemen's way was cut down; directly under it, about a foot below the surface of the ground, was laid a large gravestone without any inscription, and that being removed, there was discovered at the bottom of a well-stoned grave the body (as is suppos'd) of Owen Glendor, which was whole and entire and of goodly stature. But there were [no?] tokens or remains of any coffin. Where any part of it was toucht it fell to ashes. After it had been exposed two days, Mr. Tomkins order'd the stone to be placed over it again, and the earth to be cast in upon it."

ABRACADABRA.

[This paragraph is printed from the Harl. MS. 6832., in the Rev. Thomas Thomas's *Memoirs of Owen Glendower*, p. 169., 8vo. 1822.—ED.]

Queries.

HATCH.

In the January number of the *East Anglian, or Notes and Queries on Subjects connected with the Counties of Suffolk, Cambridge, Essex, and Norfolk*, a question was asked about the word *Hatch* as applied to places in Essex, as Kelvedon Hatch, &c. The querist, Mr. R. S. Charnock, there states he presumes "the meaning of the word in Essex is always that given by Morant (p. 185.), 'a low gate towards the forest.'" He adds, however, that the word *hatch* has another meaning, viz. "flood-gates;" and goes on to say, "no flood-gates exist, or ever could have existed, in many of the places bearing the name of Hatch, as no water of any kind is near them."

I think the meaning of the name Hatch, as applied to a village, may be advantageously discussed in "N. & Q." I will, therefore, offer a few remarks on the various senses in which the word is used:—

The lower half of a door cut in two horizontally, as is to be seen in many cottages, is called a hatch, apparently from *hacher*, to cut. The openings in the deck of a ship through which they descend to the cabins, &c., are called *hatches*, probably for the same reason; as also, according to Ainsworth, are flood-gates.

In Cornwall the term *hatches* is applied to express any openings of the earth either into or in search of mines. The openings in which nothing is found are called *essay hatches*; the mouths of the veins *tin-hatches*; and the shafts, where the buckets of ore are wound up, *wind-hatches*. Hatches also denote certain dams made of clay, earth, and rubbish, to prevent the water issuing from the stream-works and tin-washes from running into the fresh rivers; they are mentioned in the statutes 23 Hen. VIII. c. 8. and 27 Hen. VIII. c. 23., and are there called *hatches* and *tyes*. The tenants of *Balystoke*, and other manors in Cornwall, are bound to do yearly certain days' work "*ad la hacches*," otherwise "ad le hatches," for the purpose of keeping them in proper repair. Giles Jacob, in his *Law Dictionary*, printed in the Savoy, 1750, says: "and from *Hatch*, gate or door, some houses situate on the highway, near a common gate, are called *Hatches*." I suppose by a common gate a turnpike gate is meant.

The question then is, are any of the Essex Hatches near a turnpike or common gate, or near present or ancient mines? I am sorry to say I know but little of Essex myself, and have not even seen one of the Hatches; some correspondent of "N. & Q." will, however, be able probably to answer these questions, or to suggest some other meaning of the affix Hatch.

The following are a few of the Essex Hatches: Kelvedon Hatch, Pilgrim's Hatch, Fox Hatch, Aubury Hatch, How Hatch, Chingford Hatch, Newport Hatch, West Hatch, and Hoastly Hatch.

J. A. PN.

MRS. THOMAS AND THE DUKE OF MONTAGUE.—I have lately read that Mrs. Thomas, "Corinna," was living in Dyot Street, Bloomsbury, with a grown-up daughter when the Duke of Montague took lodgings in her house, professing a wish to be able to have an occasional quiet dinner with some honest fellows; that these turned out also to be noblemen; and that it was at Mrs. Thomas' house that the Revolution was concocted. In support of this story one is referred to vol. xii. of some biographical dictionary. Mrs. Thomas seems, however, not to have been thirty years of age at Dryden's death. Is the story a myth entirely, or is it founded on truth? V. H.

MAGPIE CASTLE.—In one of the volumes of Theodore Hook's *Precept and Practice*, there is a portion of a tale having this heading, which the author states that he stumbled upon when travelling in the West of England. The tale is very abruptly broken off, and Hook says that the manuscript is given as he received it. I wish to inquire whether or not the remainder of the story has ever been met with; and if so, where it is to be found? Mr. Hook believed it to be true, and

as it is so far very peculiar and interesting, it is desirable that the remainder should be found and published. J. A. Davies.

Meaning of "End" as used by Bunyan, 1684. — Richardson gives more than twenty uses, but not one which illustrates Bunyan's old Saxonism. His, "the point we intend to reach," comes the nearest. I have thought and hunted in vain for what any village politician in Bedfordshire would explain, and wonder at the ignorance of the inquirer.

"Having got some little smattering of Emmanuel's things by the end." — *Holy War.*

"Knew him! I was a great companion of his; I was with him most an end." — *Pilg. Prog.*, Part 2.; Dialogue between Greatheart and Honest, about Mr. Fearing, before they came to the house of Gains.

The author's Apology for the Pilgrim, Part 1.: —

"Thus I set pen to paper with delight,
And quickly had my thoughts on black and white.
For having now my method *by the end*,
Still as I pull'd it came; and so I penned
It down....."

Can any of the readers of "N. & Q." enlighten me as to Bunyan's use of the word "end" in the above extracts? George Offor.

Hackney.

Hooks and Eyes *v.* Buttons. —

"In vain unnatural hooks and eyes
Combined [conjoin'd] in foul rebellion rise,
And strive t'eclipse thy glories;
Through many ages yet unborn,
Thy well-turned buttons shall be born,
The pride of future Tories."
"Ode to the King" (*N. F. H. for Wit*, vol. iv. p. 230. 1784.)

Among the mechanical amusements of George III., for which he was subjected to much unmerited ridicule, was turning buttons,—I suppose of mother-of-pearl, or some substance that would admit the action of the lathe. It is intimated in the above stanza that hooks and eyes were beginning to compete for popularity with the said buttons, though without success. From this I am disposed to infer that the former were at that time a recent invention. If so, who was the inventor, and who the manufacturer, supposing them to have been different persons?

Within my recollection an attempt has been made to substitute hooks and eyes for buttons on parts of the male dress, but to no purpose. As to how the ladies managed before hooks and eyes were invented I leave to the initiated in such matters to determine.

Turning buttons may seem unworthy of the royal dignity, but it was not worse than the petticoat embroidering of Ferdinand VII., or the patience-playing of the Prince Regent, celebrated by Moore (*Fudge Family in Paris*). I could quote many other passages in which the poor king's taste for mechanics is mercilessly ridiculed; *e. g.*

"Then shall my lofty numbers tell
Who taught the royal babes to spell,
And sovereign arts pursue;
To mend a watch, or set a clock;
New patterns shape for Harvey's frock,
Or buttons made at Kew."
(*N. F. H. for Wit*, vol. ii. p. 150., 1784.)

W. D.

Confession in Verse.—About thirty-five years ago a soldier was executed either in Kent or Surrey for the murder of a woman in a fit of jealousy. His name was John Smith. He was a very old man, and on the scaffold he handed to the sheriff a confession in verse, which was composed the night before. Can any of your correspondents favour me with the lines, or if they are too long for insertion in "N. & Q.," tell me where they may be found? C. E.

Marshal Duc de Berwick.—I shall be much obliged to any of your heraldic contributors who can inform me (in correct blazon) what were the arms borne by the Marshal Duc de Berwick, and his brother Henry Fitz James, the Grand Prior.

S. P. J. C.

Leighton Family. — In the pedigree of this family in the late Mr. George Morris's of Shrewsbury Genealogical MSS., to Robert Leighton, admitted burgess of Shrewsbury 5 Edw. IV. 1465, a son of John Leighton, Esq., of Leighton and Stretton, by Matilda, daughter and heir of Wm. Cambray of Church Stretton, is appended this remark: "a quo Leightons of co. York." Can any one furnish me with the pedigree of the Yorkshire Leightons? The communication of any particulars respecting individuals of this name, of any period or condition in life, either dead or living, or any information respecting the numerous younger branches scattered through Shropshire, Staffordshire, Worcestershire, Yorkshire, or other counties is requested. W. A. Leighton.

Shrewsbury.

Captain in 1721. — An individual known to have the rank of "Captain," but of what regiment is not known, and resident in London in 1721. Are there any means of ascertaining the date of his death from documents at the War Office or elsewhere? W. A. Leighton.

Figures in Weston Church, Salop. — The Harl. MS. 2129, p. 271., says that in 16th or 17th century there was in the east window of Weston Chapel, co. Salop, stained glass representing two kneeling figures, male and female. The dexter or male figure was spurred, the head covered by a cap. The knight wore a surcoat of arms, viz. azure, a spread eagle, argent, with a label of three points or, fretty sable. Underneath were the

letters DNS JOHANNES. The female figure wore a surcoat of arms, viz. quarterly per fesse indented or and gules. Underneath were the letters DNE ISABELLA. The arms of the lady are those of Leighton, but the MS. pedigrees I possess of the family do not give me any alliance corresponding. My query is, who are parties represented?

W. A. LEIGHTON.

Shrewsbury.

RIVER JORDAN. — Has any route been conjectured for the River Jordan through Palestine, before the destruction of the cities of the plain, since which time it has emptied itself into the Dead Sea. J. M. S.

KANT'S WIG. —

"La perruke de Kant s'est vendu 30,000fl. à la mort du philosophe, et n'a plus été payée que 1200 écus à la dernière foire de Leipsick; ce que prouverait à mon sens, que l'enthousiasme pour Kant et son ideologie diminue en Allemagne. Cette perruke dans les variations de son prix pourrait etre considérée comme le thermomètre des progrès du système de Kant." — Victor Hugo, *Littérature et Philosophie Melées*, Bruxelles, 1837, t. i. p. 140.

The date of publication is "Avril, 1819," and it is reprinted eighteen years after without any appearance of joke or correction of error. Is the statement to be found elsewhere? Its authenticity is, I presume, on a level with the sale of Sir Isaac Newton's tooth noticed in "N. & Q.," 1st S. vii. 207. Victor Hugo, in 1819, was a young man, and perhaps not very rigid in verifying historical facts; for at p. 148. he says: "Louis XIV. se serait cru déshonoré si son valet de chambre l'eut vu sans perruke!" H. B. C.

U. U. Club.

COLCHESTER. — Formerly in this venerable old town used to be held a charter fair called Scaldcodling fair, in which the grand amusement was to throw half-boiled large codling apples at one another, in the same manner as snowballs, which of course bespattered the individual receiving the missile. Wanted to know if this relic of antiquity has now become obsolete?

While alluding to Colchester I might as well make a Note respecting the boyhood of Daniel Whittle Harvey, Esq. When under articles to a solicitor there, named Daniels, the aspiring youngster scrawled upon a wall this inscription:— "D. W. Harvey, Esq., M.P. for Colchester. It must be so." This ambitious dream was singularly enough verified, and I am informed the inscription is still sedulously preserved. Some of your Essex correspondents may probably be in a position to corroborate this. ITHURIEL.

WARD OF FARRINGDON. — Will any of your numerous correspondents oblige me, if they can, with a list of the aldermen of the ward of Farringdon Without, from the time when William Farendon, Citizen and Goldsmith and Sheriff in 1281, purchased (according to Stow) "all the aldermancie and the appurtenances" which Ankerirus de Avene held during his life, by grant of Thomas Averne, unto the succession of Sir Francis Child, Knight, to the Aldermancy in 1689.

T. C. N.

"THE CLOAK KNAVERY." — Has there been any copy printed of a political ballad of the time of Charles I.? which commences —

"Come buy my new ballett,
I have in my wallett,
But 'twill not I feare please every pallett,"

and of which the burthen is —

"Then lett us indeaver to pull this Cloak down,
That crompt all the kingdome and cripled the Crown."

(I do not perceive the meaning of the word "crompt"*, but it is plainly so written twice in the MS. before me.)

It consists of eleven stanzas, each of eight verses, besides the burthen; and the second points nearly to the time of its composition: —

"Ile tell you in briefe
A story of grief,
Which happned when Cloake was commander in chief,—
It tore Common Prayers,
Imprisoned Lord Mayors,
In one day it voted down Prelates and Players,
It made people perjurd in point of obedience,
And the Covenant did cut off the Oath of Allegiance."

JOHN GOUGH NICHOLS.

KENTISH MILLER. — About the year 1815, as near as I can remember, an account of a Kentish miller's funeral was given in the papers. He left handsome legacies to his executors, on condition that they should bury him under the mill, and place the following epitaph, *his own composition*, above him: —

"Underneath this ancient mill
Lies the body of poor Will;
Odd he lived and odd he died,
And at his funeral nobody cried.
Where he's gone and how he fares,
Nobody knows and nobody cares."

The last two lines are much older than the miller. I am told that there is a Latin original, which I shall be glad to see, and also to have some reference to the story, and the means of knowing whether it is true, or a newspaper fiction. Names and localities were fully given, but I have forgotten them. SENEX.

MARQUIS DE SABRAN. — Upon the failure of the mission of the Comte de Harcourt in favour of Charles I., the French Court in 1644 sent the Marquis de Sabran to convey assistance to the King. It is believed that the Marquis de Sabran married an English lady, and I should feel obliged if any of your correspondents could inform me of her name and family. P. P.

[* ? Crampt. — ED. "N. & Q."]

EDWARD RANDOLPH. — I wish to learn something of the antecedents of Edward Randolph, who played so prominent a part in the affairs of New England between 1677 and 1689. Was he an underling in the office of Mr. Secretary Coventry, or if not, what was his history previous to the date above-mentioned? R. E. H.

Queries with Answers.

SONNET ON SIR THOMAS SEYMOUR. — Is the following sonnet, written on a picture of Protector Somerset*, anywhere to be found in print, and can the writer be traced? —

"Of person rare, strong limbes, and manly shape;
Of nature framed to sarve on sea and land;
Of friendship firm, in good state or ill hape;
In peace head-wise, in war-skill greate boulde hand;
On horse or fote, in perill or in playe,
None could excel, though many did essaye.
A subjecte true, to Kinge a searvant greate;
Frind to God's truth, enimy to Rome's deceate;
Sumptuose abroad, for honour of the lande,
Temperate at home, yet kept great state with stay,
And noble house, that fed more mouths with meat
Than some, advanst one higher steps to stand.
Yet against nature, reason, and just lawes,
His blode wase spilt, guiltlesse, without just cause."

JOHN ALLEN.

[These lines were placed under a portrait of Thomas Seymour, Baron Sudeley, brother to the Protector Somerset. They are attributed to Sir John Harington the elder, and are printed in *Nugæ Antiquæ*, ii. 329., and entitled "Upon the Lord Admiral Seymour's Picture." Miss Strickland (*Queens of England*, iv. 46., edit. 1851) states, that "Queen Elizabeth continued to cherish the memory of her unsuitable lover [Seymour] with tenderness, not only after she had been deprived of him by the axe of the executioner, but for long years afterwards, may be inferred from the favour which she always bestowed on his faithful follower, Sir John Harington the elder, and the fact, that when she was actually the sovereign of England, and had rejected the addresses of many of the princes of Europe, Harington ventured to present her with a portrait of his deceased Lord, the admiral, with a descriptive sonnet. The gift was accepted, and no reproof addressed to the donor."]

"ESSAYS," ETC. — *Essays upon several Subjects concerning British Antiquities*, Edinburgh, 1747. Who is the author of some able papers published under the above title, and at the above date? C.

[These *Essays*, first published in 1747, are by Henry Home, Lord Kames, and were intended by the author to allay the unhappy differences of the period. The third edition, 1763, contains additions and alterations. For a critical notice of this work see Alex. Fraser Tytler's *Memoirs of the Life and Writings of the Hon. Henry Home of Kames*, vol. i. pp. 117-122., 4to. 1807.]

BALLAD ON ABP. LAUD. — Mr. Chappell, in his admirable history of *Popular Music of the Olden Time*, quotes a scurrilous ballad against this archbishop (pp. 412, 413.), in which occurs the following stanza: —

"The little *Wren* that soar'd so high,
Thought on his wings away to fly,
Like *Finch*, I know not whither;
But now the subtle whirly-wind
Debauck, hath left the bird behind,
You two must flock together."

Bishop *Wren* and Lord Keeper *Finch* are well-known characters; but who or what was "the subtle whirly-wind *Debauck?*" T. A. Y.

[Mr. Chappell, or his transcriber, has copied the above stanza correctly from the original broadside, and in doing so has repeated unwittingly a compositor's error. In a MS. copy of the ballad in question (Harleian Coll. 4931.), the concluding lines of the stanza are properly given, thus: —

"But the subtle whirly *Wind-Debank*, hath left the bird behind,
You two must flock together."

The allusion is to Sir Francis Windebanke, Secretary of State, "a great intimate (says Whitelock, in his *Memorials*) of Archbishop Laud," who escaped into France in the year 1640. This curious typographical error affords another instance of the almost hopeless confusion into which our early printers have thrown the labours of their contemporaries.]

"NANCY DAWSON." — I have made several unsuccessful attempts to obtain a copy of the old song of "Nancy Dawson." A copy of the first stanza, through the medium of "N. & Q.," would oblige C. D. H.

[We intended to content ourselves by quoting only the first verse of this song, so popular "When George the *Second* was king;" but as it is rarely to be found except in some out-of-the-way collections, such as *The Bullfinch* and Harrison's *Vocal Magazine*, 1781, not accessible to many of our readers, we have decided on printing it entire. It has been attributed to that whimsical and eccentric character George Alexander Stevens, author and actor: —

"Of all the girls in our town,
The black, the fair, the red, the brown,
That dance and prance it up and down,
There's none like Nancy Dawson!

"Her easy mien, her shape so neat,
She foots, she trips, she looks so sweet,
Her ev'ry motion's so complete,
I die for Nancy Dawson!

"See how she comes to give surprise,
With joy and pleasure in her eyes;
To give delight she always tries,
So means my Nancy Dawson.

"Was there no task t'obstruct the way,
No Shuter droll, nor house so gay,
A bet of fifty pounds I'll lay,
That I gain'd Nancy Dawson.

"See how the Op'ra takes a run,
Exceeding Hamlet, Lear, or Lun,
Though in it there would be no fun,
Was 't not for Nancy Dawson.

"Tho' Beard and Brent charm ev'ry night,
And female Peachum's justly right,
And Filch and Lockit please the sight,
'Tis crown'd by Nancy Dawson.

* In the possession of Thomas Cholmondeley, Esq. Hodnet.

"See little Davy strut and puff—
'P— on the Op'ra and such stuff,
My house is never full enough,
A curse on Nancy Dawson!'

"Though Garrick he has had his day,
And forc'd the town his laws t' obey;
Now Johnny Rich* is come in play,
With help of Nancy Dawson."]

"CASSANDRA." — Can you give some account of a book entitled *Cassandra, the Famed Romance*. R. Moseley, 1667, large 4to.? JOHN JAMES.

[The author of *Cassandra* is G. de Costes, Seigneur de la Calprenède, who published it at Paris in 1642. It was "rendered into English" by Sir Charles Cotterell, at the time he was Steward to the Queen of Bohemia. The translator's Dedication to Charles II. is dated from the Hague, June 5, 1653; but there is an English edition (perhaps of a portion) dated Lond. 1652, 8vo. The best edition we have met with is in folio, Lond. 1676. There is also another in five vols. 12mo. 1725. Granger states that this work "is a medley of history and fable, and as much beyond ordinary life and manners, as the Pantagonians are beyond the size of ordinary men." (*Biog. Hist.* iv. 318., ed. 1775.) Pepys, however, was better pleased with *Cassandra* than he was with *Hudibras*: "Nov. 16, 1668. I did call at Martin's, my bookseller's, and there bought *Cassandra*, and some other French books for my wife's closet; and so home, having eat nothing but two pennyworths of oysters, opened for me by a woman in the street." Again, "May 5, 1669. Thence home to my wife, and she read to me the Epistle of *Cassandra*, which is very good indeed; and the better to her, because recommended by Sheres. So to supper, and to bed."]

THE POOL AT APHACA.—

"Sozomen tells us of the pool at Aphacity in which the offerings of the pure sunk and were accepted, and those of the impure, though of gold or silver, floated and were refused. This is not to be accounted for on natural causes, but we do not know what tests were applied to the offerings before they were thrown in, and we may be sure that if real gold and silver were got back from the priests, that would not have been less wonderful than their floating on the water."—P. 24. (*Letter to the Rev. H. Dodwell on Miracles in the Primitive Church*, by a Layman. 8vo. pp. 164. London. 1751.)

A reference to the place in Sozomen, or any other writer who mentions this pool, will oblige C. E.

[The pool in question was not far from Aphaca in Syria, and was sacred to Venus *Aphacitis*, who had a temple not far off. We think the learned author of the "Letter to the Rev. H. [? W.] Dodwell" must have intended to refer to Zosimus, not to Sozomen. Zosimus, i. 58., describes the pool or lake in question as occasionally floating articles made of the precious metals, and of other materials which usually sink (αἷς φύσις οὐχ αἰωρεῖσθαι ἐπὶ τοῦ ὕδατος ἀλλὰ καταδύεσθαι). Sozomen, ii. 5., gives some account of the destruction of the temple at Aphaca by Constantine. Seneca says (*Nat. Quæst.* iii. 25.) "Erat in Sicilia, *est adhuc in Syria stagnum*, in quo natant lateres, et mergi projecta non possunt."]

WILLIAM WOGAN. — Where was William Wogan, author of the *Essay on the Proper Lessons*, living and officiating as churchwarden in July, 1733? JOHN ALLEN.

[William Wogan was in 1733 settled at Ealing in Middlesex. See his Life by James Gatliff, prefixed to the third edition of his *Essay*, 4 vols. 8vo. 1818, and "N. & Q." 1st S. xi. 244.]

* *Alias* Harlequin Lun,

Replies.

"KING'S PREROGATIVE IN IMPOSITIONS."
(2nd S. x. 39.)

I hasten to comply with MR. FOSS's request. As his only object is to compare the reporter's notes with the printed speech, with a view to deciding the question of authorship, I take it for granted that it will be sufficient if I transcribe the first page of Whitelock's speech.* The whole of it occupies eight closely written pages: —

"Mr Whitlock

2 Julii — 3 mus moved in this p'liament of great weight
1 The name of great brytayne
2 The Union
3 This questiō An—? aliquid habeat vel nihil.

"Whither wee be tenants of what wee have at the kings will or noe.

"By the booke of rates and leters p'tent theise imposs are sett for hym and his aeyres and successors. Whereas all former imposs were sett but for a tyme.

"Theise Impositions against law for 4 reasons.
1 Against the established frme of govermt.
2 Against Jus privatū.
3 Against acts of parliamt.
4 Contra morē maiorū.

"He argues that in this state the sovraigne power rests in the kinge.

"But he hathe power { In Parliamt / out of parliamt.

"The first power controllable by the later. As if he grantes letters patents of hymself he cannot controlle it, but he may in parliamt.

"In parliamt he may reverse that Judgmt wch he hymself gave in the kinges benche."

It would surely be useless to copy any farther. Yelverton's speech † being altogether unknown, I proceed to give the whole of it. He was the second speaker on the 29th June: —

"Mr Yelvertō. In poynt of right the king may impose. He wished wee would iudge of hym in colde bloude.

"No act of parlt yet made, nor any cann be made but the kinge may impose.

"2 things considerable.

"Let hym impose upō what cause he will the reasō and cause thearof will never come in question.

"4 Cases. 1 He may impose to mayntaine equality amongst the merchants theymselves. If one merchant ingrosse all the trade the king may impose upō hym. It is not fitt that all the rest should starve.

"Imposs upō Harvy and Sr Jo: Spenser All sonnes of the same priue [? prerogative]

* Sl. MS. 4210., fol. 78. b.

† Fol. 64. b.

"2 He may impose to keepe the ballance even betweene hymself and forrayne princes. Agreeable to state, pollicy and lawe.

Burgundy and Venice. "The presidents in 27 H. 6 & 7 H. 7 * prove not that the kinge could not impose of right, perhaps the other princes in those cases did it by a publick edict, and therefore the kinge would observe the like course.

"3 If a forrayne prynce growe greate and wealthy by our comodities and wee weeke the kinge may impose.

"4 In tyme of.

"*Reasons.*

"That he may Impose by the comō lawe.

"2 kyndes of Imposs.

"1 by way of Custome or tolle.

"2 by way of penalty.

"The questiō is not now of the first. He thinkes he can hardly impose in poynt of custome, thoe custome be due by the Comō lawe. He cannot impose a new custome, the series of the statutes make against it.

imposs by way of penalty. "Neith lawe nor statute against this. If the comon lawe had sett downe an order in poynt of merchandise it were to be observed ve Brook Denise 16. So the Statutes are but explanaciō of the comō lawe. Imposs may be layd upō merchants strangers 13 E 4. But the merchants of Englad trade, not by the comō lawe of the land, but by the lawe of nations, but for Imposs upō comodities wthin land as upō Alehouses, they are against lawe because the comō lawe hathe pscribed a forme.

"22 E 3 f 10, Tryall apoynted p medietat Linguæ before any Statute.

"Yet he altred not the equity of the lawe wch apoynted an indifferent triall to all; but he altred preceptū legis.

20 E 1. Crown? Fitz. "Grant to Londoners that the need not ioyne battell: a good patent. It stands † wth the equity of the lawe to compell a citizene to ioyne battell wth a souldier.

"40 E 3. f. 15. Grant to merchants of the Staple to take any mans howse in Westn frō hym. It is intended that it was p bono publico, and that stands wth the equity of the lawe.

Left a Quere.‡

"Wee are where the comō lawe cannot iudge. The merchant hathe no remedy against hym that spoyles at sea. He is not under the protectiō of the lawe, thoe under the ptect of the king. An outlary thearfore voyd of one beyond sea. He is under the Jurisdictiō of the king by the lawe of nations, 6 R. 2 protect 46, the king onely Lorde of the sea.

"Freeborne goods the king makes theyme alien, and therefore he may have a fine for that.

"So strange goods he makes theyme denisons.

"The comō law cannot iudge of mtts at Sea, and therefore the law setts no rule.

"In what kinde hathe he imposed. Not as any other before hym.

"By way of penalty upō a restraynt precedent.

"Magn: Cart. If they be not openly restrayned — so no freedome of trade granted except they be not restrayned.

"Bates Impos was upō a restraynt you shall bring in no Currants. If you doe you shall pay so much, 4 E. 4. f. 35. 1 H. 7. f. 10. Allom.

"The Judges could not help theyme. But the lawe of nations must help theyme, 2 E. 3. Brytons Case. The thre good in poynt of lawe. But remedied by the statute of 9 E. 3.

"Theise were the evill tolles taken by corporatiō.

Coyne. "If a statute be made that the kinge shall not govern the trade of merchants but in this manner: the statute were voyd, for it concernes the king in his prerog and government, 21 E. 1., quid est talent? goe aske the kinge.

"A privy seale to the officers of euery porte is an open Restraynt. It is open to theyme whome it concernes. There needs no proclam. Fitz. ne exeas regno.

"10 Eliz. Mynes, the prerog of the kinge to have royall mynes is not grounded upō the comōn lawe. No sillable in the comō lawe concernng that matter.

"It stands wth reasō of government oportet adaptari politeia legibus et nō leges politeiæ; that is to be understood in cases where the comō lawe hathe sette downe a certayne order.

"Thoe the Impos be excessive yet none can iudge it but the king, no more then the restraynt."

It may perhaps make this somewhat dry paper more interesting, if I add the substance of a few notes which I have made on the history of the imposition on currants. These details, some of which will probably be new to most readers, although they certainly throw no new light on the legality of the imposition, certainly place the character of the government in a more favourable light, and are opposed to the popular notion that in the early part of the seventeenth century all public men were either great heroes or great rascals.

In 1575, a patent was granted * to Acerbo Velutelli, a native of Lucca, giving him the sole right of importing into England currants and oil from the Venetian territories. On the strength of this he exacted from all English and foreign merchants fines for licences to carry on the trade. The Venetians, dissatisfied that their merchants should be compelled to pay Velutelli for permission to carry their own productions into England, set a duty of 5*s.* 6*d.* per cwt. on currants exported from their ports in other than Venetian bottoms, with other duties on oil and wine. At the request of the English merchants a similar impost was laid by Elizabeth upon these products if landed in England from foreign ships.†

Soon after this Velutelli's patent was cancelled, and a new one granted to a very small number of English merchants, who were formed into a company having the monopoly of the Venetian trade. The duty on currants imported in foreign vessels was thus changed into a total prohibition. This patent expired in 1593, and the company was

* These two precedents had been quoted by Fuller (fol. 44. b.). The second is also mentioned by Hakewill (*State Trials*, ii. 451.)

† ? "not."

‡ Does this mean that Yelverton expressed doubts as to the correctness of his statement; or that the reporter was not quite sure of the accuracy of his notes in this place?

* S. P. O., Domestic, Memoranda, April 11, 1606, vol. xx. 25.

† S. P. O., Domestic, Statement by the Levant Company, Feb. 1604, vol. vi. 69.; Observations on two Special Grievances, Nov. 1604, vol. x. 27.

then incorporated with another small company of Turkey merchants, under the title of "The Company of Merchants of the Levant." * In the course of the year 1600 complaints were made to the queen that the company had interpreted the clause in their patent which gave the sole right of carrying on the trade to themselves, and to such persons as they might licence, to mean that they might levy a duty of 5*s.* 6*d.* per cwt. upon all currants imported. It was represented to Elizabeth that it was never intended that a few London merchants should levy customs' duties for their own profit, and that to allow such proceedings any longer would be derogatory to the honour of her crown. The question was never decided. The government, taking advantage of a technical flaw in the charter, pronounced it to have been null and void from the beginning. As soon as this was made known, the queen was pressed by many merchants who were not members of the company to throw the trade open. They declared that they were willing not only to support the ambassador at Constantinople, and the consuls at the different ports of the Levant, a burden which had hitherto fallen upon the company, but that they were ready, in addition to these expenses, to pay to the queen the duty of 5*s.* 6*d.* per cwt. which had been for some time extorted from them by the company for their own private advantage.

The queen, however, preferred bargaining with the old company, and granted them a new charter, in which their monopoly was confirmed to them on consideration of an annual payment to the exchequer of 4000*l.*

During the few remaining years of Elizabeth's reign the Venetian trade was unprosperous. The Venetians put new restrictions upon the export of currants in order to favour their own navigation. Consequently when, soon after James's accession, the proclamation against monopolies was issued, whilst the other great trading companies remained in possession of their privileges, the Levant company appeared at the council table, and voluntarily surrendered their charter as a monopoly. In return, they were excused the payment of their arrears, which amounted to 2000*l.*

The forfeiture of this charter caused a deficiency in the king's revenue. It was only natural that, the trade being now open, the council should recur to the old imposition which had been originally levied before the formation of the Venetian company. They could hardly expect any opposition from the merchants. Those who were not members of the company had, in 1600, expressed their readiness to pay the tax, and those who were members had for years exacted it for their own profit. But before taking any steps they determined to take a legal opinion upon their right to impose. That opinion being favourable to the claim of the crown, they directed the Treasurer to reimpose the former duties.*

Nor was the consideration shown to the merchants limited to pardoning the arrears of their debt. It was not customary for them to pay such duties immediately upon landing their goods, but to give bonds for their payment at a future time. Nearly a year passed, and the payments due upon the bonds which had been given since the imposition of the new duties were not forthcoming. It was in vain that the council pressed the Treasurer to call for these payments.† He was met with objections, and declarations of inability to pay. Upon this, in Nov. 1604, the whole subject was once more taken into consideration‡, and a discharge was granted to the merchants of the whole of their arrears for eighteen months, which were estimated at about 6000*l.* This was done upon the understanding that the imposition should be paid in future.

In 1605 the state of the Turkey trade was once more brought before the government. Though the monopoly had ceased, the Levant company still continued to trade as a private company; but it was no longer able to support the ambassador and the consuls. Debts had in consequence been incurred in the East, and fears were entertained lest the Turkish authorities should seize the buildings and property of the company.§ The merchants requested Salisbury to obtain for them the reestablishment of the company on a new footing. Once more Salisbury took measures to be sure that he was not about to do anything illegal. He had heard that it had been lately said that the establishment of any trading company at all was illegal. He accordingly wrote to Chief Justice Popham.‖ Having received an answer from Popham favourable to the powers claimed by the crown, he obtained from the king letters patent constituting the new company.¶ The new company was formed upon a plan which was now favoured by the government. The company itself was to have a monopoly of the Levant trade, but it was to be open to all merchants who were ready to pay a certain sum towards the expenses of the trade, and especially to defray the salary of the ambassador and the consuls, and to make

* The patent is printed in Hakluyt (ed. 1599), ii. 295. See also Fleming's judgment in the State Trials, ii. 391.

* S. P. O., Domestic, the Council to the Lord Treasurer, Oct. 31st, 1603, vol. iv. 46.

† S. P. O., Domestic, Docquet of letter, July 23rd, 1604.

‡ S. P. O., Domestic, Docquet of discharge, Nov. 10th, 1604.

§ S. P. O., Domestic, R. Stapers to Salisbury, July 8th, 1605, vol. xv. 4.

‖ S. P. O., Domestic, Salisbury to the Chief Justice, Sept. 8th, 1605, vol. xv. 54.

¶ S. P. O., Domestic, Warrant, Dec. 13th, 1605, vol. xvii. 35.

up the present which it was customary to give to the Sultan at certain intervals of time. In order that the new company might start fairly, the king directed that the sum of 5322*l.*, being the amount which he was to receive for one year from the farmers to whom the new impositions had been lately let, should be handed over to the company as a free gift.

The council probably thought that their difficulties were at an end. In the course of two years and a half they had either given or remitted to the merchants no less than 13,322*l.* They were soon destined to be undeceived. John Bate, as is well known, very soon after this last arrangement ordered his servant to drive away a cart full of currants from the water-side before it had been examined by the officer of the customs. Bate was sent for to the council table, and declared that his servant had only acted by his orders; he had given those orders because he considered the imposition to be illegal. Upon this he was committed to the Marshalsea for contempt of the king's officers.*

Bate has been celebrated by all modern writers as the hero of the resistance to illegal taxation. It is possible that with a change of circumstances his views may really have undergone a change; but when we remember that he was one of the governors of the old Levant company, and that he had therefore for years been in the habit of levying this very tax of which he now complained for the private profit of himself and his fellows, we can hardly be surprised that the government looked with some suspicion upon this old monopolist who came forward as the champion of freedom of trade the moment that his pockets were touched.

They were determined, however, to act in a strictly legal way, and allowed the case to be brought for trial in the Exchequer Court with as little delay as possible. The judgment which was there pronounced has been long given up by all lawyers as utterly untenable, both in technical law, and in constitutional principle. But it is one thing to object to the logic of the judges: it is another thing to assert, as is often done, that they yielded to the temptations or the threats of the government to give a judgment at variance with their own opinions.

Of such temptations or threats being made use of to influence them not a single proof has ever been adduced. The details which I have now given will, I think, make us pause before we believe that they were used by a government which had been peculiarly anxious to deal considerately with the merchants, and which, by requiring legal opinions upon every step which it took, showed that it was desirous not to overstep the limits of the law.

But, it is said, the judges were removeable at the king's pleasure. No doubt they were in theory; but were they so in practice? I believe, and, if I am wrong, Mr. Foss will correct me, that no single judge had ever lost his place since the accession of Elizabeth.* Men are influenced much more by the facts than by the theory of their position.

When their conduct is contrasted with that of those judges who, at the beginning of Elizabeth's reign, delivered, in a somewhat similar case, a judgment not sufficiently favourable to the prerogative to allow of its being quoted by the government, it seems as if the true solution of the difficulty would be apparent.

The judges who were unfavourable to the prerogative had never heard of such a claim being put forward. They had grown up without ever hearing it once mentioned. It struck them as a novelty, and under that impression they read their law-books.

The judges in 1607 had always been accustomed to see customs collected without authority of parliament. Those customs were not, indeed, of any great amount, but they were of sufficient importance to make them look upon the opinion of the opponents of the prerogative as a novelty: and in the eyes of judges all novelties are errors.

It is remarkable that Hakewill, who, in 1610, was one of the ablest opponents of the claims of the crown, declared in the House of Commons that when he heard the judgment delivered in the Exchequer Court, he accepted it as good law; and that Coke, who was afterwards distinguished by his advocacy of the rights of parliament, gave his opinion that although it was illegal to lay such impositions for the sake of raising the revenue, yet for the regulation of trade it was lawful for the king to impose, and in particular that this imposition was legal.†

That Coke's opinion had at an earlier period gone even beyond this is probable from a paper in the Irish Series in the S. P. O. In 1586 a duty upon wine had been granted by the Irish statute 28 Eliz. c. 4. It was enacted that this grant should be in force for ten years only. Nevertheless, when the ten years were past, the government continued to levy the duty. About 1604, the city of Dublin sent over to England a collection of grievances. In the answer sent to them occurs the following clause: —

"For the impost of wines his ma^tie may impose the same w^thout any statute." ‡

* S. P. O., Domestic, Memoranda, April 11th, 1606, vol. xx. 25.

* The only possible exception is the case of Chief Baron Manwood, who was in 1592 called in question, not for any political offence, but upon complaint that he had grossly misconducted himself in the exercise of his office. It is not known whether he actually lost his place. At all events he died before his successor was appointed. — Foss, v. 321.

† Reports, xii. 33.

‡ Undated, but supposed by Mr. Hamilton, the author of the MS. Calendar, to have been written in 1604.

This answer is signed by Popham and Coke, and seems to show that at an earlier period he entertained opinions still more strongly in favour of the prerogative than he did when he gave his qualified assent to the imposition on currants.

These facts and arguments seem to me to prove that the men who led the government into an illegal and unconstitutional course, did it with honest intentions, and without any idea of the true nature of their proceedings.

S. R. Gardiner.

The author of this argument was Sir James Whitelock, well-known for his work upon pluralities, the MS. of which I have now before me, in addition to his *Liber Famelicus*. The cause of the king's displeasure was in Whitelock's opposition in parliament to the king's impositions without their assent; and who presaged boldly "the ill that afterwards befell him" in acting upon the advice of his Attorney-Generals, Noy in England and Davies in Ireland; and to the latter alone must be attributed entirely the great mistake committed by that monarch (Charles I.) in attempting under this illegal form of taxation to raise money for his own purposes.

In order to set the matter at rest, I have in my collections a very ancient original MS. dedicated "To the Kings most excellent Maiestie," of which the following is the title: —

"An Argument upon the Questions of Impositions, Divided and digested into Sundry Chapters. By Sr John Davies Knight Serjeant at Law, his Mats Attorney Generall and of his learned Councell for the Kingdom of Ireland. Qui vectigal vectigal, cui tributum tributum."

The dedication to the king states: —

"This question in laying impositions uppon Merchandizes ought not to have beene made or moved at all; howbeit being it hath been stirred and debated in Parliament, it is now become an Argument of such dignity and Importance as the best able amongst your servants learned in the law may well imploye their best learning in the discussing thereof: ffor my part though I find myselfe unable to handle this noble question as the weight and worthiness thereof requireth, yet have I uppon sondrye occasions, arising in the course of my service collected such Notes, and drawne together such matcrialls as may bee of use in the building of a fortresse in the defence of this prerogative. And sure I am that if yor maiestie will vouchsafe to cast yor eye uppon theis colleccons, that yor judgement will make a far better use and applicacōn thereof then I who haue gathered the same can possibly doe. Theis little sparkes of knowledge being taken into yor maiesties consultation will instantly multiplie and *rise into a flame*, and so give a *great light* for the clearing of this question. This learning wch in my hands is but a spade, in yor Maieties hand will become a scepter. I haue onely like the poore Indian digged upp the Oare Myne wch being brought into the King's Mynt and refined there becomes part of the Royall Treasure.

"'Ornari res ipsa negat contenta doceri.'

The best light I can give it is 'Lucidus Ordo' by breaking it into 'Capita rerum,' and casting it into a playne and natural method. It is somewhat long and in Multiloquio non deest peccatum, saith Solomon — It is also mixt with some reasons of state wherein a Comon lawyer may easily make a Soelesisme: yet such as it is, my zeale to advance your Maiesties service hath moved mee to present to yor Matie, with all humbleness and with some hope that theis dutifull paines shall purchase a pardon for the errors therein comitted

"By yor Mats unprofitable
"Servant and humble Subiect
"Jo: Dauies."

This MS is divided into thirty-two chapters, and is written upon a hundred leaves on both sides save the fourth page, the dedication being prefixed to the title; the paper on which it is written has a water-mark of a crescent upon an Italian urn. The blaze of light thus then unhappily struck very shortly afterwards fed the flames of civil discord, which ended in that unfortunate and ill-advised monarch's losing not only his crown but his life, and eventually his family the throne of this kingdom.

May it therefore still prove indeed a *beacon* which should not soon be lost sight of, and that by Sir John Davies Charles I. was led to commit this great mistake in the question of impositions without the sanction and authority of his parliament, which Warwick, Hampden, Sidney, Pym, and others so resolutely and successfully opposed.

J. W. Pycroft.

[This work by Sir John Davies was published in 1656, entitled *The Question concerning Impositions, Tonnage, Poundage, Customs, &c.* fully stated and argued from Reason, Law, and Policy: dedicated to King James in the latter end of his reign. By Sir John Davies, His then Majesties Attourney Generall. Lond. 1656, 8vo. Carte (*Hist. of England*, iv. 191.) appears to have seen the original MS. of this treatise in the author's handwriting; but from his transcript of a passage there is a slight variation. Another manuscript, with the same title as our correspondent's copy, is in the Harl. MS. 6241, consisting, as in the printed work, of thirty-three chapters.—Ed.]

Publication of Banns (2nd S. x. 18. 79.) — Clearly it has been through a little officiousness on the part of the Queen's Printers that doubts have arisen about the proper time for publishing banns of marriage. In the church I attended at London, I know we had two old Prayer-books in the choir, of the end of the eighteenth or beginning of the nineteenth century, in which the rubric at the commencement of the Marriage Service distinctly laid down that "the Banns of all that are to be married together must be published in the church three several Sundays, during the time of Morning Service, before the sentences of the Offertory, or of Evening Service (if there be no Morning Service) immediately after the Second Lesson."

I have not the books now by me, and therefore cannot say decidedly that these are the precise words, but at all events the time of publication is most

definitely fixed to be between the Nicene Creed and the Offertory, and this direction is corroborated by the rubric after the Nicene Creed, which, in the books of which I am speaking, names amongst other things to be then proclaimed by the curate *banns of marriage*.

The alterations in the rubrics have evidently been made by the printers without authority; and, therefore, the original rule still holds good, viz. that the banns shall be published during the time of Morning Service (*i. e.* in the accustomed place), and of Evening Service (when there is no Morning Service) "immediately after the Second Lesson." This direction is in no degree nullified by the statute 26 Geo. II., and in natural deference to old and universal custom, and with the valuable authority of the late Baron Alderson, no clergyman need, I think, hesitate for a moment as to the course he should adopt in this really very plain and simple matter. EDMUND SEDDING.

I am not aware of any other legal interpretation of the Act of Parliament, respecting the time of publication, than that of Baron Alderson. But the whole question is discussed at length in that repertory of authorities and facts and precedents, A. J. Stephens' edition of the *Book of Common Prayer* (vol. ii. p. 1151.), 8vo., Lond. 1850. His view coincides with the dictum of Baron Alderson as to the proper time. E. M.

BOLEYN AND HAMMOND FAMILIES (2nd S. ix. 425.)—Col. Robert Hammond married a daughter of John Hampden, who, according to Mr. Noble in his *Life of Cromwell*, took for his second wife the Lady Letitia Vachell of Coley, and that she was buried at Great Hampden, Bucks, 29 March, 1666. Lady Vachell was the daughter of Sir Francis Knowlls, Knight, and married, 23 Sept. 1616, Sir Thomas Vachell, who died July, 1638. (Coates' *History of Reading*.) Fuller, in his *Worthies*, ii. 227., says, Sir Francis Knowlls married —— Cary, sister to Henry Lord Hunsdon (and cousin-german to Queen Elizabeth, having Mary Bullen for her mother). Sir Francis had with other children Sir Francis, who was living at, and chosen a member of, the late Long Parliament; since dead, aged ninety-nine, the father of the Lady Letitia Vachell. Burke's *Landed Gentry* gives no daughter to Mary Boleyn (sister to Queen Anne Boleyn) and William Carey, but only mentions Henry, created Lord Hunsdon by Queen Elizabeth.

Thus the descent would be from Boleyn,—Cary who marries Knowlls, who marries Hampden, whose daughter married Hammond. This is plain, but two doubts arise. 1st. Was the daughter of Hampden by his first or second wife? 2nd. Was Hampden's second wife the Lady Vachell? Mr. Coates thinks not, as in the register of St. Mary's is the following entry: "Burial, 1666, Mch. 29. The Lady Vachell." The registers of the parish of Great Hampden have been examined, but without any record of the interment mentioned by Mr. Noble. In a book on the death of that much-bewailed gentleman Colonel Robert Hammond, by Dr. Simon Ford of Reading, Dec. 5, 1654, is a preface and dedication to the noble and worthily-honoured ladies and gentlemen, the Lady Cecilia Knollys, the Lady Letice Vachell, the Lady Anne Pye, Mrs. Letice Hampden*, Mrs. Elizabeth, Margaret, and Mary Hammond, Mrs. Trevor, and all the rest of the noble families concerned in that late sad stroke of Providence. R. J. FYNMORE.

AISLABIE OF STUDLEY (2nd S. x. 8.)—It is stated in Charlton's *Burghley*, p. 189. that Wm. Aislabie, the husband of Elizabeth Cecil, on her death married for his second wife, Elizabeth, daughter of Sir Charles Vernon, Kt., and died in 1781, leaving issue by both his wives. In the pedigree of the Cecil family in Blore's *Rutland*, p. 81., only one child by Elizabeth Cecil is named, Elizabeth, who was married to Chas. Allanson of Bramham Biggin, co. York, Esq. and died s. p. J. P.

P. R. may find the information which he requires in the pedigree of Earl de Grey and Ripon, in connexion with the following clues: —

Fountains Abbey was in the "Messenger" family till 1767, when it was sold to William Aislabie, Esq., of Studley; and on the death of the late Mr. E. S. Lawrence in 1845, it came to Earl de Grey (by will). (*Abbeys of Yorkshire.*)

In the church of Patrick Brompton, is the monument of William Lawrence, Esq., only son of Wm. Lawrence, by his wife Anna Sophia, the daughter and co-heir of William Aislabie, Esq., of Studley. (*Hist. of Richmond.*)

The above Mr. Lawrence was heir presumptive of Studley Park and Hackfall: he was cousin-german to Sir Soulden Lawrence. SPALATRO.

JUDÆUS ODOR (1st S. vii. 295., &c.) —

"En 1262, une mémorable conférence eut lieu devant le roi et la reine d'Aragon, entre le savant rabbin Zechiel et le frère Paul Ciriaque, domenican très érudit. Quand le docteur juif eut cité le Toldos Jeschut, le Targum, les archives du Sanhédrin, le Nissachon Vetus, le Talmud, &c., la reine finit la dispute en lui demandant *pourquoi les juifs puaient.*" — Victor Hugo, *Littérature et Philosophie Melées*, Bruxelles, 1837, t. i. p. 62.

Heine gives a poetical version of the controversy, at the end of which, the queen being asked to decide, says: —

> "Welcher recht hat, weiss ich nicht —
> Doch es will mich schier bedünken,
> Dass der Rabbi und der Mönch,
> Dass sie alle beide stinken."
>
> *Romanzers*, p. 283., Hamburg, 1851.

Where is the original story? H. B. C.

* This similarity of Christian names may have caused Mr. Noble's error, if it is an error.

"Aunt Sally" (2nd S. x. 46.)—Aunt Sally is the heroine of a popular Negro melody, in which the old lady meets with several ludicrous adventures; whence, I suppose, she has given her name to the now prevailing pastime. T. Scott.

Essay of Afflictions (2nd S. ix. 493.; x. 95.)—I am anxious to correct as soon as possible an error in my statement last week. The two small tracts *have been acquired by the Bodleian.* When I inquired some weeks back the librarian was absent, and the sub-librarian thought they had not had such an addition. Mr. Coxe, under date 31 July, writes: "Dr. Bandinel has returned, and has just found the little Monson books." He then gives particulars which show the editions are the same as mine of 1647, and not, as I had hoped, the quartos of 1661. They are "in the original plain calf dress, and belonged once to Vincent Amcotts, ex dono domini Grantham." Both are names of county contemporaries of Sir John Monson.

Monson.

Burton Hall.

The Father Rector at Burells (2nd S. x. 28.)—If neither Mr. Gardiner nor Mr. J. G. Nichols answers this Query, be pleased to inform Mr. E. Ventris that the letter in question was addressed to the "Father Rector at Bruxelles," and was said to have been found in the Jesuits' College in Clerkenwell, broken up by Sec. Coke early in 1628. Mr. J. G. Nichols published in 1852 in the *Camden Miscellany*, vol. ii., an account of this incident, entitled "The Discovery of the Jesuits' College at Clerkenwell in March, 1627–8; and a Letter found in their House (as asserted), directed to the Father Rector at Bruxelles." Mr. Ventris may be safely referred to this able paper for an elucidation of the subject to which his communication relates. I may add that, since Mr. J. G. Nichols published his Addition to the paper I have mentioned (in vol. iv. of the *Camden Miscellany*), one more of the illustrative papers referred to in the Narrative of Sec. Coke has been found in the State Paper Office. It is the one marked L, entitled "Poynts for the Annuall letters, beside those which are in the Rule *De Formula scribendi;*" B, C, and O, are still missing, but I make no doubt they will ultimately be recovered. John Bruce.

Civic Hunting (2nd S. x. 47.)—The Lord Mayor of London was by charter privileged to hunt in Middlesex, Essex, and Surrey, and for that purpose a kennel of hounds was maintained at the city's expense. The Common-Hunt ranked as an Esquire by office, and took precedence next to the Sword-bearer. Ludicrous descriptions of and sarcastic allusions to the solemn hunting festivals of the city of London abound in the literature of the Elizabethan and subsequent ages.

In the *Spectator* there occurs an amusing allusion to the showy trappings of the city hunt.

"Mr. Graves, the City Huntsman," was, I believe, succeeded in his office by Mr. May Hill.

William Hone, in his *Every-day Book*, lamented that the office was in danger of desuetude.

I think the kennel was in the neighbourhood of Finsbury or Moorfields. W. C.

The office of Common Hunt is of ancient origin, and is mentioned in very early civic MSS. In the 34th Henry VI. a sum of money was granted to the Common Huntsman for the hire of a house for his dogs and horses, and a goodly number of persons was appointed to go with the Common Hunt to the chase (according to the custom and liberties of the city hitherto approved and used) within the land of the abbot and convent of Stratford and neighbouring places (Epping Forest). Twenty shillings was granted in the reign of Edward IV. to the Common Hunt for the payment of the rent of the kennel in the Moor. The several succeeding monarchs took a lively interest in the appointment of the huntsman, as their numerous letters to the civic authorities show; at one time recommending, and at other times disapproving of the gentleman appointed. In 1540, the 32 H. VIII. the king recommended one person, the queen another, and the lord chancellor another. The kennel stood near the present Old Street Road, and they evidently hunted the stag, which custom is still maintained by the Londoners on Easter Monday (Epping) Hunt. The office of the Common Huntsman and the Common Huntsman's Young Man has now been abolished for some years past. W. H. Overall.

Maitland, in his list of the Lord Mayor's Officers, names "The Common Hunt" as having a great salary or perquisites, and with the title of Esquire. At civic dinners he attends the Lord Mayor, dressed as a huntsman, booted and spurred.

G. Offor.

Excommunication since the Reformation (2nd S. ix. 364. 428.)—Your correspondent Mr. Williamson asks for instances of excommunication from the Protestant church in this country. The following from a register-book of the parish of Ecclesfield in Yorkshire may interest him:—

"1740, April 30. Will Rushby from workhouse, died excommunicated."

The page bears the signature of "W. Steer, Vicar." J. H. G.

Per Centum Sign (1st S. ix. 451.)—This sign (%), it appears to me, is a corruption of *p/c*, the initial letters of *per centum* with a stroke between them. This form of contraction is, I believe, not uncommon; and the alteration of the two letters into two *o*'s, is readily to be understood.

T. Lampray.

Church Towers (2nd S. x. 56.) — This Note suggests to me a superstition about chancels. In some churches the chancel is in the centre of the gable of the nave, but a little on one side, as at Shipmeadow, Suffolk. I have heard that this was done intentionally, because our Saviour, when on the cross, is supposed to have hung his head on one side. Which? What is the authority for this belief?

I, too, have observed that in some churches one tower is not quite so high as the other; but still in many they are equal.

In spite of the *pretty tradition* mentioned by A. C. M. I cannot help thinking either that they were built at different periods, or that the builders "did not first reckon the cost." It seems very easy to invent symbols of this kind, but very difficult to find any one who can understand them.

G. W. M.

Church Chancels (2nd S. x. 68.) — As Dr. Rock mentioned, in the first part of his able defence of the men of the Middle Ages, the deflection of the chancel to the north (*or south*) was doubtless intended to represent the inclination of our blessed Lord's head while hanging upon the cross. Examples of this feature in old churches are to be found also in S. Peter and Paul, Wantage, the Cathedral of S. Chad, Lichfield, S. Michael, Coventry, and Patrington. It has also been conjectured that the slant in the plan of the chancel was intended to indicate the exact spot in the horizon from whence the sun arose on the morning of the dedication. Edmund Sedding.

"It may here be observed that some churches diverge northward at the chancel arch from a true line drawn east and west. A very remarkable example is at St. Michael's, Coventry; more frequently the direction is southward, as at Botham, Sussex. The symbolical reason is that the inclination of our Lord's head on the cross is so represented."—*Hints on the Study of Eccles. Architecture and Antiquity*, Cambridge, 1843, p. 21.

E. M.

The obliquity in the direction of the chancels of many of our old churches is described by ecclesiologists by the term *Orientation*. It is understood to symbolise the inclination of our Lord's head while hanging on the cross; the direction is usually towards the south, but some diverge towards the north. The theory is that the chancel points towards that part of the horizon where the sun rises on the day of the patron saint. An investigation of this theory is very desirable, and the pages of "N. & Q." would be a good means of communicating the results of any observations which your readers may be disposed to make for its elucidation. John Maclean.

Hammersmith.

Antrobus (2nd S. x. 27. 96.) — When a name occurs in Domesday it is safer to build etymology on the Norman or Saxon spelling than the modern corruption. In the present case this would be *Entrebus*.

I doubt not that the two first syllables represent the Welsh "Hentre" or "Hendre." We have "Hendre," a well known seat, in Monmouthshire now.

As to the "bus" a Cambrian should decide whether it may be one of the corruptions of *Ucha*, Upper or *Over*. Antrobus is in *Over*whitley.

With respect to ramifications, the continuation of the Antrobus pedigree was entered at the Heralds' College by Mr. Townsend, for the late Sir Edmund Antrobus, and may be easily consulted. Lancastriensis.

My first impression was that this surname — which is derived from the local name — might be from *Antar's hus* or house. The local name, however, was anciently written *Entrebus*, which seems to explain itself (i.e. *Entre-bois*). Cf. the French surnames Entrecasteaux, Entrecolles, Entremont, &c. R. S. Charnock.

Cold Harbour (2nd S. ix. 139. 441.) — Bishop Hall, describing a tenant refused a renewal of his lease, remarks: —

"Or thence thy starved brother live and die
Within the cold *Cole-Harbour* sanctuary:
Will one from Scots-banke bid but one grote more,
My old tenant may be turned out of dore."
Virgidemiarum, book v.

Query, Scots-banke? G. H. K.

Lodge Family (2nd S. x. 69.) — In reply to the Query respecting the wills specified in the Shakspeare Society volume of Lodge, I have no doubt that G. H. K. will find them duly recorded in Doctors' Commons. D. L.

Edinburgh.

Lines on a Pigeon (2nd S. ix. 483.) — These lines are a parody on the following, which were set to music, as a glee for three voices, by Dr. Benjamin Cooke, organist of Westminster Abbey, in August, 1771: —

"If 'tis joy to wound a lover,
How much more to give him ease?
When his passion we discover,
Oh how pleasing 'tis to please.
The bliss returns when we receive
Transports greater than we give."

I regret my inability to furnish the name of the writer, but neither the composer's autograph score nor the copy of it printed in Warren's *Vocal Harmony*, supplies any information on the subject.

W. H. Husk.

Poetical Periodicals (2nd S. ix. 198.) — *The Poetical Register*, edited by Mr. Davenport, was probably a periodical of the kind your correspondent has inquired after. It was published (annually) for several years from about 1800 to 1810 or 1814. R. Inglis.

Longevity of Clerical Incumbents (2nd S. ix. *passim.*)—Having been lately shown a collection of what appeared to be excerpta, of a person accustomed to jot down whatever he met with which he thought remarkable, I noticed a curious statement of the duration of life of four incumbents, and these consecutively holding one and the same benefice. You have given some very observable instances (1st S. xi. 407. &c.) of this nature, to which I consider these may reasonably be appended:—

"Vicars of Worfield, near Bridgnorth, diocess of Lichfield, from 1564 to 1763, a period of 199 Years.

No. 1.	1564 to 1608,	being	44 years.
2.	1608 to 1644,	ditto	56 ditto.
3.	1664 to 1707,	ditto	43 ditto.
4.	1707 to 1763,	ditto	56 ditto.
	Total - - -		199 years."

I may observe, *en passant*, that in some situations, such as the fens of Lincolnshire, or the marshes of the counties of Cambridge or Essex, incumbents desirous of dispensations for residence on their cures, on the score of unhealthiness of certain localities and their tendency to abridge life, may have very valid pleas for such licence; but one can scarce think a vicar of Worfield can allege such an argument for leave of absence from his charge. Σ. Σ.

Diatessaron (2nd S. x. 69.)—The Rev. J. D. Macbride, D.C.L., Principal of Magdalen Hall, was the author of *Lectures explanatory of the Diatessaron*. A copy of the 1824 edition is in the Bodleian Library; but as I have not access to one in London, I cannot assist Mr. Lloyd in filling up the *lacunæ* in his copy. Dr. Macbride's name is on the title of the 1848 edition of the Lectures. G. M. G.

Witton (2nd S. x. 68.)—Has the first syllable any relation to "wich," or "wych," as we call it, in connection with the salt districts? I am thinking of Witton, which is almost the parish church of Northwich? Charles Paslam.

Socrates (2nd S. x. 69.)—I have before me a pamphlet entitled *Le Démon de Socrate*, Paris, 8vo., 1829, pp. 94. The anonymous author of this production is somewhat disposed to treat Socrates as a mystic, and labours to prove that his *Dæmon* is identical with the *Dieu* of Fénelon. This, however, can hardly be the work sought after by Fitzhopkins, for neither does it answer in bulk, in date, nor in manner of treatment, with his description. So far, too, as regards the *date*, the following is at variance, *Du Démon de Socrate*, par L. F. Lélut, Membre de l'Institut, Paris, 8vo., 1856. Here the psychological history of the philosopher is investigated, and an attempt made to demonstrate mental alienation from his belief in a special religious mission; his hallucinations of hearing and sight; his reveries and ecstasies; and his belief in prophetic power. The soundness of this deduction is attacked in a paper in Forbes Winslow's *Journal of Psychological Medicine* for July, 1857, p. 454., reference to which in the absence of M. Lélut's book may afford satisfaction. If neither of these should be the book which Fitzhopkins desires to find,—and I have some idea that the latter named, in spite of the discrepancy of dates, may be,—that gentleman may still be gratified by the communication of the titles of other dissertations upon the same vexed question. William Bates.

Edgbaston.

I have just observed in "N. & Q." an inquiry signed Fitzhopkins, concerning a work entitled *Du Démon de Socrate*. It is written by Dr. F. Lélut, Member of the Institute, and one of the physicians of the insane at the Hospital of the Salpetrière, Paris. The first edition appeared in 1836, and has long been scarce. A new edition has recently appeared, and may doubtless be procured at Baillière's in Regent Street, who published in 1846 another work of the same author of a similar character, entitled *L'Amulette de Pascal, pour servir à l'Histoire des Hallucinations*.

Ditchfield, M.D.

The Rev. E. W. Barnard (2nd S. ix. 94. 290.)—It may interest some of your readers to know that this gentleman has been lost to literature and to the Church, not only twelve or fifteen, but twenty-five or thirty years. Also that his delightful little volume on the Saints and Martyrs commemorated by our English Church, containing biographical notices of them, and hymns upon each of them, was published in the year 1822 by F. C. & J. Rivington, of whom it may probably still be obtained. My own copy is, indeed, the only one I ever met with. But I have often thought that it deserved to be better known, and (if out of print) to be reprinted. The modest introduction to this classical little work, *The Protestant Beadsman*, is dated "Brantingthorpe, Nov. 5. 1821."

J. James.

Avington.

Country Tavern Signs (2nd S. ix. 459.)—Mr. Jewitt seems to, and Mr. Fodder does, mistake the "Mortar and Pestle" when used as a sign in Derbyshire. It has no connexion with chemistry. It is much the same sort of thing as Robinson Crusoe tried to make when he wanted to convert some of his barley into bread. It is, in fact, the apparatus used for rubbing or crushing, *not grinding*, the wheat to make "furmity" or "frumity" (a very good mess composed of crushed wheat boiled in milk, with cream, sugar, and spice afterwards added, much as "rice-milk"), a dish much patronised at Christmas time.

In the country districts of Derbyshire, at all

events, this meaning would universally attach to the sign of "Mortar and Pestle." C. T.

Baptismal Names (2nd S. ix. 475.) — In reference to Mr. Taylor's remarks on baptismal names, in which he mentions that the names of two at least of Job's three daughters may be occasionally seen, there is an old story in Devon of a clergyman being sorely puzzled when he demanded the name of the infant about to be baptized by the answer, "Job's third daughter, Sir, please, Sir;" as the reply was persisted in, he sent for a Bible to discover that Keren-happuch was the appellation intended. It was, I believe, because the daughters of Job are described as the fairest in all the land that the names were selected so frequently in the last century.

In Cobham church, Surrey, is the following: —

"Here under lies interred the Body of Aminadah Cooper, Citizen and Merchant Taylor of London, who lefte behind him *God-Helpe* their (*sic*) only Sonne. Hee departed this life the 23 June, 1618."

W. P. L.

Miscellaneous.

NOTES ON BOOKS.

Memoirs of the Life and Writings of the Right Rev. Richard Hurd, D. D., Lord Bishop of Worcester. With a Selection from his Correspondence and other unpublished Papers. By the Rev. Francis Kilvert, M.A., Editor of *The Literary Remains of Bishop Warburton.* (Bentley.)

This volume tells in a plain straightforward manner the story of the life of one, who, being the son of a Staffordshire farmer, rose by his own merits to be Preacher of Lincoln's Inn, Preceptor to the Princes, Bishop of Lichfield and Coventry, and afterwards of Worcester, and who declined to be Archbishop of Canterbury;—who was the friend of Mason and of Gray, and who acted as second in the numerous controversies of that literary athlete William Warburton. Though, as Mr. Kilvert readily admits, the work being the life of a man of letters, contains little of stirring incidents, yet, as a picture of one who, if he was "cold and cautious," was yet distinguished by the refinement of his taste and the excellence of his judgment, and enriched our literature with works which won for their author an European reputation, it will well repay perusal, and our thanks are due to Mr. Kilvert for the pains which he has bestowed upon it: while, illustrated as it is by profuse extracts from the Bishop's private correspondence, it forms a volume which will be read with considerable interest, not only for its own merits, but for the manner in which it carries us back to the old times when George the Third was King.

The Book of Vagabonds and Beggars: with a Vocabulary of their Language. Edited by Martin Luther *in the Year* 1528. *Now First translated into English, with Introduction and Notes, by* John Camden Hotten. (Hotten.)

A book which Luther thought worth editing Mr. Hotten might well deem worth translating and publishing. The *Liber Vagatorum*, written by one who describes himself as "expertus in truffis," is supposed to have been founded on the trials at Basle, in 1475, of a vast number of mendicants of all descriptions. It was first printed about the year 1512-14. It was then put into verse about 1517-18 by Pamphilus Gegenbach, and eventually, as we have said, it appeared with a Preface by Luther in 1528. From this edition, compared with others, Mr. Hotten has made the present English version; and with his introductory notice of English books on the same subject, and of the ancient customs of the mendicant fraternity in this country, and the addition of a vocabulary, this little volume, beautifully printed by Whittingham, deserves a place among modern curiosities of literature.

Books Received.—

Curiosities of Natural History. Second Series. By Francis T. Buckland, M.A. (Bentley.)

Those who recollect the First Series of these *Curiosities*, will look with interest to the present continuation. Those who do not, will be prejudiced in favour of this little volume by the author's affectionate dedication of it to the memory of his mother. But the book is so pleasant and gossiping, and written in so popular a tone, and on so popular a subject, that one may fairly anticipate for it as large a share of public favour as that which the First Series so deservedly obtained.

Easton and its Inhabitants. By the Hon. Eleanor Eden. (Bentley.)

This new volume of Bentley's *Standard Novels* is a very fitting companion to that graceful story, *The Semi-Detached House* of Lady Theresa Lewis, lately published in the same series.

The Cook's Every-Day Book, combining Economy with Excellence. (Bentley.)

A cheap translation of a popular French Cookery Book found so useful in the family of the translator as to lead to its appearance in an English form.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose.

Annual Army List prior to 1763, and also 1799, 1805, 1806, 1815, 1816, 1844, 1852, 1853, 1854. Hart's would be preferred for the latter years.

Wanted by *Mr. G. J. S. Camden*, 6. Tontine Street, Folkstone.

Notices to Correspondents.

P. Phillipson. *The Prose sung at the festival of the Ass is printed in our* 2nd S. v. 3. —— *We have a letter for this correspondent. How can we forward it?*

G. M. G. *will see that his explanation has been anticipated.*

T. W. E. *will find the word Crimea squared in* "N. & Q." 2nd S. viii. 511.

Dr. B. (Dublin.) *There can be no doubt that the corner of the book forwarded has at some time been wetted; from the appearance it has probably fallen into a cup of coffee.*

J. J. S. *On the derivation of Gradely see our* 1st S. ii. 334. 361.

R. Inglis. *The Harl. MSS.* 6468. *and* 6478. *consist mostly of miscellaneous extracts from ancient and modern authors by Obadiah Oddy, of whom nothing is known.*

G. Lloyd. *J. K. L., the politico-polemical writer,* circa 1820—5, *is James Doyle, R. C. Bishop of Kildare.*

Iota. *There is no Epilogue in Dr. Nares's* Essays; *but two Prologues:* 1. *Written by desire of a Friend for a Comedy, entitled* The Follies of St. James's Street. 2. *To the Comedy of* Every One has his Fault. *No dramatic sketch occurs in the volume of Poems, by Edward Wilberforce and E. F. Blanchard.* 12mo. 1857. ——*J. E. Jackson's* Cecil and Mary: or Phases of Life and Love, 1858, *is not a dramatic poem.*

T. *Thomas Byerley and Joseph Clinton Robertson were the compilers of* The Percy Anecdotes. *See* "N. & Q." 1st S. vii. 214.

Erratum.—2nd S. x. p. 63. col. ii. l. 8. *for* "who" *read* "whom."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, AUGUST 18. 1860.

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Notes on Books.

Notes.

BALLADS AND SONGS OF YORKSHIRE.

The lovers of our ballad literature are greatly indebted to Dr. Ingledew for the very interesting little volume bearing the above title, which he has recently published. There are, however, a few pieces not included in the collection, which (considering the general character of its contents) I expected to have found therein, and which I conclude have escaped the researches of the compiler, since they are neither of the kind which he states to have been purposely omitted, nor such as he would (in my opinion) have rejected when exercising the duty of selection. To these, therefore, I would beg leave to invite his attention.

The first belongs to a class of songs of which a great part of the volume is composed, viz. those relating to events of a public nature, but it is of so purely local a character, and of such temporary interest, that it possibly has scarcely been heard of beyond the boundaries of the town to which it relates, and in which it was most likely composed—circumstances quite sufficient to account for its absence from Dr. Ingledew's pages. It was sung in the streets of Bradford during the Musical Festival on the opening of St. George's Hall in that town in August and September, 1853; and the copy beneath is transcribed from a broadside, without either printer's name or place of publication, which I, there and then, purchased of the minstrel who was carolling forth the ditty. The sheet on which it is printed also contains a song acquainting us "How five and twenty shillings are expended in a week"; but that is, I think, of metropolitan origin.

"*A New Song on the Opening of St. George's Hall.*

"Good people all that's standing round, I pray you now attend,
And listen with attention to the lines which I have penn'd;
I hope that I shall none offend, I wish to please you all;
It's all about the opening of the Great St. George's Hall.

"There is the Mayor and Corporation, and the Merchants too likewise,
At the opening of St. George's Hall they will you all surprise;
They are going to have a Festival, a Concert and a Ball,
To celebrate the opening of the great St. George's Hall.

"From Halifax and Huddersfield, and likewise York and Leeds,
The sporting Ladies will swarm in just like a flock of Geese,
With bran new bustles on their rumps, and dandy caps and all;
They will make some young men rue the day they came to George's Hall.

"There is a dandy Weaver, she works at the Queen's Head,
A cabbage [net] to hold her hair she has upon her head,
With artificials on her cap, and flounced gown and all,
She'll cut a dash upon the day they open George's Hall.

"Her sweetheart is a Snob who swears, in spite of wind and weather,
He'll sell his lapstone and his wax, likewise his hemp and leather,
He swears that he will sell his cloak and little pigs and all,
To buy a ticket for his dear to go to George's Hall.

"There is another verse I'll sing to you, you never heard the like,
The lasses that are in the town for wages mean to strike,
They say they'll have a better price or else not work at all.
They mean to strike upon the day they open George's Hall.

"The Masons and the Carpenters, and Builders too likewise,
Upon that day I mean to say a tool they will not raise;
The Counter-jumpers, Barbers' Clerks, and Factory Lads and all,
Will have a spree upon the day they open George's Hall.

"So to conclude and finish this [the last] verse of my song,
We'll drink success to George's Hall and Bradford's noted town;
And Lasses, when you're going home, take care you do not fall,
For it's ten to one you rue the day you went to George's Hall."

The next is a ballad, entitled "The Merchant's Son [of York] and Beggar Wench of Hull," printed in Evans's *Old Ballads* (iii. 267.), edit. 1810; the omission of which must have been, I imagine, quite accidental, as Dr. Ingledew has admitted into his collection songs which have a much

slenderer connexion with the county, *e.g.* Colman's ditty of "Unfortunate Miss Bailey."

Two only of the six songs published by Ritson, as Part I. of *The Yorkshire Garland*, are inserted. Three of the others should, I think, have been included, viz. "The Horse Race;" "In praise of Yarm;" and "The Gamblers fitted." The fourth is of that class which Dr. Ingledew has reserved for future publication.

The song of "The Twea Threshers" appears to be imperfect. It is described as "A story of two rustics, and the history of their several mistakes during a holiday which they took to go to Scarborough," but it carries the story no farther than the commencement of their journey: the history of the mistakes being wholly wanting, and not accounted for by the editor. Perhaps the missing portion exists separately in the form of a Second Part to the song.

Having made the above Notes, I now submit a Query. Was not "Herbert Stockhore, private in Earl Fauconberg's Yorkshire North Riding Volunteers," whose song of "The Yorkshire Volunteers' Farewell to the Good Folks of Stockton"* is given by Dr. Ingledew, identical with the Poet Laureate of the Eton Montem? If so, he is deserving of a foot-note. The Laureate was said to have been (like the North Riding poet) a soldier. Some particulars of him (including specimens of his Montem Odes) are given in Hone's *Year Book*; and also, I think, in *The Mirror*, a weekly periodical which flourished between thirty and forty years ago. W. H. Husk.

SHAKSPEARIANA.

Shaksperian Portraits. — Much controversy has arisen on the authenticity of the numerous and varied portraits of William Shakspeare, and despite of all that has been written and said about the Chandos portrait of our immortal bard, Boaden and Wivel have both written books to prove that no portrait was ever painted of our Poet Shakspeare during his lifetime. And I of my own knowledge can here assert and testify that one Mr. Zincke, who lived thirty-five years since, a picture-restorer, then residing in Windmill Street, Lambeth, manufactured old portraits, principally Shakspeares, Miltons, and Nell Gwinns; and one of the portraits of the former old Zincke sold at a sale in Greek Street, Soho, for 4*l.* 10*s.*, and that that same portrait passed from dealer to dealer until it was sold to Talma, the French tragedian, for 1000 guineas.

This portrait was dubbed the "Bellows Portrait" from the ingenious but deceptive statement "that it was at first painted upon canvas, and decorated the top of the parlour bellows belonging to Queen Elizabeth." Old Zincke died about twenty-five years since, and left behind him about twenty portraits of Shakspeares and Miltons, &c., all in pledge at the various West-end pawnbrokers, and also a catalogue written in a small memorandum-book (that one of his sons showed me) of all the portraits old Zincke (his father) had manufactured of his favourite trio, Shakspeare, Milton, and Nell Gwinn; but Shakspeare sold the best. Humphry Clinker.

Shakspeare. — In the Life of Shakspeare prefixed to the splendid edition of his *Works* now in course of publication by Mr. Halliwell, it is stated that the earliest instance of the name yet discovered is that of *Thomas Shakespere*, who was connected in an official capacity with the port of Youghal in Ireland, in 49 Edward III., A.D. 1375. And that a second early notice, of a less agreeable kind, relates to another Thomas Shakespere, who was indicted of felony at Coventry in the reign of Henry IV. From neither of those instances can the native place of the individual, or the local origin of the family, be inferred — both were obviously *in transitu*. I have found an earlier mention of the name, which I think clearly shows its holder to have been a landholder in Cumberland.

The hospital of St. Nicholas, at Carlisle, was endowed (by King Athelstan as supposed) with a thrave of corn from every plough-land in Cumberland. In the reign of Edward III. these thraves were withheld by the landowners, for some reason which does not appear: whereupon the king, as patron, issued his commission to inquire what was due, and from whom, and so forth. An inquisition was accordingly held at Carlisle on the Feast of St. Bartholomew, 31st Edward III., A.D. 1358; upon which the jury find that the thraves were due to the hospital, and had been rendered from time beyond memory; but that for eight years last past they had been withheld by the persons therein named (a large number, in various parts of the county), and amongst them by *Henry Shakespere* of the parish of Kirkland, which is a parish on the "fellside," to the eastward of Penrith, and bordering on Westmoriand. Here we have distinct evidence of a Shakespere holding a plough-land as far back as 1350, twenty-five years before the casual mention of Thomas at Youghal in Ireland. It is observable that the spelling of the name is similar. Carlisle.

Derivation of Shakspere (2nd S. ix. 459.; x. 15.) — The etymology of Shakeshaft referred to by Mr. Ferguson seems simple enough; viz. from *sigishaft; sighaft* being used by the Franks for "victorious" (cf. Wachter). But it might also be from *sigishaved*, "head of victory," "victorious leader," A.-S. *héafod*, O. G. *haubt*, Frs.

* In Haslewood's edition of Ritson's *Bishopric Garland*, he is styled "the pretended author."

haved, Goth. *haubith*, Franc., Alanæ. *haubit*). Some old German names are doubtless derived from *ber*, *bero*, *per*, *pero*, a "bear;" but in composition this vocable may sometimes be from *bar* or *wer*, a man. I can still afford to give Mr. Ferguson a castle, and will proceed to take it. I refer to Mr. Shakestaff, with which cf. Eavestaff, Hackstaff, Halstaff, Langstaff, Longstaff, and Wagstaff. In these names the last syllable is evidently a corruption of the Saxon *sted*, a place, for we have the surname Halstead and the local and personal name Halsted, "healthy place," and the surnames Bickerstaff and Bickersteth are the same, both being derived from the local name, which is found written Bykers*taff*, Bickers*teth*, Bykyr*stath*, Bekers*tath*, and Bickers*tat*. If Sibert, Schubert, and Shoobert are corrupted from Sigibert, and Ruadpert, Ruoprehť, Rupert, Ruprecht, Robert, Ridpath, Redpath, Ratpert, and Radperth are merely different orthographies of the same name, which I take them to be, I do not see the force of the suggestion "that the change of Sicisper (or even Sigisbert) into Shakspere can scarcely be justified on etymological principles."

R. S. Charnock.

Gray's Inn.

ANECDOTE BIOGRAPHY.

At p. 238. of Mr. Timbs's very agreeable *Anecdote Biography*, I read: —

"The author of a volume of *Pen and Ink Sketches*, published in 1847, relates that he was introduced to Crabbe at a Conversazione at the Beccles Philosophical Institution. The poet was seated in Cowper's armchair, the same which the Bard of Olney occupied at Mrs. Unwin's. 'Pleased to see you, my young friend: very pleased to see you,' said Crabbe to the author of the *Sketches*: and after a little while he pointed to the fine portrait of Burke by Sir Joshua Reynolds which hung near him, and said, 'Very like, very *like* indeed. I was in Sir Joshua's study when Burke sat for it. *Ah!* there was a man! If ever you come to Trowbridge,' he added, 'you must call at the vicarage, and I'll show you a sketch of Burke, taken at Westminster Hall when he made his great speech in the Warren Hastings' case. Edmund left it to me; it is only a rude pencil drawing, but it gives more of the orator than that picture does.'"

Having had the pleasure of knowing Beccles and the poet Crabbe's family rather intimately, I was startled with this new anecdote; and inquiring in both those quarters I find, first, that there never was a Philosophical Institute at Beccles; nor ever a "Conversazione" except *one*, in connection with the Public Library, long after the poet's death; nor Burke's portrait, nor Cowper's armchair ever remembered in the town at all.

"Beccles," however, may be a slip of the author's or transcriber's pen for *Norwich*, where Crabbe usually spent a day or two with Mrs. Opie when he came this way, and where Cowper's armchair, at least, may very likely have been produced at some such *Conversazione*; but whence the portrait of Burke, at the painting of which "I was in Sir Joshua's study," &c.? As to the "pencil drawing" of Burke making "his great speech," and left "*by Edmund to me!*" nothing is remembered of it by any one of the poet's surviving family; one of whom, most competent to speak, is quite certain that "it did *not* exist when the property was divided" between the poet's two sons at his death; and such a relic was not likely to be overlooked. The same person observes on the utter improbability of the language put into the poet's mouth: "how difficult it was ever to get him to speak in the country of the great people he fell in with in town;" how very little given he was to invite strangers to his house; "not always civil to such as broke in upon him," as a célebrity: that whether "*Edmund left it to me*" were a *fact*, such were "*certainly* not his words" in telling of it; "he would have said 'Mr. Burke,'" being, as every one who knew him knows, somewhat *over*-formal in such punctilio.

Parathina.

Minor Notes.

Cities turned into Stone. — It would be interesting to trace the various forms of this mythos, which probably derives its origin from the sandstorms of Saharan countries. The latest instance of its appearance in the historic form occurs in a letter from Sir Kenelm Digby preserved in an old number of the *European Magazine* (1787). Sir Kenelm quotes the letter of a correspondent residing at Florence, describing

"A strange metamorphosis hapned in Barbary not long since, which is, the turning of a whole city into stone, that is, men, beasts, trees, houses, utensils, &c., everything remaining in the same posture (as children at their mothers' breasts), &c. . . . . One Whiting, the captain of an English ship (who had bin a slave), coming to Florence, told the great Duke of this incident, and he himself had seen the city."

This story was too strong for Ferdinand, and he wrote to the Bassa about it; but the Bassa not only confirmed the captain, but sent "divers of the things petrified, and among the rest Venetian zechens turned into stone."

The remarks which Digby subjoins are amusingly characteristic of the turn of his mind, and conclusively establish the genuineness of the letter, otherwise rather suspicious.

This most philosophic of gobe-mouches swallows "men, beasts, trees, and houses," but boggles at the sequins.

"It seems strangest to me that an inactive body (as all cold, dry, and earthy ones are) should thus change gold, the strongest resistant in nature. But it is true also that little dense atoms force their way most unresistably into all bodies when some impellent drives them violently."

It is worth remark that almost all travellers in the Desert remark upon the quantity of petrified wood found there.

The northern nations, who also have these stories of petrifactions, but upon a smaller scale, may have adapted them from the traditions which they brought with them from the East.

C. Ferrand Carew.

Dicky Dickenson.—That stupendous and very extensive displacement of earth which took place on Thursday, 29 Dec. 1737, at Scarborough, is seldom, if ever, spoken of at the present time without allusion to that most eccentric individual Dicky Dickenson, the nondescript master of the ceremonies there at that time. You have in "N. & Q." (2nd S. ii. 189. 273.; ix. 109.) given many particulars of that *rara avis*, but in perusing an old and curious work, *The Life and Adventures of Timothy Ginnadrake* (a Pseudonyme) in 3 vols. Bath, 1771, I have met with an amusing account of Dickenson, and some interesting anecdotes in vol. ii. pp. 61—66. I regret they are too long for transcribing, and I am therefore necessitated to refer your readers to Ginnadrake himself. An engraving of Dicky Dickenson, fine and scarce, occurred in Puttick's sale of June 27, 1860. Σ. Σ.

To Shunt.—I am inclined, though with some diffidence, to question Webster's derivation of this now common word. He says it is a "contraction of *shun it*. In railways, a turning off to a short rail, that the principal rail may be left free." Shun is here used, I take it, in the sense of avoiding. It seems to me, however, that it is an old provincial word which means simply to *shove*. Bailey has "to shunt, to shove," also "to shun, to shove. (Suff.)" Coles has, "to shum, to shove, Ss." (Sussex.) This shoving we constantly witness in the neighbourhood of railway stations, when a carriage or truck is removed by main bodily force on to a siding. John Williams.

Arno's Court.

Defacement of Monuments in Ely Cathedral.—Whatever the amount of damage to the imagery and architectural beauties of Ely Cathedral justly attributable to Oliver Cromwell and his partisans, it is evident that the ruthless hand of the destroyer was at work on the monuments there as early as Queen Elizabeth's reign, if we may believe the account given by Francis Godwyn, in his *Catalogue of the Bishops of England*, published in 1601.

The following extracts from that book may interest some of the readers of "N. & Q." who have not the opportunity of referring to the original work. In the description of John Hotham, Bishop of Ely, from 1316 to 1336, it is said,

"He lieth entombed in a monument of Alabaster that was sometimes a very stately and goodly building, but now shamefully defaced, as are also al other monuments of the church. It standeth east from the lesse Altar, in the middle, but to the west end of the presbytery."

Of John Barnet, Bishop of the same diocese in 1366, it is said,—

"He died June 7, 1379, at Bishops Hatfield, and lieth buried vpon the south side of the high altar; in which place there is to be seene a goodly tombe monstrously defaced, the head of the image being broken off, I take that to be Barnets toombe."

Herus Frater.

Witty Despatches.—An excellent writer, M. Maxime Du Camp, in the *Revue des Deux Mondes* for March 15, 1856 (p. 316.), alluding incidentally to Hungary and the campaign in Transylvania, says, "Bem, le terrible et légendaire capitaine, repoussait Jellachich, et écrivait cette étrange lettre devenue célèbre: 'Bem ban bum;' littéralement, 'Bem bat Ban.'"

This reminds one of the humorous turn of Sir Colin Campbell, who, on the capture of Lucknow, it is said, telegraphed thus: "I am in *luck now*."

Not a bad despatch either, and most laconic, was that of Sir Charles Napier when he conquered Scinde—"Peccavi." Churchdown.

Queries.

ARCHBISHOP LEIGHTON.

Amongst Cole's "racy Notes" lately printed in "N. & Q." (x. 61.) occurs a disparaging reference to one who is alike above all praise or dispraise—Abp. Leighton. I am curious to see the "very different character given him by Dr. Hickes in *Some Discourses on Dr. Burnet and Dr. Tillotson*, pp. 23–24." Will some correspondent kindly favour me with the passage referred to? By-the-way, Cole spells the name "Bp. Layton or Leighton," which reminds me that I have heard some few persons pronouncing it Layton; but I do not see how this perversion of the name came about, as it was originally spelt Leichtoune, Lichtoun, Lyghton, and Lighton, as well as Leighton.

Eirionnach.

[The following passage is the one noticed in Cole's notes. Dr. Hickes says "Now I am upon the subject of *latitude*, I will beg leave of the reader to tell him a story of toleration, or comprehension (for the difference sometimes is not great between them), which in the end will touch a little on our preacher [Dr. Burnet]; of whom I must observe once for all, that it is his opinion that 'an historian who favours his own side is to be forgiven, though he puts a little too much life in his colours when he sets out the best side of his party, and the worst of those from whom he differs; and if he but slightly touches the failures of his friends, and severely aggravates those of the other side, though in this he departs from the laws of an exact historian, yet this bias is so natural, that if it lessens the credit of the writer, yet it doth not blacken him.' (*Reflections on the History of Varillas*, pp. 7, 8.) This shews how apt he is to favour his own friends and his own party, beyond what is just and true;

and being a known latitudinarian, by his own rule we can never safely trust him when he commends or defends any of his friends of that side. And it was upon the score of latitudinarianism and mystical devotion, that he loved to extol Dr. Layton, though by some canons he hath cited in his *History of the Rights of Princes*, he was an usurper of the see of Glasgow, as Dr. Tillotson was esteemed to be in a more offensive degree of the see of Canterbury. But to return to his admired Dr. Layton, he was so great a libertine in comprehension, that he freely offered to receive the ejected Presbyterian ministers without episcopal ordination if they would come in, and to transact all things in the government of the Church with his presbyters by plurality of suffrages, strictly speaking as if he were no more than a presbyter among them. Archbishop Burnet, into whose chair he intruded, told Dr. Gunning, Bishop of Ely, this story of his intruder; and he wondering that any Bishop should give up that power without which he could not act as Bishop, asked Dr. Burnet of the truth of it, which he positively denied. This denial of his obliged the good Archbishop for his vindication to refer Bishop Gunning to a book which he had left with a friend, for the truth of what he had told him of the comprehensive latitude of Dr. Layton. I saw the book, and remember it was printed at Glasgow, and it so fully satisfied the Bishop, that he took it home with him; but before he went made some reflections on the want of ingenuity in Dr. Burnet, and concluded his animadversions upon him with a trick he shewed himself. It relates to a book called *Naked Truth*, which the Bishop intended to answer. Dr. Burnet, among others, hearing of it, came to wait upon him; and when that Discourse arose between them, he asked the Bishop upon what scheme he intended to make his answer. He, who was one of the most frank and communicative men in the world, told him he would answer it from Part to Part; which the Doctor observing with design, carried every thing away, and being a swift and ready writer, printed his Answer to it before the other had finished his.

"I said before that he was also an admirer of Dr. Layton upon the account of mystical devotion; for he was an enthusiast of the first magnitude, and it was a great mischance, that this preacher preached not his funeral sermon. And as upon that account he admired him, so was he wonderfully taken with Labadie's writings, and would have persuaded the Duke of Lauderdale to send for him into Scotland. One of his greatest London friends hath also told me what pains he and some others formerly took to correct the enthusiasm of his temper, and keep him from plunging himself into mystical divinity. And when he was professor at Glasgow, he was got so far into a fit of it, that he set up for an ascetick; and once being in the archbishop's house, and discoursing with his daughter upon some common subject, all on a sudden he leaped out of his chair, and with a tone, look, and gesture, all extatic and enthusiastical, said words to this effect: 'Now am I sure of my salvation, now I am sure, that if the earth should open and swallow me up this moment, my soul would go to heaven.' I had this story from the good archbishop, and I mention it because I have observed, in very many instances, how enthusiasm with its religious heats, makes those in whom it is prevalent do the same ill things, that Atheism in the same degree makes others do . . . . And one cannot but suppose that he [Gilbert Burnet] had a great dose of enthusiasm in him, when he undertook to persuade the late unhappy Princess [Mary] to invade her father's kingdom, against the light of nature, and the principles of her education; and that he seasoned his persuasives with the salt of pharisaical tears, pretended to be shed in commiseration of the Church of England: for it is well known that he had tears at command, as enthusiasts of all religions have. He wept like any crocodile at Mr. Napleton's relation of the barbarous usage which the King [James II.] met with at Faversham. 'And pray, Mr. Napleton,' said he, still wiping his eyes, 'carry my duty to the King, and let him know my concern for him.' Which puts me in mind of a story that I have heard of that master-enthusiast Cromwell, who when a gentleman came to entreat his *Excellency*, 'That he would give leave that he might have a lock of the beheaded King's hair for an honourable lady:' 'Ah! no, Sir,' saith he, bursting into tears, 'that must not be; for I swore to him, when he was living, that not an hair of his head should perish!'" — *Some Discourses upon Dr. Burnet and Dr. Tillotson*, 4to. 1695, pp. 22-24.]

WELSH BIBLIOGRAPHY.

May I beg your aid in procuring information and assistance from quarters which can be reached by means of a literary journal alone? The subject of my request will, I do not doubt, be of interest to at least one class of your readers.

My friend, Mr. E. G. Salisbury of Glan-Aber, Chester, — to whose Welsh library I was greatly indebted when I was compiling a History of the Principality, some ten years ago,—has now raised the number of his collection to 2500 or 3000 volumes; and he is about to print a catalogue of them, as a contribution, and by no means an unimportant one, to Welsh bibliography.

The books may be classified generally as (1.) Works on Wales and the Border Counties, (2.) Works in Welsh, and (3.) Works by Welshmen and natives of the Border Counties. But the catalogue will be arranged under the three divisions of works published before 1800; those published in the first half of the present century; and those published since 1850.

The requests which, by your courtesy, I would prefer to librarians and collectors of books coming under any one of the three classes mentioned above, are, that they would be so good as to communicate to Mr. Salisbury the titles of any such works as they may possess, which are not so common as certainly to be found in any Welsh library, *in full*, and, if possible, accompanied by some brief description, especially if published abroad; and that, if they have duplicates, they would obligingly indicate the fact, and their willingness to part with them, by exchange, or on any other terms.

I need not point out the value of a Catalogue like this; but I may say that the knowledge and determination which my friend has brought to the performance of his self-imposed task, are such as to be to me a satisfactory assurance that his Catalogue will be, and particularly if he obtain the aid which I have requested, a most important addition to British Bibliography. B. B. Woodward.

Royal Library, Windsor Castle.

ALLPORT FAMILY.—For some years past I have been making genealogical collections respecting this family. Any communication of information respecting any individuals of the name, either living or dead, or in whatever station of life, wills, deeds, monuments, &c., will be very acceptable. W. A. LEIGHTON.

OLD ENGLISH TUNES.—There are still some old English tunes of more or less worth played by chimes in country churches, and, as far as I know, not to be found elsewhere. Would it not be worth while, before they be all changed or done away with, to get them noted down? which some one would be found to do in any parish, if MR. CHAPPELL or DR. RIMBAULT would ask as much in "N. & Q."

Will they, or any other of your contributors, help me to the story of the person, tune, and words (if there were any) of the delightful old "Nancy Dawson?" She danced at Sadler's Wells I know some hundred years ago, and was buried in some London church—St. Bride's, I think.* I also know the print of her just about to fling off in her "jigg." But what else? PARATHINA.

TORY SONG.—On a recent occasion, Lord John Manners, at the end of a speech to propose "Church and State," said, he could not better conclude than in the words of a well-known Tory song:—

> "Here's a health to Old England,
> Her Queen and her Church,
> And may all plotting contrivers
> Be left in the lurch."

Where can I find the song of which this forms, I suppose, the conclusion? G. W. M.

RICHARD JOHNSON: SIR THOMAS PARKYNS.—

"John Wilds Two Penny Accidence; .... Particularly For Thomas Smith, School-Master in Gotham ..... Nottingham: Printed by Will. Ayscough in Woolpack-lane, for the Author, John Wild of Little-Leak."

The 36 pp. apparently contain a satirical parody; there are books from the same press dated 1714, 1716, 1717, and on the title-page E. H. Barker noted it as *circa* 1720. The contentious Richard Johnson was Master of Nottingham Grammar-School from 1707 till 1720 or 1721, in which last year he was drowned, and it is not improbable that the above formed part of the controversy in which he was engaged; but it seems to bear no reference to his *Aristarchus* or *Noctes:* his *Grammatical Commentaries* I have no present opportunity of comparing. In "*A Practical and Grammatical Introduction to the Latin Tongue*, by Sr. Thomas Parkyns of Bunny, Bart. .... The second edition. Nottingham: Printed by William Ayscough in Bridlesmithgate, 1716," there is a confused jumble in the Syntax which might have given a hold to the pseudonymous author; in the preface Johnson's critical learning is mentioned. Wanted the date, author's name, and design of the former book. S. F. CRESWELL.

Radford, Nottingham.

"PELOPIDARUM SECUNDA."—In the Harleian MSS. (5110.) there is an English tragedy in blank verse called "Pelopidarum Secunda," acted at Winchester School in the seventeenth century. Can you inform me about what year this piece was acted? Is there any reason to believe that this play was composed by the master of the school? What is the subject of the play? IOTA.

MRS. H. STEWART.—Helen D'Arcy Cranstoun, who became the wife of Dugald Stewart, Professor of Moral Philosophy in the University of Edinburgh, was authoress of an exquisite song beginning "The tears I shed must ever fall." Can any of your readers tell me whether this accomplished person wrote any other pieces? T.

CODDINGTON RACECOURSE.—In an article in the *Athenæum*, May 19, on Ruff's *Guide to the Turf*, occurs the following passage:—

"Then [in the reign of James the First] not only Newmarket and 'Gualtres,' but Royston and Coddington .... grew into celebrity as courses."

I shall feel obliged to any correspondent who can refer me to accounts of Coddington races. I presume that a place of that name near Newark is meant, because the corporation of Newark were formerly expected to provide a plate to be run for by race-horses on Coddington Moor.

R. F. SKETCHLEY.

FAMILY OF AP RHYS, OR RICE.—In a letter, written in the year 1758, an account is given of the pedigree of this family, settled at Mothvey, Carmarthenshire, in A.D. 1220. It is stated to be descended from "Caradog Freichoras," and to bear his arms, viz. "Sable, a chevron between 3 spears' heads argent, their points embowed, impaled with sable a chevron between 3 garbs argent." A reference is made to a "Dr. Davies's *Dictionary*" for information as to the family.

Can any of your readers inform me whether such a book is known as containing *biographical* or *genealogical* information? I have in vain searched the British Museum *Catalogue*. Or the book in question may possibly be *The Display of Heraldry*, by J. Davies, published at Salop, 1716 (which I believe is scarce), mentioned in Moule's *Bibliotheca Heraldica*. It appears to give the arms and names of the families descended from the ancient Welsh tribes. Where could I get a sight of this book? Any information on the subject would much oblige A DESCENDANT OF THE FAMILY.

[* This famous hornpipe dancer died at Hampstead, May 27, 1767, and was buried in the cemetery of St. George the Martyr, Queen Square, Bloomsbury, where there is a tombstone to her memory with the laconic inscription, "Here lies Nancy Dawson."—ED.]

DRAMATIC AUTHORS. — Can you give me any information regarding the following dramatic authors, whom I find mentioned in Mr. Halliwell's *Dictionary of Old English Plays*. 1st, Sir George Talbot, author of "Fillis of Scirus," translated into English. (British Museum, MSS. Addit. 12,128.) 2nd, Ladies Jane Cavendish and Elizabeth Brackley*, authors of "The Concealed Fansyes," a play, in the Bodleian Library, MS. Rawl. Poet. 16. 3rd, R. K., author of *Alfrede, or Right Re-inthron'd*, a tragi-comedie, 1659, "Dedicated to *Lady Blount* by her brother R. K." Query, who was Lady Blount? Sir Geo. Blount, 2nd Baronet of Soddington, married Mary, daughter and *heiress* of Richard Kirkham, of Blagdon in Devon. This however, I presume, was not the Lady Blount alluded to. IOTA.

WORCESTERSHIRE BADGE. — The members of the Worcestershire Volunteer corps have upon their appointments a "Pear-tree fructed," and it is said that the Worcestershire bowmen bore this badge at the battle of Agincourt.

Drayton, in his *Polyolbion*, makes the pear a characteristic of this county: —

"Quoth *Worsetshire* again, 'and I will squint the Pear.'"

And Leland (*Collectanea*), describing the properties of the shires of England, commences thus: —

"The property of every shire
I shall tell you and ye shall hear;
Herefordshire shield and spear,
Worsetershire, wring the pear," &c.

Three pears occur also in the armorial bearings of the "faithful" *city* of Worcester. Of course the allusions in these *antiques morçeaux* is clear enough, as Worcestershire is still famous for its cider and perry; but I should like to know two things, first, Whether the statement as to the Worcestershire bowmen bearing this as their badge at Agincourt rests upon reliable authority; and, secondly, Where I can find a list of the badges or arms borne by other counties.

A very dishonourable origin is assigned by the *Staffordshire* old women to the *knot* which meets one's eyes, *usque ad nauseam*, throughout that county. It was first assumed, according to these venerable authorities, in consequence of one of the sheriffs, "many years ago," being *sus. per coll.* for murder, or some such heinous crime. It is, however, the well-known badge of the old Earls of Stafford, and hence its usage by the county.

H. S. G.

NELSON OF CHADDLEWORTH. — I find that Thomas Nelson of Chaddleworth, in Berkshire, who was justice of the peace in 1601, and married Mary, daughter of Stephen Ducket, had by her four sons: William, who succeeded him; *Ducket*, *Francis*, and *Thomas*. And two daughters: Mary, who married the Rev. Thomas Blagrave of Purley; and Elizabeth, who married Thomas Castillion, Esq., of Benham Valence. And that the eldest son William, who died in 1681, had, by his first wife, James, from whom the present proprietor of Chaddleworth descends, Anne, Mary, and Jane, who married John Scrope, Esq., of Castle Combe; and by his second wife, Dorothy (daughter of John Pocock of Woolley), *William*, *Francis*, *George*, *Henry*, *John*, Dorothy, and Elizabeth.

I should be glad to know whether any of your readers could give any information as to where those members of the family (whose names are in Italics) settled, whom they married, and what descendants they left?

This is a matter of national as well as private interest; as I have reasons for suspecting that the last named William Nelson may have been identical with William Nelson of Dunham Parva, Norfolk — the great-grandfather of Lord Nelson.

I should also like to know whether the Dorothy Pocock above mentioned was related to Dr. Pocock, the celebrated Orientalist, who was, at rather a later period, rector of Childrey, Berks? And if so, to have some farther particulars of that family? JAS. EDW. NELSON.

Chobham.

P.S. — The arms of Nelson of Chaddleworth are: Paly of six ar. and gu. a bend vairée or. and sa.

A PROLOGUE TO SQUARE PLAY. — It was not unusual in the sixteenth and seventeenth centuries to introduce country sports with a set speech, delivered by the village schoolmaster or parish clerk, in some allegorical or imaginary character, such as a heathen deity, a pilgrim, a shepherd, or a satyr, — after the example of the masques and interludes written by Ben Jonson and his contemporaries, and performed before Queen Elizabeth and her immediate successors. I have found among the papers of an ancient knight of that period, who resided near Charnwood Forest in Leicestershire, the following prologue to an exhibition of "Square Play;" and it may interest some readers as an illustration of ancient manners: —

"The rare reporte of your worshipes favoure, gentle acceptance, extrayordynary kyndness, and most lyberall intartaynment, that you have allwayse shewed to your neyghbores, hath not onely wonne the hartes of your domesticall frendes, but hath now drawne pore Amintas, even in the wayninge of his age: frome the downes, to come to presente himself, and alle the frewtes of his forepassed youth, the lyvly ofspring of this aged sheparde a few sylly boyes, to make such sporte this nyght in square play, as shall in no sorte be offencyve to yow, nor much hurtfull to them if fortune favoure them not, for they beynge not mountaynes of mony, but mouldhilles, gotton on mountayns, I thought good as my duty is: to ac-

* Probably daughters of William Duke of Newcastle.

quynt your worshipe with my pretended purpose, and desyre to know by this bearar, how you will acepte of me and my pore boyes whose rudnes I hope you will impute to my meane estates, for shepardes be no courters: thus with many good wishis I attende your worshipes pleasure."

I am not acquainted with the term "square play," but imagine it may have been a combat at quarter-staff, after the fashion of the merry comrades of Robin Hood; but a reference to Strutt's *Sports and Pastimes* (to which at present I have not access) will probably afford this information.

J. G. N.

Greek Penmanship.—Can copies, and instructions for writing Greek, be procured anywhere in London? and if so, where? Most persons who have learnt the language, have never learnt to write it, but imitate with the pen the printed type. I was taught by my schoolmaster to write Greek; but I never saw engraved copies or instructions for forming each letter, &c., though, without doubt, such there must be, and in constant use by the youth of modern Greece and the Ionian Islands.

E. G. R.

Seson Family.—What was the origin of the family of Seson, or Sessions, Oxford? And when, and why, was the name changed from Seson to Sessions? Should correspondence be desired, write to J. W. Sessions, Esq.
Care Messrs. Goodwin & Co.,
San Francisco, Cal.
Or to Rev. Alexander J. Sessions.
Salem, Mass., U. S. A.

Salem, Massachusetts, U. S. A., June, 1860.

Limited Liability.—Wanted, particulars of any treatise or work relative to the *formation*, management, and general operations of Companies under the Limited Liability Act. Tristis.

Queries with Answers.

Commemoration Sermons.—Dr. Livingstone relates, among his African adventures, that at one of his encampments he was watched by a lion, that came down and roared before his tent, over a valley at some distance, for several hours. An ordinary traveller would have made a great deal of this picturesque and striking incident; but he mentions it briefly as one of the many perilous circumstances to which his occupation subjected him.

His daily existence is in fact among lions, human as well as bestial, and his providential escapes from them are little short of a perpetual miracle; but he moves onward with a grateful sense of his manifold deliverances, and is not dismayed.

When I read the above anecdote some time ago, it put me in mind of what I had been told in my earlier years of an annual sermon that used to be preached at St. Catherine Cree Church in Leadenhall Street, London, for which provision had been made by a London merchant, in thankful remembrance of his deliverance from a lion that he met with in Barbary, who stood and gazed at him, but suffered him to go on his way without molestation. Many years after I heard this story, I saw in the house of a Mr. Burslem, then resident at Ravenstone in the county of Derby, near Ashby de la Zouch, a portrait of this selfsame merchant, whose name I have forgotten, and heard the same account of him, and of his bequest to the parish. I am sorry that it is not in my power to state the period at which it was made, or when the sermon was first preached. I find nothing about it in Cunningham, and I have neither Stowe nor Maitland at hand; but some of the correspondents of "N. & Q." could perhaps tell us who he was, with other particulars relating to him, and inform us whether the annual sermon for which provision was made is still continued.

A list of anniversary discourses commemorative of private or public events of importance might prove an interesting and useful addition to this valuable omniana. I should like to see it set on foot.

J. W.

[Sir John Gayer, Knt., left by will dated 19th Dec. 1648, 200*l.* for an annual Sermon to be preached at St. Catherine Cree Church, "in memory of his deliverance from the paws of a lion in Arabia." The sum of 10*l.* is applied to the use of this charity as follows: 1*l.* to the minister for a sermon on 16th October; 3*s.* to the clerk and sexton; and 8*l.* 17*s.* on the same day to the poor inhabitants.—See *Report of Charity Commissioners*, 1830, xii. 197., and *New View of London*, i. 182.]

Adderley Church.—What explanation can be given of the following Latin line round the font in Adderley Church, Shropshire, "Hic male primus homo fruitur cum conjuge pomo?" Is this line part of a couplet; and, if so, what is the other part?

John Allen.

[Eyton, in his *Antiquities of Shropshire*, x. 6., gives the line as our correspondent has it, but only by "supplying an hiatus." Possibly it may have been restored, since he saw it, to its original integrity. The meaning of the line we take to be "Here our first parents unhappily" (or disastrously, *male*, qu. a repetition of the used-up pun on *malum*, an apple?) "partake of the forbidden fruit;" *i.e.* "Here you have a representation" (sculptured or pictorial, probably the latter) "of the fall." As the line rhymes at the *cæsura*, we think it may have stood alone, and are not disposed to view it as forming part of a couplet. At the same time we would venture to suggest that the first word, "Hic," *here*, may perhaps be regarded as suggestive. Suppose the church to have been adorned, in mediæval times, with pictures representing sacred subjects. Suppose each of these pictures to have had its descriptive label, in the form of a Latin hexameter; *e.g.* "*Here* you see the deluge," "*Here* you see Abraham offering Isaac," &c. This will account for the "*Hic* male primus homo," &c., which may have referred to some representation of "man's first disobedience" portrayed either upon the font itself, or hard by.]

MRS. ANN WHEELER.—There was published in 1839, "*Dialogues, Poems, Songs, and Ballads*, by various writers, in the Westmoreland and Cumberland dialects, now first collected," &c. This volume contains, in the Westmoreland dialect, Mrs. Ann Wheeler's "Four Familiar Dialogues," with Poems, &c. Are these dialogues in the dramatic form? Can you give me any biographical particulars regarding the authoress, and her other works dramatic or poetic? IOTA.

[These Dialogues are not in the dramatic form. Prefixed to them is the following notice of the authoress:—"Mrs. Ann Wheeler was the danghter of Edward and Eleanor Coward of Cartmel, where she was born and educated. On the death of her husband, the captain of a vessel in the Guinea trade, she returned to her native country to live with her brother, Mr. W. M. Coward, at Arnside Tower, where she wrote the *Westmoreland Dialect; Strictures on the Inhabitants of a Market Town; Female Restoration; Acco and Ego*, a dialogue; besides several other pieces never published, but which were left prepared for press. Mrs. Wheeler died at Arnside Tower on the 2nd November, 1804, aged sixty-nine, and was buried within the chancel of Beetham church."]

DE SANCTO VEDASTO=FORSTER.—In Wright's *Court Hand Restored* is a list of Latinised English surnames, in which *De Sancto Vedasto* is translated *Forster*. Can any correspondent explain how Forster (i. e. *Forester*) can possibly be signified by these words? H. S. G.

["Forster," so far as it is the English representative of "Vedastus," does not appear to be in any way connected with "Forester." Cowel, in the "Table of ancient Surnames" at the end of his *Interpreter*, has "De Sancto Vedasto, *Foster*." The fact is that the Abbey of S. Vedastus at Arras, in the varying nomenclature of the Middle Ages, was called not only S. Vedasto, but S. Vedaste, S. Waast, S. Vast, and S. Vaast. Two of these at least, S. Waast and S. Vaast, appear to be Teutonic forms of the word rather than French, especially as the saint was much honoured in Germany and Belgium. The German pronunciation of *Vaast* would be *Faast;* and this circumstance may help to explain the transmutation of Vedasto (Vaast, Faast) into Foster or Forster.

The parish church of St. Vedast, London, stands in Foster Lane, and is sometimes called St. Foster. This has already given occasion to some discussion in "N. & Q." 2nd S. ii. 509. But we see no way of tracing the connection between the two *terms*, "Foster" and "Vedasto," except by the aid of those intermediate steps which we have indicated above. The Abbey at Arras was dedicated to the saint as early as A.D. 666 or 667. S. Vedastus died A.D. 540.]

"THE ROYAL PASTORAL."—James Nares, Mus. Doc., is the composer of *The Royal Pastoral*, a dramatic ode, printed in score with overture and choruses. Who is the author of the words of this ode? IOTA.

[This ode is by the Rev. Daniel Bellamy, jun. minister of Petersham and Kew. It is printed in his *Ethic Amusements*, p. 257., 4to. 1768, where it is entitled "Damon and Delia," a cantata. It was occasioned by the following incident. Some time in October, 1767, the three elder princes, conducted by Mrs. Cotesworth, went privately to Kew Chapel, where kneeling reverently before the Communion Table, they presented with their own hands a very liberal offering for the relief of the poor.]

STAR.—Cowel (*Interpreter, sub voce*) says that "all the deeds, obligations, and releases of the Jews were anciently called stars:" and that one remains in the treasury of the Exchequer, "written in Hebrew without pricks in King John's reign." He also says that in the Plea Rolls of Pasch., 9 Edw. I., Rot. 4, 5, 6., "many *stars*, as well of grant and release, as obligatory, and by way of mortgage, are pleaded and recited at large." Have any of these documents ever been printed? and if so, where? If not, might not a specimen or two, if not too long, with a translation, be suitable to the pages of "N. & Q."

Cowel says, Star is a contraction from the Hebrew *Shetar*, which signifies a deed or contract; but the only Hebrew word I can find at all resembling it is שִׁטָּר, rendered by the LXX. γραμματευς. E. G. R.

[The term *shetar*, used in the sense of a deed or contract, is not classical (or biblical) Hebrew, but rabbinic. "שִׁטָּר Scriptum obligationis vel contractus," Buxtorf, *Lex. Rab.* This is doubtless the word to which Cowel refers.]

"ONE SOUERAIGNE OF GOLDE."—What is "one souveraigne of golde," which forms the subject of a bequest in the will of Thomas Tonge, Clarenceux King of Arms in the year 1635 [1534?], proved the following year by his widow, who is known as Mrs. Clarenceux, a favourite attendant of Queen Mary? E. E. ESTCOURT.

["The Soveraign," says Harris, *Lexicon Technicum*, "was a piece of gold coin current at 22 shillings and 6 pence in 1 Henry VIII., when by indenture of the Mint, a pound weight of gold of the old standard was to be coined into 24 soveraigns. In 34 Hen. VIII. soveraigns were coined at 20 shillings, and half soveraigns at 10*s*. In 4 Edward VI. soveraigns were coined at 24*s*. a piece, and in 6 Edw. VI. at 30*s*., and also in 2 Elizabeth."]

ÆON.—I should be glad to know the exact meaning of Æon:

"And the great Æon sinks in blood."

In Memoriam, p. 196.

F. L.

[By Æon we here understand the gloomy *period*, or *age*, described by the poet not long before as "the deep night" (p. 195.) and "the night of fear" (p. 196.) Æon, properly *eternity;* any *very long period*.]

Replies.

CENTENARIANISM.

(2nd S. ix. 438.; x. 15.)

That such information as I communicated in the article called "Military Centenarians" (2nd S. ix. 438.) is not "time wasted," may be inferred from the fact, that similar Notes, no better authenticated, have obtained a place in *Choice Notes*

of History; and that the subject is one which is acceptable to your readers, is clear from the number of correspondents who furnish you with obituaries of "old-old people." Stray Notes of longevity may be of no earthly use to *some* persons, but J. R. M. D. has scarcely authority for saying they can be "of no possible use to *anyone*."

The notes of extended military life were sent by me as curious bits of information long since published and forgotten. I am glad to see them in "N. & Q.," where they stand open to question and examination; and from whence they may be taken by those interested in the subject as the starting points of their inquiries.

To correct mistakes is essentially the mission of "N. & Q." Its motto and its weekly issue attest the fact. To contend for the exclusion from its pages of records of longevity, unless corroborated by birth-registers and identification, is therefore a little too exacting. My idea is, that the published statements should *first* be given, so that those whose researches are directed in that channel should investigate them in any way their ingenuity may suggest; and then follow it up by giving the results, in confirmation or disproof, in "N. & Q."

J. R. M. D. is not consistent when he states that he has "serious doubts whether there is an instance of any human being having completed his hundredth year in *modern* times." Why in modern times? Why not in ancient too? In the latter case he certainly would have to satisfy his belief with evidence less conclusive than that furnished by birth-registers. In the interest of a matter so important, I think it would be worth J. R. M. D.'s while to put his "serious doubts" (which no one else that I am aware of has ever broached) to the test. As far as military centenarians are concerned, the records of Chelsea and Kilmainham Hospitals would place him in possession of undoubted evidence.

From church or chapel registries we shall hardly ever be able to prove a case of decided longevity; for the simple reason that birth registries had no existence thirty years ago. If any there be, the instances are few and accidental. In past years a baptismal register was the only national voucher which pretended to determine, approximately, the date of birth; and if consulted now would often prove deceptive, thousands not being baptized for years after their birth. From such baptismal records as I have examined, I am prepared to say that the search, even with reference to exalted personages, would almost be hopeless. And then, again, how few churches have records as far back as 1613? If we are not to accept statements, unless accompanied by written proof, much that is depended upon as faithful at the present day must be discredited. Direct testimony from the mouth, in the absence of genuine written testimony, is the best conceivable evidence of anything. Judges and statisticians receive it without scruple; and I think it would be unwise to negative records of longevity (published at the time, and likely, if untrue, to be questioned at the place of the centenarian's decease,) because a few instances may be adduced to show that, in themselves, they bear the marks and incidents of fiction.

The Irish and Scotch certainly seem to furnish the greatest number of centenarians, and always in the lower classes of society; but it does not seem to me because the English do not largely figure in the list, that the Irish and Scotch are less veritable than the English, or even than peers. Insurance office registers, no doubt, contain miscellaneous lists of people; but it is no proof, that because no long-lived individuals occur in those lists, the poor, who seldom join Insurance Societies, do not live to be "old-old people." It would indeed be curious to find in an insurance list any very old people. The precaution is a prudent one in those who insure their lives; but I cannot help thinking, that before they take the step, they find a pin getting loose in the tabernacle, warning them of an end not many years distant. Philosophers, perhaps, could offer ample reason why peers and the gentry give us no centenarians, although it would not be difficult to get up a fair list of *military* officers who have lived upwards of one hundred years.

The value of my Notes, "Military Centenarians," is well shown by J. R. M. D.'s remarks on John Effingham. Suspicion he throws on a record made more than a century ago, and since repeated without question in the *European Magazine*. It should, however, be borne in mind that soldiers were received into the army at almost any age up to the period of the French revolution of 1792. I could mention the names of several soldiers who were enrolled in the service *after* the age of fifty; and although I do not care to contend that the probabilities in John Effingham's case are in favour of its truthfulness, yet I can submit an instance from undoubted records now lying before me, which may assist to dissipate a little of the distrust with which J. R. M. D. has invested the statement about old Effingham.

Here it is, such as it is: —

"*Alexander Spence*, a native of Glass, Aberdeen, enlisted into the corps of military artificers in 1787, at the age of 61! a period of life when men usually retire from active employment, and prepare for the leap into the unknown future. On the 19th November of that year, he was made sergeant-major, and continued to hold that grade for more than 21 years, till the 11th January, 1809. Here was a man in the *ranks* at the age of 83! at which time he was actually expecting promotion; but, disappointed in not receiving a commission from the King, he fell rashly by his own hand. Had nature taken its course, there was every probability, from his robust health, of his living to a very great age."

These particulars are taken from a large folio

book (an official registry) entitled *Description List previous to* 1807. The age, in this instance, is not corroborated by a birth certificate, but is founded on an oath taken before a magistrate, and would, consequently, be accepted in our day by any Insurance Office. The date of death is an after entry. May not John Effingham, then, have enlisted at some such age — sixty-one? And is there anything more remarkable in a soldier being a corporal at seventy-seven, than a sergeant-major at eighty-three? Admit these, and the rest is only another way of saying that John Effingham was an extraordinarily hearty and courageous old man. M. S. R.

FRATRES DE SACCO.

(2nd S. x. 68.)

This order was an off-shoot from the Augustinians. Its origin, however, is involved in obscurity. There seems to be no trace of it earlier than the beginning of the thirteenth century, at which period we read of a house of the Order established at Saragossa, under Pope Innocent III., who died in 1216. Another house existed at Valenciennes before the year 1251, and in consequence of the friars having the direction of the Beguines in that town, they were called Frères Beguins. Queen Blanche, mother of St. Louis, induced her son to found several houses in France — at Paris, Poitiers, Caen, and other places.

They were variously designated, — Fratres de Pœnitentiâ Jesu Christi, Fratres de Sacco, Sacci, Saccini, Sacciti, Saccati. In French they were called Frères Sachets; nuns of the Order were called Sœurs Sachettes; and down to a late period there was a street still called Rue des Sachettes, in the vicinity of St. André des Arts. (*Hist. de l'Eglise Gallicane*, l. 34. an. 1272.) The name was derived from the form of their coarse habit, which resembled a sack, which indeed typified their great poverty and the austerity of their rule. They abstained perpetually from wine and flesh meat.

They were introduced into England in the year 1257, and Matthew Paris thus notices the fact: —

"Eodem tempore novus Ordo apparuit Londini; de quibus fratribus ignotis et non prævisis, qui quia saccis incedebant induti, Fratres Saccati vocabantur." — *Hist.* p. 916., ed. Tigur. 1589.

They were suppressed by the General Council of Lyons, which was held in 1274; and therefore the date 1307, quoted by your correspondent from Tanner, is, as he suspects, inaccurate. The Order was not suppressed in consequence of any disorders or scandals, for it must have been in its first fervour; but because the Council had come to the determination of abolishing all mendicant Orders, with the exception of four; thus adhering partially to the canon of the 4th Council of Lateran, an. 1215, which forbade the establishment of any new religious Orders whatever, "in order that confusion in the Church might be avoided." According to Walsingham the Council —

"Aliquos status de ordinibus mendicantium approbavit . . . . aliquos reprobavit, ut Saccinos, qui intitulantur de Pœnitentiâ, sive de Valleviridi."

Is there any record of any other houses in England, besides those of London and Lynn? There could not have been many, for there was an interval of only *seventeen* years between their introduction and suppression. John Williams.

Arno's Court.

P.S. There is no mention of these friars in the original edition of Dugdale's *Monasticon*. In Stevens, however, I find two houses of the Order mentioned, London and Oxford. The learned editors of the latest edition have, moreover, brought to light seven others, — Cambridge, Leicester, Lincoln, Lynn, Norwich, Newcastle-on-Tyne, and Worcester. They commit the mistake, however, of stating that the Council of Lyons was held in the year 1307; deceived, I presume, by the authority of Wood (*Hist. and Ant. of Oxford*), Tanner and Stevens quoting Wood, who say the Order was suppressed in *England* in the year 1307. The way to reconcile the discrepancy is to suppose that the decree of the Council, an. 1274, being a matter of discipline only, was not canonically received, published, and acted upon in this country until the year 1307.

By a deed dated at Lynn the Sunday next before the Feast of All Saints, 1307, brother Roger de Flegg, Vicar-general of the Order of Friars of the Penitence of Jesus Christ in England, and Prior of the Friars of the same order dwelling in Lynn, in the name of himself and the other friars of his order dwelling in England, granted, acquitted, and quit claimed to the master and scholars of the house of S. Peter in Cambridge and their successors all the right and claim which he and the said friars had in all their place with all its buildings in the town of Cambridge, in the parish of S. Peter without Trumpetongates. I have a copy of this deed, and have forwarded same (with copies of other documents relating to the house of the order in Cambridge) to my friend Mr. A. H. Swatman. C. H. Cooper.

Cambridge.

THE MAGNETIC DECLINATION.

(2nd S. x. 62.)

Clammild is wrong, but not more so than many —not all— "of the vanes in the country." It will require rather a long "Note" to set Clammild right. If you will bear with me, I will try. The vanes are never likely to get right.

The declination, or, as it is oftener termed, the *variation* of the magnetic needle is, in this country, west, not east, of true geographical north. "Some years ago," as CLAMMILD says truly, "its declination was eastward of north;" but there is no record of its having been 22.° The earliest reliable record dates from 1576, when the observed declination in the meridian of London (Greenwich?) was 11° 15′ east of north. In 1580 it attained its maximum rate in that direction, namely, 11° 17′; and then, returning westward, from 1657 to 1662, the needle pointed due north. In 1720 it had attained a westerly declination equal to 13° 0′, and, continuing its course for nearly 100 years, it attained the maximum of westerly declination in 1815, which was 27° 18′. It then began to return. In five years (1820) it was at 24° 11′ 7″ west, and in 1850 22° 30′. I have seen no record more recent than that of 1850. It is probable the (west) declination is now 22° 5′.

So much as respects the rates of magnetic declination. Now for a few words about the vanes. These apply only to such as profess to indicate the directions of the four cardinal points—N., S., E., W. No doubt many of them are wrong; but not in the sense, nor for the reason, which CLAMMILD suggests. The magnetic declination has nothing to do with the cardinal points, excepting so far as it assists in determining their exact directions. Geographical north is fixed and invariable. What is called magnetic north is the most unsettled and variable of natural phenomena. "True as the needle to the pole" is a pretty poetical fiction, but not a philosophical fact. Not only is the direction of the magnetic needle variable as respects locality, pointing due north in one part of the world, and westward and eastward of north at other parts; changing from year to year, and through long series of years—but it is subject also to seasonal variations, day and night variations, and storm variations innumerable.

That many vanes, ancient as well as modern, are greatly at fault, is no newly-formed opinion of mine. I believe any careful observer might easily satisfy himself that there is a *variation* in the cardinal points of these public directors, as well as in the magnetic needle. What is popularly called true north at one part of a town will be found to vary 10° or 20° from true (!) north at another part of the same town. How are such errors to be accounted for? Through the obstinacy or the ignorance of the persons who were employed to fix the vanes, who confounded magnetic north with geometrical north, or perhaps did not know the difference, or would not be instructed by those who did know. J. O. N. R.

This varies in different places, where also its rate of deviation varies. In London the magnetic needle pointed to the true north in 1657, and at Paris in 1669. (Humboldt, *Cosmos*, i. 175.) It attained its maximum variation westward in London in 1815, reaching 24° 27′ 28″, and at Paris in 1814, reaching 22° 54′; at the rate of 8′ 52″ annually in London, and of 8′ 6″ at Paris. The greatest variation on record is at the Cape of Good Hope, where in 1813 it reached westward of the true north 28°, its mean annual movement being 7′ 55″. At Berlin, Encke found that in fifteen years (1839 to 1854) the magnetic declination had diminished 1° 49½′; the variation has therefore been at the rate of 7¼′ per annum, but it has been a little greater in the second half of the term than the first. The declination at Berlin in 1854 was 14° 56′ 52″. (*Year Book of Facts*, 1859, p. 104.) At London, in 1859, the amount of declination was, according to the *Photographic Almanac*, 21° 30′ west. If this be correct, the retrograde movement has been at the rate of 4′ only per annum. The points on the earth's surface where the variation is the same are shown in the *Penny Cyclopædia* ("Terrestrial Magnetism," p. 237.). As the vanes for exhibiting the direction of the wind in this and other countries point to the *true* north, the magnetic declination does not affect them. But the variation of this declination in the same place makes it necessary to reconstruct from time to time the isogonal lines of the magnetic charts. T. J. BUCKTON.

Lichfield.

JAMES AINSLIE.

(2nd S. ix. 142. 355.)

Under this head I enclose some further notes. The first are from a "MS. Index to Charters," in the Register House, Edinburgh; the Index being the property of the Writers to the Signet, and preserved in their Library: —

Ainslie burgen de Jedburgh.—Carta Con Davidi et Jacobo Ainislie suo filio de duobus hortis ex parte australi vici Vicecanonicorum Burgi de Jedburgh, Roxburgh. 24 Martii 1585.

Ainslie Mercatori Burgen de Edin.—Carta Con Jacobo terrarum de Derniok, Brigend, &c. Roxburgh, 26 Nov. 1607.

Ainslie advocato.—Carta Magistro Cornelio terrarum de Cowthroppill in Baroniam de Dolphingstoun unit Haddington and Edinburgh. 18 Junii 1636.

Ainslie. — Carta Con Magistro Cornelio annōrum redituum inibi content.

The second charter on this list is evidently that by which the individual in question was entered on the lands mentioned, p. 142. The last has no date given, but as the next date that occurs is 1647, it may be supposed to be a year or two prior.

Reference to the published Retours will furnish a considerable amount of information additional to that given at page 355., both with regard to James Ainslie and the other members of his

family. As these volumes, however, are easily accessible, farther quotation is unnecessary.

The following Notes are from the Register of Births for Edinburgh, which I happened to be examining recently for another purpose: —

24 Octob. 1611. Jas. Hainslie Ballins, Issobell Howiesone, a s. n. James, w. Johnne Jacksone, David Johnestoun.

29 Novembris, 1612. James Ainslie, Merchant, Issobell Howiesone, a s. n. Thomas, w. Johnne Carmichaell, James Ray.

19 Octobris, 1617. James Ainslie Bailyea, Issobell Howiesone, a s. n. George, w. James Dalyell, David Richardsone—Mr. Jon Hay.

14 Maii, 1619. James Ainslie, merchant—Isobell Howiesone, a d. n. Jonet, w. Johnne Belsches, advocat, Johnne Spence, tailor, Johnne Trotter, merchant.

9 Februarii, 1615. Andrea Ainslie, merchant—Marion Wilkie, a d. n. Jonet, w. Johnne Murray, Alexander Spens.

31 Martii, 1616. Andrew Ainslie, merchant, Marion Wilkie, a d. n. Margaret, w. James Ainslie, Wme Wilkie.

30 Augusti, 1618. Andrea Ainslie, merchant, Marione Wilkie, a d. n. Barbara, w. David Richardsone, Ballius Patrick Black.

24 Junii, 1621. Andrea Ainslie, merchant, Marione Wilkie, a d. n. Rachel, Andrew Purves, Johnne Wilkie, younger, and George Hammiltoun, merchants.

19 August, 1623. Trysday Andrea Ainslie, merchant, Marione Wilkie, a d. n. Marione, w. Johnne Belschis, advocat, James Rae, merchant.

14 Octob. 1625. Andrea Ainslie Ballius, Marione Wilkie, a d. n. Jeane, w. David Johnstoun, Archibald Tod, and William Geechen, merchant.

19 Novembris, 1628. Andrea Ainslie, merchant, Marione Wilkie, a s. n. Johnne, w. James Carmichael of Westrehall, Johnne Wilkie, Wme. Geechen, Mr. Cornelius Ainslie.

Thursday, 1 Martii, 1627. Mr. Cornelius Ainslie, Jeane Achisone, a s. n. James, w. Sr. Johnne Hamilton of Prestoun, Knight, Gilbert Achesone, Archibald Tod, Mr. Nicoll Brown, and Jon Marjoribanks.

1 Februarii, 1629. Mr. Cornelius Ainslie, Jeane Achesone, a s. n. Thomas, w. Mr. Thomas Sinserff, Mr. Thomas Nicolsone, Mr. Roger Mowet, Gilbert Neilsone, Robert Hume, Thomas Dawling.

25 Aprilis, 1630. Mr. Cornelius Ainslie, Jeane Achesone, a d. n. Issobell, w. Andrea Ainslie Ballius, Archibald Tod, Johnne Inglis, Mr. Johnne Makmath.

19 Januarii, 1632. Mr. Cornelius Ainslie, Jeane Achesone, a sonne named Cornelius, wit Capitane Williame Achesone, Mr. Cornelius Inglis, Jon. Gilmour, Mr. Jon. Gilmour his son, Thomas Carmichaell, merchant, and Patrick Ainslie.

14 Novembris, 1634. Mr. Cornelius Ainslie, Jeane Achisone, a d. n. Issobell, witnesses, Andreas Tod, Balliue of Edinburgh, Andrea Ainslie, merchant, Archibald Drummond of Gibbliestoun, Cap. William Achesone, Thomas Dawling, Mr. John Gilmour, advocat.

5 Septembris, 1638. Mr. Cornelius Ainslie, Jeane Achesone, a s. n. Archibald, witn. Andrew Tod, Andrew Ainslie, merchants, Mr. John Gilmour, advocat, Mr. Michael Ainslie.

In the Town Council lists of Edinburgh the name of James Ainslie occurs as 4th Bailie in 1606; 2d Bailie 1616; 1st Bailie 1621; that of Andrew Ainslie as 4th Bailie 1624, 3d Bailie in 1629, and 2d Bailie in 1636.

There seems to have been some connexion between the families of Ainslie and Inglis of Cramond, their names occurring mutually as witnesses in these registers as follows: —

20 Februarii, 1634. Mr. Cornelius Inglis, Jonet Kellie, a sonne, n. Cornelius, wit. James Inglis of Cramond, Mr. Thomas Ramsay, minister at Foulden, Patrick Inglis of Elvingstoun, Mr. Cornelius Ainslie.

In Douglas's *Baronage of Scotland*, 1798, pp. 300., upwards of two pages and a half are devoted to "Ainslie of Pilton, now representative of the Ainslies of Dolphington." They are first brought into view as the branch of an English family driven into Scotland at the period of the Norman Conquest, and settling there under Malcolm Ceanmore.

It is not, however, until the reign of William the Lion that they became individualised in the person of Thomas de Ainslie. From him the David Ainslie of the above charter is "XI. David Ainslie of Fala, whose personal estate being small he betook himself to the mercantile life in Jedburgh." He got from James VI. a charter under the great seal: "Davidi Ainslie mercatori burgen de Jedburgh et Jacobo filio suo et hæredi apparenti, etc. of part of the barony of Uliston in Roxburghshire, dated 4th March, 1585." His wife was Mary Rutherford, and their eldest son, the object of the Query, is —

"XII. James Ainslie, Esq., mentioned in his father's charter above narrated. He settled in Edinburgh, where he became a considerable merchant and acquired some lands in the south country, which appears by a charter under the great seal Jacobo Ainslie Mercatori burgen de Edinburgi terrarum de Darnick, etc. in Roxburghshire dated anno 1607. He was afterwards designed by that title. *But dying in the reign of King Charles I. without issue*, the representation devolved upon his brother."

The line of James Ainslie now disappears from the narrative, which is carried on, or rather resumed again, in that of his brother: —

"XIII. George Ainslie, second son of David of Fala, before mentioned."

From the evidence already adduced the latter sentence in the account of James Ainslie, and which I have marked in italics, is incontestably in error. Whatever may have become of the representation, instead of *dying without issue* he left both children and grandchildren, and some of his sons certainly survived the death of Charles I., as in 1654 Cornelius Ainslie is served *heir* of *Conqueis* to his brother Michael.

Would W. D. have any objections to send me a copy of the document referred to (p. 142.)? Fresh information might thus be elicited; and while private inquiries are met and errors noted, if not corrected, some progress would be made towards that "book of old Scotch gentry" desiderated by a correspondent (p. 159.).

I may mention that the arms of the Ainslies are, Or a cross florée, sable. Crest, A dexter

hand issuing out of the wreath, and grasping a scimitar, proper. Motto, "Pro Rege et Patria."

William Galloway.

9. Gardner's Crest, Edinburgh.

DRAWING SOCIETY OF DUBLIN.

(2nd S. ix. 444.)

I should have replied before now to the third point of Professor De Morgan's Query, had I not expected that an answer would come from some correspondent nearer to the great centre of information.

I have volumes i. and ii. of the work referred to, which I bought at a book-stall in Liverpool a number of years ago, at a time when I was intent on forming a collection of all the older works on mathematics. These volumes, which are in old-fashioned full-binding, appeared never to have been used. The title of the first is similar to that of the second, as copied by Professor De Morgan, but the date is 1769. The motto on the frontispiece (which represents a scene illustrative of it), is:

"Aristippus Philosophus Socraticus, Naufragio cum ejectus ad Rhodiensium litus animadvertisset Geometrica schemata descripta, exclamavisse ad comites ita dicitur, Bene speremus, Hominum enim vestigia video. *Vitruv. Architect.* lib. 6. Præf."

After the title-page, and headed by a vignette emblematical of the study of the sciences, is:

"Auspiciis Frederici Harvey, Episcopi Derrensis Supremæ Curiæ, &c. Promovente Societate Dublinensi. Faventibus Josepho Henry, Roger Palmer, et Gulielmo Deane, Armigeris, omnigenæ eruditionis Mæcenatibus. Josephus Fenn olim in Academia Nanatensi Philosophiæ Professor, puræ et mixtæ Matheseos Elementa digessit et publicavit, in usum scholæ ad propagandas Artes in Hibernia fundatæ. Anno Christi M.DCC.LXVIII. die iv mensis Februarii."

This precedes an alphabetical list of subscribers, including noblemen, prelates, judges, and other persons of distinction. The body of the volume is occupied by the *Elements of Euclid*, with which the pagination and also the "signatures" of the sheets commence, and which extend to 344 pages. But this is preceded by 176 pages of introductory matter, opening with a statement of the society's resolution to extend the course of instruction given at the Drawing School to other branches of knowledge, plans of which are given shortly, as at page xxviii. of volume ii. Then follows a short sketch of a Course of Mathematics; next, a "Plan of the System of the Physical World" (an astronomical treatise occupying 138 pages); after which come brief "Plans" of the "System of the Moral World;" of the "Military Art;" of the "Mercantile Art," and of the "Naval Art;" and, lastly, "An Extract from the Plan of the School of Mechanic Arts, where Architects, Painters, Sculptors, and in general all Artists and Manufacturers, receive the instructions in Geometry, Perspective, Staticks, Dynamicks, Physicks, &c., which suit their respective Professions, and may contribute to improve their Taste and Talents."

Should Professor De Morgan desire to examine the first volume, I shall be glad to enable him to do so.

Charles Booth.

Montrose.

CHAR, CHARWOMAN.

(2nd S. x. 87.)

There are few pursuits in which persons are so much tempted to make rash conjectures as in the investigation of the origin and meaning of words and names, and though these conjectures are occasionally of great service in leading to a true etymon, yet as a general rule they are most fallacious, and should only be hazarded when the derivations already given by competent authorities are really unsatisfactory. When Philologus wrote "I am not aware that any *satisfactory* explanation has yet been given of the origin or derivation of the word *char*, which we find only in composition"(!) he had strangely overlooked the derivation given by Richardson, Coleridge and others from A.-S. *cerran*, *cirran*, or *cyran*, to turn; thus we say "to do a good *turn*;" and in Yorkshire and elsewhere "to do a hand's *turn*," means to render assistance. Bailey derives it from *cear*, care, but the former seems preferable. More strangely still had he overlooked the numerous instances in which the uncompounded word *char*= work, job, &c. occurs in early writers. Nares, Richardson, Ray, Halliwell, &c. give instances which need not be repeated here. The following, furnished by me towards the Philological Society's Dictionary, is the earliest that has as yet been brought forward. It occurs in a "Debate of the Body and Soul, 13th Century." (Poems of W. Mapes, Cam. Soc. App.):—

"Bote as tou bere me aboute, ne mi3t
I do the leste *char*." — v. 79.

So also in a later version of the same (fourteenth century):—

"And whon thou heddest me forth dryven,
And i-put to eny *char*." — v. 189.
"Ther deth so redi fynt dore opene,
Ne may helpe no 3eyn *char*." — v. 271.

So in the Chester Plays:—

"Yea let hym rise if that hym dare!
For and I of hym maye be aware
He bode never a worse *charre*
Or that he wende awaye."

Shaks. Soc., vol. ii. p. 87.

The following is from Sternberg's *Northamptonshire Glossary*:—

"I have neay time now up the town to rume,
There is odd *charrs* for me to deau at hame."

Yorkshire Ale, 1697.

It will be seen from these examples that the term *char-woman* is most expressive, when applied, as it always is, to a woman who comes out for the day to any odd jobs that may be put upon her.

J. Eastwood.

Your correspondent who signs himself as Philologus is in grave error as regards the derivation of the word *char-woman*, or, as it is better spelt, *charewoman*.

In the first place, the word *chartered* is not an equivalent for *hired*. A ship chartered for a voyage is a ship concerning which certain articles of agreement have been drawn up, under the condition of which she must sail, the charter-party being the written document under the conditions of which she is freighted. The document, not the act of hiring, is the charter-party. The very word *chartered* implies the execution of some written document.

Secondly, the noun *chare* or *chore*, the verb *to chare*, and the participle *charing* are by no means of unfrequent use. A woman will tell you that she goes out to *chare*, and that her neighbour is up at Mrs. Smith's *charing*. Sir Walter Scott, in one of his novels, speaks of "the maid who milks and does the meanest *chares*;" in which passage he quotes word for word from Shakspere (*A. and C.*, IV. 13.). In the play from which Sir Walter Scott quotes another instance of the use of the word occurs (*A. and C.*, V. 2.), "When thou hast done this *chare*."

Ray, in his *Collection of Proverbs*, gives "That char is char'd, as the good wife said when she had hanged her husband." Under the form *chare* the word occurs hundreds of times in the writings of most of the popular American authors of the day.

I really must apologise to the readers of "N. & Q." for stating such a well-known fact as that a *charewoman* means a woman who does *chares*, or odd jobs of work.

W. C.

Bailey says: "*Char; chare* is a job, a small piece of work, perhaps from Sax. *cære*, care." Dr. Richardson derives *chare*, *chare-woman*, from A.-Sax. *cyran*, *acyran*, vertere, revertere; and he says a char-woman is one who takes her *turn* or bout at any work, who goes out for a day's *turn* at work. Now *journe* is used by Chaucer for a "day:" and a journeyman is strictly a "man who works by the *day*;" and I take it that a charwoman is a woman hired by the *day*, and that the word "charwoman" is a corruption of *jourwoman*.

R. S. Charnock.

In his *Dictionary of Etymology*, Mr. Hensleigh Wedgwood says, under the head of "Chare. A *chare* is a turn of work; *chare-woman*, one who is engaged for an occasional turn. A.-S. *cyre*, a turn; *cerran*, Du. *Keeren*, to turn; Gael. *car*, turn, twist."

R. F. Sketchley.

Duke of Buckingham: James Douche (2nd S. x. 23.) — Apart from the historical interest attaching to the account communicated by Mr. Jennings, there are one or two minor points concerning which it may be desirable to seek farther information. Who was the writer of the "Postscript," and whence written? North *Currey*, or Curry, is a village in Somersetshire about six miles from Taunton, and is stated in the account to be but three miles from the residence of the narrator. Was he related to the Douch family of Dorsetshire, one of whom was rector of Stalbridge, and tutor of the Hon. Robert Boyle during his earlier residence there? In the chancel of the church at this place is a monument, recording, beside the death of William Douch, "anno fatali 1648," those also of his successor John Douch, (ejected the following year, but restored in 1662) who died in 1675, and of his two sons *James* and Charles, who both died in 1674. Of these latter two no ages are given. Could the "James Douche" referred to above be the former of these? Stalbridge, though on the borders of the county, is about thirty-seven miles from Taunton, but the distance may be less from the locality in which the writer resided. It may not be out of place to correct an error into which Hutchins, in his *History of Dorset*, has fallen in confusing the two rectors above mentioned. He states *, in reference to John Douch, that he was "instituted in 1621; was native of this co., and had the care of the great Mr. Boyle after he left Eton." As, by the record on his tomb above quoted, his death occurred in 1675, thirteen years after his restoration to the living, and fifty-four years must therefore have elapsed from his first induction thereto, it is quite clear that Hutchins has overlooked his predecessor William, who *was* instituted in 1621, and to whom the reference in the *Encyclo. Britan.* art. "Boyle" belongs: — "He (Boyle) remained some time under the care of one of his" (father's) "chaplains, who was the parson of the place." Some farther light may be thrown on this subject by Mr. Jennings, who may be able to supply the date of the communication sent.

Henry W. S. Taylor.

Southampton.

Toads found in Stone (2nd S. x. 10. 56.) — I have heard of several cases in which toads and frogs have been found alive in stones and also in coal, although I am not able to give the exact par-

* In one of the earlier editions, but which I regret not having "made a note of," my memorandum having been taken some years since from a copy courteously placed at my disposal by the rector of Stalbridge, the Rev. Littleton C. Powys, M.A.

ticulars from memory. Curiously enough, however, I met with the following a few days ago in the *Durham County Advertiser* for Friday, 20th July, 1860: —

"*Fact in Natural History.* — Twenty-three years ago Mr. Wray, of the Duchy Farm, Pendleton, in the presence of Mr. Birch, put a frog into an old pint pot, covered it with a piece of plate, united them by plaster of Paris, and buried all about two-and-a-feet under ground, wet clay being rammed closely round. On Tuesday week the creature was exhumed; the frog was alive, but died in a few minutes after exposure to the air." — *Salford Weekly News.*

This seems to have been a more successful experiment than that of the French Academy referred to at p. 10. J. A. Pn.

Cardinal Mazarin (2nd S. x. 68.) — For the fullest and most satisfactory list of the collection of pieces known by the name of *Mazarinades*, I beg leave to refer your correspondent J. M. to the following work: *Bibliographie des Mazarinades, publiée pour la Société de l'Histoire de France*, par C. Moreau, 3 tomes, Paris, 1850-1. This publication contains not only a list of the complete titles of 4082 of these pamphlets, with an appendix comprising an addition of 229 more, but interesting bibliographical details, both in the introduction and in the body of the work; besides, at the end of the 3rd volume, "Liste Alphabétique des Imprimeurs et Libraires qui ont publié des Mazarinades," "Liste Chronologique" (of the *Mazarinades* themselves), and "Table des Noms propres et des Anonymes." Ἀλιεύς.

Dublin.

Oliver Cromwell's Letter (2nd S. x. 64. 95.) — Lord Monson's reading is perfectly correct: it should have been printed *Monson* instead of *Morison*, but for a clerical error in the transcript. As doubtless your correspondent feels an interest in papers connected with his family, I have much pleasure in having been enabled to discover a subsequent letter relating to the same subject, (enclosing a copy of the Protector's letter,) which runs as follows: —

"Gentlemen,— The lrē of the Lo. Generalls to Sr. Henrie Vane concerninge Sr. John Monson's case to bee reported to the house (wherof a copie is here inclosed) so fullie expresseth his Lops. sence of his sufferings, and how much the parliaments and Armies honr is concerned therin touching his just separacōn, that I shall forbeare to trouble you with anie addicōn onelie as to that seeminge refleccōn upon my selfe that the report of his case (ordered by the Comrs. concerning the breach of articles to bee made by mee to the Parliament) hath bin long in my hands. I doe confesse it, but wth all that the want of an opportunity, and not of my endevors, hath bin the cause thereof. However, as the case and condicōn of Sr. John Monson now stands I referre it to yor owne judgment whether you will thinke fit to proceed upon yor Resequestracōn of him for the non-payment of ye remaynder of his fine being (as hee alleadgeth) about 920li (hee stronglie insisting for the abatement thereof as some recompence for his damages susteyned (contrary to the agreement and engagement of the publique faith of the army unto him upon the Treaty for ye surrender of Oxford) or whether to accept in lieu thereof the setlement of 90li per ann. out of his Tythes of Owersby in the county of Lyncolne upon the Ministry wch I heretofore offered to you in his behalfe, and hee still offers, wherby as I conceive no disadvantage will redound to the state, so all further prejudice wilbe fairly removed wch otherwise may befall him, and wch will enforce him to trouble the Parliament and Generall with more importunate addresses. I leave it to yor judicious consideracōn and rest,

"Gentlemen,

"Yor humble servant,

"Inner Temple, 16 Martii 1650." "Edm. Prideaux."

(*Addressed*) "For my honored freind Samuell Moyer Esq. and the rest of the worthy gentlemen Comrs for Compounding At Haberdashers' Hall."

Ithuriel.

Queen Eleanor and Fair Rosamond (2nd S. ix. 446.) — These lines are taken, but rather incorrectly, from Warner's *Albion's England*, 4to. 1602. They occur in the 41st chapter of the poem, which contains the story of Fair Rosamond, and are as follow: —

"With that she dasht her on the lippes, so dyed donble red:
Hard was the heart that gaue the blow, soft were those lips that bled."

The tale of Argentile and Curan in the second volume of *Percy's Reliques* forms the 20th chapter, and the tale of the Patient Countess, in the first volume, the 42nd chapter of the poem.

In the remarks prefixed to the tale of Argentile and Curan, Bishop Percy says —

"Though now Warner is so seldom mentioned, his contemporaries ranked him on a level with Spenser, and called them the Homer and Virgil of their age. But Warner rather resembled Ovid, whose Metamorphosis he seems to have taken for his model, having deduced a perpetual poem from the deluge down to the æra of Elizabeth, full of lively digressions and entertaining episodes. And though he is sometimes harsh, affected, and obscure, he often displays a most charming and pathetic simplicity; as where he describes Eleanor's harsh treatment of Rosamond: —

'With that she dasht her,'" &c.

Warner's poem is reprinted in the fourth volume of Chalmers' collection. R. G.

Taafe and Gordon Families (2nd S. x. 90.) — In my recently published *Illustrations of King James's Irish Army List*, 1689-90, will be found a memoir of the "Taafe" family, extending over six pages; as also memoirs of those of Clinton and Jones, with notices of Gordons and Lowes.

John D'Alton.

48. Summer Hill, Dublin.

Mary Wiltshire (2nd S. ix. 502.) — Inquiry has been made for this person. She was removed to a lunatic asylum about two years ago. J.

GONGE: THE CONGE, YARMOUTH (2nd S. x. 67.)—A singular misappropriation of the word *gonge* occurs in the above reference. You do not see "on the walls *Gonge* leading to the terminus;" unless there is a mistake, as the direction evidently alludes to the *Conge*, the name of a street in Yarmouth leading from George Street to the North Quay; near which, on the opposite side of the river, is the railway station. For an account of the *Conge*, vide Swinden's *History of Yarmouth* (p. 21.), in which he states that the Provost of Yarmouth had his residence probably in or near the Conge, *circa temp.* Hen. I. He also recites the mention of this locality from some Rolls, *temps.* Edw. II. and Edw. III. The ancient name of this street is preserved to the present day.

Henry Manship, the elder, in his *History of Yarmouth*, ably edited by Mr. C. J. Palmer, says:

"The shippes and vessels did arrive and come for that purpose (to land goods, &c.) to a certain place called the *Congee*, wch is yet knowen by evidence to be in the north ende of the said towne at this daye. The said Congee, being a French word, is in English leave or licence — so as all men resorted thither to have leave of the Provoste to lade and unlade, &c.; and after there dues paid, the Provoste gave them leave to sayle to y^e City of Norwich, or to other places."

But the younger Manship conjectured the word *conge* to be derived from the Latin word *congiarium*.. Vide Mr. Palmer's edition of Manship, pp. 57. 247. THOS. WM. KING (York Herald).

MR. GANTILLON has made a great mistake here. The opening in question is called the *C*onge, instead of the "Gonge." It was anciently called the King's Conge, there being a place called Gurney's Conge, the site of which is unknown. Manship derives it from the Latin, *congiarium*, a dole or gift; or from the French, *congé:* as if the vessels got from the crown officer who dwelt there leave to discharge their cargoes.

The word *conge* is in frequent use by the Norfolk peasantry to signify a bow or salutation.

E. G. R.

Your correspondent MR. GANTILLON will find another "Gong" at Lowestoft, if not at Yarmouth; meaning, if I remember rightly, one whole row, or breadth, of meshes in making a fishing-net; one whole "go" of meshes, as it might now be called.

The Lowestoft people call the bent irons at each end of the trawl and shrimp nets "Lutades," so pronounced at least. Is this from A.-S. *Lut-an*, to bow, bend, &c.? I have not found the word known farther up the coast than Aldeburgh, nor mentioned in any provincial dictionary.

PARATHINA.

The place at Yarmouth which MR. GANTILLON calls *G*onge is really the *C*onge, for the origin of which see Manship and Palmer's *Yarmouth*, i. 57. 247. J. W. COOPER.

BATH FAMILY (2nd S. ix. 487.; x. 54.)—The valuable particulars furnished by MR. D'ALTON seem rather to belong to a different family than that of Devon, the published accounts of the Bath, Bathe, or De Bathe family of Ireland deriving their descent from Hugh or Hugo de Bathe, who "accompanied Earl Strongbow in his expedition to Ireland about 1172, and had grants of many manors and lands in the counties of Dublin, Meath, Louth, and Drogheda."—(Debrett.) The family were first raised to the baronetage in 1663 or 1666, but the title expired in 1686. (*Vide* Broun's *Baronetage*, Burke's *Gen. Arm.* (*s. v.* Bath of Athcarne Castle, co. Meath.) The arms of De Bathe are totally dissimilar to those given in Mr. Tuckett's *Collections*, which will be found in Burke under "Baa (Bedfordshire)," viz. "Gu. a chev. arg. betw. 3 plates," while those of De Bathe or Bath are "Gu. a cross betw. 4 lions rampant arg." "Henry de Bathe, Lord Chief Justice of England, in the reign of Henry III." is mentioned by Sir Richard Broun among the ancestors of the present Baronet, Sir Wm. Plunkett de Bathe of Knightstown, co. Meath, in Ireland, where the family has been located uninterruptedly from its first settlement in the 12th century.

HENRY W. S. TAYLOR.

Southampton.

POEM BY J. G. LOCKHART (2nd S. x. 43.)—Your correspondent is mistaken in supposing that the facetious lines on William Maginn have not been printed before. They are included in a collection of Epitaphs by Dr. Pettigrew, published in 1857 (in Bohn's *Antiquarian Library*).

The "poem" in question is there given as the "Epitaph" on Maginn at Walton-on-Thames. I remember, not long ago, looking over the inscriptions in that church and churchyard, but without observing this one, which would not be likely to escape notice.

Yet, as Dr. Pettigrew in his Preface states that he has been anxious to avoid fictitious epitaphs, we must, I suppose, presume that this one, notwithstanding its extremely ludicrous character, has a "local habitation" at Walton.

Perhaps some local subscriber to "N. & Q." would enlighten us as to the fact?

JOHN RIBTON GARSTIN.

Dublin.

SIXTINE BIBLE (1st S. ii. 408.; 2nd S. x. 78.)—After I sent a Note and Query on the above, I met with the following in course of reading Dr. James's defence of his *Bellum Papale:*—

"I have seen four or five" (Sixtines) "and they are in like sort very exactly mended. I have noted the places in my *Book of the Wars.*"

The late Rev. Joseph Mendham, of Sutton Coldfield, Warwickshire, had one in his possession. There is room for inquiry yet. GEORGE LLOYD.

KNIGHTHOOD CONFERRED BY THE LORDS JUSTICES OF IRELAND (2nd S. ix. 485.) — MR. GARSTIN refers to the Lords Justices of Ireland having in 1629 conferred the honour of knighthood on Sir James Ware, and inquires if any other instances can be adduced. There are numerous instances on record.

Sir William Drury, Lord Justice, not long before his death (1579) dubbed — Sir William Pelham, Knt.; Sir William Gerrard, Knt.; Sir William Gorge, Knt.; Sir Thomas Parret, Knt.; Sir Edward Moore, Knt.; Sir Peter Carew, Knt.; Sir George Bouchier, Knt.; Sir William Stanley, Knt.; Sir Patricke Walshe, of Waterford, Knt.; Sir Edward ffitton, Knt.

Adam Loftus, Archbishop of Dublin, and Sir Henry Wallop, Knt., Treasurer at Wars, Lords Justices, knighted

7th Sept. 1582, Sir Anthony Colclough of Tintern.

6th May, 1583, Sir John Brough, Baron of Leitrim; Sir Barnewell ffleminge, Baron of Slane; Sir Patrick, Baron Trimleston.

Adam Loftus, Archbishop of Dublin and Lord Chancellor, and Sir Robert Gardiner, Chief Justice of the Queen's Bench, Lords Justices, knighted — Sir Walter Butler, Sir James Butler, Sir Garrett Elmer, Sir Richard Piercy, Sir John Egerton.

It is probable there are many other cases of a like nature. JOHN MACLEAN.

Hammersmith.

LEGENDARY PAINTING (2nd S. x. 47. 97.)—The Saint wears a brown great coat, like that of the old watchmen, tightened by a cord round the waist, with wide sleeves reaching only to the elbows. His hands, feet, and head are bare, but there is a slight nimbus above the latter. There is no cowl to the coat. The picture is much rubbed and has little artistic merit. SENEX.

THE MEDICINAL VIRTUE OF SPIDERS' WEBS (2nd S. x. 6.) — The enclosed extract may interest MR. BLOOD, and any inquirer on the above subject. It is from the *Eventful Life of a Soldier*; a new ed., published for the widow, Edinburgh, 1852, p. 166.: —

"The ague fits having returned when the severe fever left me, I recovered very slowly; the medicine I received, which was administered very irregularly, having done me no good. While in this state, General Sir John Hope, who lately commanded the forces in Scotland, happened to pay a visit to the hospital, and going round the sick with the staff-surgeon, he inquired 'what was the prevailing disease?' The reply was, 'fever and ague.'

"Sir John, whose kind disposition is well known, mentioned that he had heard of a cure for that disease among the old women in Scotland, which was considered infallible. The staff-surgeon smiled, and begged to hear what it was. 'It is,' said the good old general, 'simply a large pill formed of spiders' web, to be swallowed when the fit is coming on. I cannot pledge myself for its efficacy, but I have heard it much talked of.' The staff-doctor gave a shrug, as much as to say it was all nonsense, looked very wise, as all doctors endeavour to do, and the conversation dropped. I had been listening eagerly to the conversation, and no sooner was the general gone, than I set out in quest of the specific. I did not need to travel far, and returned to my room prepared for the next fit; when I felt it coming on, I swallowed the dose with the greatest confidence in its virtue, and however strange it may appear, or hard to be accounted for, I never had a fit of the ague after, but got well rapidly, and was soon fit to march for the purpose of joining my regiment, which I overtook at Pollos."

A. J.

Edinburgh.

In the south-eastern counties of Ireland, the farmers and peasantry use the web of the spider extensively, for the cure of cuts, sores, bruises, &c. They gather large quantities off the hedges in the early part of the summer's mornings, when the web is impregnated with dew, and it is kept with great care in linen bags, not in an over dry place, and used when required for the above purposes. I have known an application stop violent *hæmorrhage* from cuts, when surgeons had failed with plaster and other things to accomplish that object. I have never heard of it taken internally before.

S. REDMOND.

Liverpool.

Dr. Graham, in his *Domestic Medicine*, prescribes spider's web for ague and intermittent fever. I have known large spiders — with their legs, &c., pinched off, and then powdered with flour, so as to resemble a pill — given for ague. I have also seen one instance where a living spider, sewn up in a piece of rag, was worn as a periapt by a string round the patient's neck, to charm away the ague.

E. G. R.

CLEVER (2nd S. x. 67.) — It may interest MR. HOTTEN to be informed that "clever" or "clever-looking" is commonly used in Lancashire to signify a fine well-made man.

It would seem that we have transferred the word from bodily to mental activity.

JOHN J. SCARGILL.

Lately Curate at Heywood.

MR. HOTTEN may be interested to learn that the sense in which this word is used in the United States is that in which it is invariably and exclusively employed by "the natives" in East Norfolk. On the other hand, the word "stupid" has, amongst us East Anglians, no reference to intellectual dulness; but describes a morose, disobliging, unamiable person, who likes to make himself disagreeable to those about him. ACHE.

PEERS SERVING AS MAYORS (2nd S. ix. 162. 292. 355. 454.) — The Earl of Lincoln was Mayor of Newark in 1768. A deputy (Robert Spragging, Esq.) seems to have been appointed.

R. F. SKETCHLEY.

LATIN, GREEK, AND GERMAN METRES (2nd S. ix. 501.) — Your correspondent C. E. asks, "Is there in any foreign language a metre similar to that of Tennyson's *Locksley Hall?*"

Yes: it is a rather favourite metre with the Persian Háfiz; only alternating trochee and spondee thus:

– ∪ – –| – ∪ – –|– ∪ – –| – ∪ –|

This metre is but an addition of four syllables to that in which some of the chief Persian poems are written by Jámi, Attár, and, especially, the Mesnavi of Jeláluddýn.

– ∪ – –| – ∪ – –| – ∪ –|.

PARATHINA.

NOVEL WEATHER INDICATOR (2nd S. ix. 500.; x. 96.) — In the Great Exhibition of 1851 (Class x. 151.) was a "Tempest prognosticator, or atmospheric electro-magnetic telegraph, conducted by animal instinct;" designed and invented by Dr. George Merryweather, who also published an *Essay* (Churchill, London, 8vo. 1851, pp. 64.), explanatory of the contrivance by which leeches were induced to ring a bell as a signal of an approaching storm. JOSEPH RIX.

St. Neots.

ARMORIAL QUERIES (2nd S. ix. 484.; x. 8. 38.)—Of the arms mentioned by C. J. (p. 484.), the bearings of Cooke and Russell more nearly resemble the first than those furnished in reply by R. J. F. (vol. x. p. 38.), the former on the authority of Burke's *Armoury* (of Darfield), bearing arg. a chevron engr. betw. 3 crosses croslet fitchée sa., and Russell (of Strensham) on the same authority, bearing the chevron plain. The second coat sable a cross flory argent is the arms of Mannock, of Gifford's Hall, Suff. The third I am unable to trace. The first coat mentioned by A. (p. 484.) is doubtless that of Heneage, and should be blazoned, "Or, a greyhound courant sa. between 3 leopards' faces, az. within a bordure engrailed gules." The second "or 3 garbs gules," is assigned by Guillim to "Berkly of Yorkshire." The armorial bearings on the first painting at Groombridge, as stated by Armiger (p. 8. *ut supra*), *may* be Conyers impaling Lambton; and on reference to Burke's *Extinct Baronetcies*, 1838, p. 129. under "Conyers of Horden," will be found the following: —

"IX. Sir Thomas Conyers, bapt. 12 Sept. 1731 . . . m. Isabel daughter of James Lambton, Esq. of Whitehall, co. Durham, and had issue,

"Jane, m. to William Hardy, of Chester Le Street.

"Elizabeth, m. to Joseph Hutchinson (of same place).

"Dorothy, m. to Joseph Barker of Sedgefield.

"Sir Thomas, d. at Chester le Street 15th April, 1810, when the baronetcy became extinct."

(Arms (of Conyers), azure, a maunch or; (of Lambton), sa. a fess betw. 3 lambs passant arg.) If a family picture, as surmised, the above particulars may assist ARMIGER in tracing its disposal. The second I am able only to hazard conjectures on, too unsatisfactory to mention.

HENRY W. S. TAYLOR.

SINGLE SUPPORTER (2nd S. ix. 463.) — Mr. Cole of Twickenham is the present lord of the manor of Stoke Lyne (Oxon), who is entitled to bear a hawk behind his arms. This right was originally conceded to (I presume) an *Ibbetson*, from which family this property descended to the Coles.

The Lyttelton family bore anciently a single merman as a supporter to their arms. Since their elevation to the peerage, however, they have borne *two* (see engraving in Plot's Map of Staffordshire, monument in Worcester cathedral, seals of the family, &c.). H. S. G.

PARALLEL PASSAGES: STARS AND FLOWERS (1st S. vii. 151.)—Many passages have been pointed out, but none of your correspondents, as far as I am aware, have directed attention to the following lines, which are to be found in Cowley's *Fourth Book of Plants*, translated by N. Tate. The Amaranth is made to speak as follows: —

"What can the puling Rose or Violet say,
Whose beauty flies so fast away?
Fit only such weak infants to adorn,
Who die as soon as they are born.
Immortal gods wear garlands of my Flow'rs,
Garlands eternal as their pow'rs;
Nor time, that does all earthly things invade,
Can make a hair fall from my head.
Look up, the gardens of the sky survey,
And stars that there appear so gay,
If credit may to certain truth be given,
They are but th' Amaranths of heav'n."

EDWIN ARMISTEAD.

Leeds.

THE TRAGIC POET (2nd S. ix. 281.) — I beg to suggest that "the Tragic Poet" is Crebillon, and that the passage referred to is a distorted version of his most celebrated line: —

Atrée. "Me connais-tu ce sang?
Thyeste. "Je reconnais mon frère."
Atrée et Thyeste, Act V. Sc. 8.

F.

LONGEVITY (2nd S. ix. 104. 262. 401. 500.) — —A day or two ago there appeared in the *Lancet* a notice of the death of a man in his 106th year, which notice was copied into the *Times* of Tuesday, the 31st July last. From the paragraph in question it appears that on the 28th May, 1802, a lunatic named James Coyle, forty-seven years of age, was admitted as a patient into S. Patrick's (Swift's) Hospital, Dublin. For upwards of fifty-eight years Coyle continued an inmate of the hospital, and eventually died on the 17th of last month, at the age of 105. I should imagine this to be a case in which there could be no mistake as to the person's age.

I may here mention that there is now living a lady, in full possession of her faculties, who has

children, grand-children, great-grand-children, and great-great-grand-children, thus making *five* generations of one family living at the same time.

J. A. Pn.

Sir Harry Trelawny (2nd S. x. 13. 76.) — I am surprised to see so careful a writer as Dr. Oliver making a mistake as to the Christian name of so well-known a person as Sir *Jonathan* Trelawny, one of the famous "Seven Bishops." Dr. O. calls him "Dr. *John* Trelawny." G. M. G.

J. Walker Ord (2nd S. viii. 531.) — Was born at Guisborough on the 5th March, 1811, and died on the 29th August, 1853. His remains are interred in the churchyard of Guisborough. An account of his works is given in *York and the North Riding*, by T. Whellan and Co. (1859), vol. ii. 206. C. J. D. Ingledew.

Miscellaneous.

NOTES ON BOOKS.

Speeches in Parliament, and some Miscellaneous Pamphlets, by the late Henry Drummond, Esq. Edited by Lord Lovaine. 2 Vols. 8vo. (Bosworth & Harrison.)

We have nothing to do with politics; and the work of which we have just transcribed the title is essentially political: but the late Member for West Surrey was no ordinary politician. An accomplished high-minded gentleman, a Tory of the old school, whose fidelity to the Crown and to the Constitution as by law established, was as decided as his maintenance of the rights and liberties of the meanest subjects, it would have been matter of regret, nay more, it would have been a grievous loss to the literature of Parliament, had not some record been preserved of the ready eloquence — the bold advocacy of truth—the pungent wit — the true English humour and true English love of fair play which distinguished the parliamentary career of Henry Drummond. The first of these two volumes contains Mr. Drummond's Speeches in Parliament, and the second is devoted to a republication of his Occasional Pamphlets; and the reader will search in vain for any book in which popular political fallacies and claptrap are more thoroughly exposed than in this valuable collection of the Speeches and Writings of Henry Drummond. Lord Lovaine has done good service by their publication.

The Expedition to the Isle of Rhé. By Edward, Lord Herbert of Cherbury, K.B. London. 4to. (Printed for the Philobiblon Society.)

The writings of Lord Herbert of Cherbury have had a singular fate. His curious autobiography, after having been long missing, was recovered and printed by Horace Walpole at Strawberry Hill. His comments on the Expedition to the Isle of Rhé were published by Dr. Baldwin in a Latin translation in 1656; and now, after the lapse of 230 years from its composition, the original English is printed for the first time, by Lord Powis, in a handsome volume, for the members of the Philobiblon Club. Some seventeen years ago a manuscript, thought to be the original, and bearing some alterations believed to be in the handwriting of Charles I., was purchased at a sale in London by Mr. David Laing of Edinburgh. From him it was transferred, about five years ago, to Lord Powis, who has made it the subject of the present volume. The work itself is not so much an account of the expedition to which it relates, as an answer to alleged mistatements of Isnard, Monet, and the *Mercure François*, the principal French writers who had treated upon the subject. Lord Herbert's chief anxiety was to prove that the English, although compelled to abandon their main object, had distinguished themselves for greater bravery than their opponents — that they were still the men of Cressy and Poictiers. The work is unquestionably a valuable addition to the historical authorities published by the Philobiblons. Lord Powis has prefixed useful pedigrees of several branches of the Herbert family; with an account of the manuscript from which the present work is printed, and a list of other works of Lord Herbert. To the latter we presume might be added, *Dialogue between a Tutor and his Pupil*, 4to., 1768; and *The Lute Book of Edward, Lord Herbert of Cherbury and Castle Island, containing divers selected Lessons of excellent Authors in several Countries: wherein are some also of my own Composition* — a MS. noticed in the *Gent. Mag.* for January, 1816.

Books Received.—

Popular Astronomy: a Concise Elementary Treatise on the Sun, Planets, Satellites, and Comets. By O. M. Mitchell, LL.D. *Revised by the* Rev. L. Tomlinson, M.A. (Routledge.)

In this little work the author — who be it remembered is the author of that very popular book, *The Orbs of Heaven* — has endeavoured to follow the path of real discovery, and in every instance to present the facts and phenomena of the science, so as to afford the student an opportunity to exercise his own genius in their discussion.

Memoirs, Journal, and Correspondence of Thomas Moore. Edited and abridged from the First Edition by the Right Hon. Lord John Russell. *People's Edition.* Parts VII. and VIII. (Longman.)

These two new Parts of this pleasant gossiping biography, which are illustrated with portraits of Moore and Lord Moira, bring down the poet's journal to May, 1838.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Hullah's Vocal Scores and other Music fitted for a Choral Society. Several copies.
Purcell's Ode to Saint Cecilia's Day.
Horæ B. Virginis sec. usum Sarum. Paris. 1526.
Horæ B. Virginis sec. usum Sarum. 4to. Paris. 1527.
Breviarium seu Portiporium secundum usum Sarum. Paris, apud Vidnam F. Regnault. 1555. Perfect, Imperfect, or fragments of the last three.

Wanted by *Rev. J. C. Jackson*, 5. Chatham Place East, Hackney, N.E.

Spirit of the Public Journals for 1797. Any Volume containing the "Epistle from Queen Oberea to Sir Joseph Banks."

Wanted by *Mr. Pigott*, Publisher, Kennington Park Corner, S.

Notices to Correspondents.

Eirionnach *is thanked. His Note shall be brought under the notice of the gentleman interested in the subject.*

Fitzhopkins. *We failed in securing the book some ten days since, but are not the less obliged to our Correspondent.*

Iota. The Loves of Camarúpa and Cámalatà *is an ancient Indian* Tale, *translated from the Persian by Lieut Wm. Franklin*, 1793.

General Thackeray. *Dr. Samuel Clarke is the writer quoted by Dr. Johnson, the works cited being* Prophecies of the Old Testament, The Attributes of God, Evidences of Natural and Revealed Religion.

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LONDON, SATURDAY, AUGUST 25. 1860.

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Notes.

PARNELL'S POEMS.

Every one of course is aware that the graceful and elegant poetry of Parnell has met with a congenial editor in Mr. Willmott. This is, I believe, the first critical edition, and it is in no unkind spirit that I offer the following attempt at supplying what appear to me to be its deficiencies. They arise, in the usual manner, from the want of universal knowledge in the editor—a knowledge to which few, if any, can lay claim, and so one may be able to make up for the short-comings of another.

I begin with the celebrated Fairy Tale. For this Mr. Willmott is filled with just and well-merited admiration. Indeed he seems to give it one praise—that of original invention—to which, as I shall now show, it has no claim whatever.

Mr. Willmott—to his shame be it spoken—appears to be totally unacquainted with the *Fairy Mythology*. For if he had read that book he would have seen that the late Mr. Crofton Croker had in the *Fairy Legends of the South of Ireland* given this very legend under the name of the "Legend of Knock Grafton," and both there and in the *Fairy Mythology* its being the probable origin of Parnell's tale is stated. He would also have seen that Wm. Steward Rose, in his review of the *Fairy Legends* in *The Quarterly*, had noticed a similar Spanish legend, given afterwards at full by Mr. Thoms in his *Lays and Legends of Spain*, on the authority of Sir John Malcolm; and that, finally, there is a similar Breton legend, which resembles Parnell's tale more than either of the others, the genuineness of which is not to be doubted.

I think Parnell's account of the mode of his learning the legend is the true one: it was told him by his nurse, and the moral perhaps was hers too. As far as I am aware, it is now known only in Munster, but it doubtless was at that time—perhaps still may be—known also in Leinster, where Parnell was born and bred.

On the Allegory on Man Mr. Willmott makes no remark whatever, of course regarding it as altogether Parnell's own invention. Here, again, he is guilty of not having read a book he should have read, namely, *The Mythology of Ancient Greece and Italy*. If he had performed that duty he would have known that, as is there pointed out, Parnell's beautiful poem is founded on a fable narrated by Hyginus the Latin mythographer.

The Hermit Mr. Willmott follows Warton in deriving from the *Gesta Romanorum*, but through the medium of H. More's *Platonic Dialogues;* but neither of them can trace it any higher. Warton says: "Pope used to say that it was originally written in Spanish. This I do not believe; but from the early connexion between the Spaniards and Arabians this assertion leads to confirm the suspicion that it was an Oriental tale." As Warton was, and Mr. Willmott is, a clergyman, I wonder neither of them was ever tempted to look into the Koran. If they had done so they would have found in the eighteenth Sûrat of that book this very legend, but with different circumstances; the parts of the Hermit and the Angel being assigned to Moses and that mysterious personage named Khidr. As the prophet invented none of the narratives given in the Book of his Law, and indeed in general rather spoiled them, I think he may have been indebted for this to the Jewish Rabbin.

Mr. Willmott has a note on the following passage in the Hermit, in which he gives the opinions of Johnson, Boswell, and Malone, along with his own respecting its meaning:—

> "To clear this doubt, to know the world by sight,
> To find if books or swains report it right;
> For yet by swains alone the world he knew."

It appears to me that all difficulty will be removed if we suppose *or* in the second line to have taken the place of *and*, by that ordinary printer's error of which I have given so many instances in one of the Final Notes in my edition of Milton's *Poems*. The third line merely means that these swains were the only persons belonging to the world with whom he had had an opportunity of conversing.

Our critic justly finds fault with the following passage towards the end of the poem:—

"Thus looked Elisha, when, to mount on high,
His master *took* the chariot of the sky."

This is certainly blameable; for it at once must have suggested the idea of taking a hackney-coach, a boat, &c. in London. Yet we could say with perfect propriety, even in the highest poetry, *took horse*, *took wing*, &c. If Parnell had written *trod* it might have been better.

Mr. Willmott, among the "imperfect harmonies of final sound" in this poem, gives "unknown" and "throne," "eye" and "high," "view" and "too." Surely more perfect rhymes do not exist, and does Mr. Willmott really desire that poets should imitate Spenser, in making words always rhyme to the eye as well as to the ear? Even the French, lovers as they are of symmetry, do not exact this of their poets.

The following passage in the Noble Night-piece on Death seems to me to have a defect which has not been noticed by Mr. Willmott or any other critic:—

"Now from yon black and funeral yew
That bathes the charnel-house with dew,
Methinks I hear a voice begin:
. . . . .
It sends a peal of hollow groans,
Thus speaking from among the bones."

Now the imagery here—especially the mention of the "groans"—does not seem to harmonise well with the words of the speaker (which are mild and consolatory), and whose object is to show that there should be really nothing terrible in the idea of death, which

"Is but a path that must be trod,
If man would ever pass to God:
A port of calms, a state of ease
From the rough rage of swelling seas."

THOS. KEIGHTLEY.

THE GUNPOWDER PLOT PAPERS, No. IV.

(*Continued from* 2nd S. ix. 277.)

Thomas Percy, whose name is so conspicuous in the history of this conspiracy, was the confidential steward of the Earl of Northumberland, and receiver of his immense rents.

When Catesby, after an interview with him at Bath, proposed calling in some other gentlemen whose wealth would enable them to purchase arms and ammunition, of which they stood greatly in need, Percy willingly consented to make use of his position as Northumberland's receiver, and to keep back all he could get of the Earl's rents, which would probably amount to 4000*l*. He also promised to provide, from the Earl's stables, "many galloping horses, to the number of ten."

From three of his letters we are in possession of his plans. The unexpected failure of the plot, however, and the arrest of Fawkes, threw them all in confusion; and instead of being at Doncaster on the 5th of November, as he intended, he was obliged to leave London early on that morning with Christopher Wright, and ride in great haste to Lady Catesby's. If, on the contrary, it had succeeded, he would probably have received on Tuesday night, through his servants, the whole of the money owing to the Earl.

Northumberland, on the discovery of the plot and Percy's implication in it, felt very anxious about his rent, and despatched messenger after messenger to the North to look after it. It was this anxiety on his part, as will be seen hereafter from the interrogatories administered to him, and his answers, that formed one of the grounds of complaint against him when he was afterwards prosecuted in the Star Chamber.

The three following letters are taken from the originals, written by Percy himself, and preserved in the State Paper Office:—

"Sir,

"I am advised, from those that well understand my lor of Yorke his intent, not to come any more in the towne; for if they had not presumed of my longer stay, I had been taken that night I was there. The Complayntes against me and (?) the Earle of Northumberland are so great, as both the Clargie and the knights Comitioners haue seconded one another, imagyning bitterly against me as the chefe piller of papistry whereby it stands in that Country, lest should it fall to the ground: this and a great deale more do they urge against me, and upon this it is concluded I should be stayed.

"I hope, Sir, you will hould it my best to prevent this mischeife, and the rather for that theyre is no necessyty of my servis at this tyme. What mony my men receive and give acquittances for I will acknowledge as my own, and will be uppon Tuesday at night at Doncaster, God willing, and there stay till they come.

"I must entreate you favour Bartill Phillipes for the Mannor Garth, whereof we had once made him a lose, and it is more fitting for him than for any other. I should be a suiter to you for many, but especially for Mrs Lasonby: she would paye no more for the Close betwixt her pale (?) and the river but my lord's rent, which she hath already payd, and need would have [no] more.

"I pray you, sir, make perfect the booke for , and whatelse you would haue to his lo., and deliver to my man; and in any thing for his l'ps service or your own perticuler that you please to comand me, you shall (find) me to discharge the trew part of an honest friend, and so will I euer rest,

"Yours,

"Gainsborough, this 2nd Nov. 1605. "THO. PERCY.

(Endorsed)

"To my affecte dear Friend, Wm Wicklift, Esqū, at York."*

"John,

"I pray you be careful of all things comitted to your charge till I see you: I cannot come to Yorke, but will meete you at Doncaster. Let no man take charge of the mony but yourself, and I (pray) you be not carried away with false Business, but be mindful of that so much con-

* G. P. B., No. 4.

cernes both me and your self. This is enough to a wise man. And so faire well,

"Your loving Master,

"Tho. Percy.

(Endorsed)

"To my Servant, John Walker at Yorke."*

"My good frend,

"I am forbidden to be at Yorke by frends that loves me well, for there is an intention in the Bishop to stay me, which I will prevent if I may: and, therefore, am resolued to meete you at Doncaster upon Tuesday at night, and not to see you sooner.

"What mony you shall deliver to my man his acquittances shall serue as my owne for his discharge.

"I must intreate you speake to my man to be carefull of all things that concernes my charge till we meet.

"I praye you *forbeare the Bal. of Gildall for luckes road siluer*†, for I am so far engaged as I must pay it. If you be not so soon at Doncaster as Tuesday, I will stay your coming. No more: but I am and will euer rest,

"Your faithful and

"true frend,

"Gainsborough, Nov. 2, 1605." "Thos. Percy.

W. O. W.

ISAAC MANN, D.D., BISHOP OF CORK AND ROSS.

In the parish register of Donnybrook (1712—1768) the following entry appears:—

"Buried, Madam Calwell, from the Folly, 5th February, 1721."

For some time I was at a loss to discover what "the Folly" was, and where situated; but on turning over an old volume of the *Dublin Chronicle*, I happened to light upon the following paragraph, which not only clears away all obscurity in the matter, but furnishes a highly interesting anecdote of the estimable Bishop Mann, which it would be well, I think, to admit into the pages of "N. & Q."

In the number for 17th January, 1789, the anecdote is given in these terms:—

"About forty years since, when the Doctor, who lived as chaplain in the Lord Chancellor Jocelyn's house at Stephen's-green [Dublin], was passing thro' the hall, he observed an old man with newspapers under his arm, whose aspect denoted he had seen better days; and on asking the veteran some questions, he informed the Doctor, that he had once been in affluent circumstances, that his name was Clenahan, and that he had kept a brasier's shop in Back-lane; but that in order to push his fortune, he had taken a lot of ground at the rope-walk near the Low Ground at the rere of the quay called after Sir John Rogerson [close to Ringsend], whereon he expended a large sum in building two houses, which he had not money to finish, and in consequence was ruined. This place was long known by the name of Clenahan's Folly. However, before he concluded the account of himself, he mentioned his having assisted his father at the memorable siege of Derry in 1688. This circumstance excited the attention of the worthy Doctor, and he related the particulars to the Chancellor, who communicated them at an ensuing Board to the Governors of the Royal Hospital, whereupon the old man was appointed an officer in the Invalids. The writer of this anecdote saw him several times in his regimentals, happy throughout the remnant of his days, owing to the humanity and condescension of Dr. Mann, then Minister of St. Matthew's [Royal] Chapel, Ringsend [in the parish of Donnybrook]."

Bishop Mann died 10th December, 1788; and in a letter from Cork, dated 1st January, 1789, and published in the *Dublin Chronicle* of the 8th of the same month, we have the following particulars of his burial:—

"Last week the remains of the Right Rev. Dr. Mann, late Bishop of Cork and Ross, were landed here from Bristol, and deposited at the Bishop's Palace until yesterday, when they were interred at Ballinaspig. The funeral was superb; all the clergy in the city [of Cork] attended, with scarfs, &c., and there were upwards of fifty carriages."

It is interesting and useful to rescue from oblivion, and to bring together, the scattered memorabilia of great and good men. For some particulars of this "good bishop," see Bp. Mant's *History of the Church of Ireland* (vol. ii. p. 469), and Archd. Cotton's *Fasti Ecclesiæ Hibernicæ* (vol. i. p. 233.). A biographical sketch, written by one who describes himself as connected with the departed prelate by no other ties than those of long acquaintance and friendship, appeared in the *Dublin Chronicle*, 23rd December, 1788.

Abhba.

Minor Notes.

Only Passport to England signed by Napoleon I.—Whilst France and England are working harmoniously in the Chinese waters the following Note may be considered interesting. The only passport ever signed by Napoleon I. for an Englishman to visit England was that given to Mr. Manning*, and that was "viâ China." Mr. Manning having, whilst at Cambridge, considered himself deeply injured by the college authorities, left his native land with the intention of penetrating into the interior of eastern climes, "where Englishmen had never trod." In France Mr. Manning became intimate with Carnot, the Abbé Remusat, whose labours in oriental philology have shed a lustre on his name, and in fact with the *crême de la crême* of French literati. From France he travelled through Thibet, China, Japan, &c. in native costume, and as a native; and I now possess his credentials to the King of Oude, signed by Dundas. When it was resolved by the Prince

* G. P. B., No. 223.

† I do not feel certain that I have correctly deciphered these words, for Percy's writing is not easy to read. I hope, therefore, some one will rectify the passage if I am wrong, or explain it if I am right. This letter, written to one William Stockdale, is in the "Gunpowder Plot Book," No. 5.

* Mr. Manning's brother, who is still alive, favoured me with this fact.

Regent to send an embassy to China under Lord Amherst, Mr. Manning, after much solicitation, reluctantly consented to accompany it, for the insult he had received at college deeply rankled in his mind, and almost induced him to renounce his native land. As he was, however, so well acquainted with the interior of China, his participation in the embassy was especially desired; Sir George Staunton, in fact, declined to accompany the embassy unless Mr. Manning was included. How the embassy sped is notorious, and how, on returning to England, the *Alceste* was wrecked*, and the shipwrecked suite were taken to St. Helena. Sir Hudson Lowe, the governor, granted permission to the members to visit Napoleon upon the condition that they should not address the banished hero by the title of "Emperor." Napoleon spoke to each of the gentlemen composing the suite; and when he came to Mr. Manning, he very sharply asked his old acquaintance, "Who signed your passport for England?" Mr. Manning† with the most complimentary tact replied, "par l'Empereur." So delicately uttered was the allusion to his past imperial sway that Napoleon deeply blushed. A. J. Dunkin.

Dartford.

Milton's Blindness. — In a broadside surmounted with a portrait of Praise-God Barebone, and entitled *The Picture of the Good Old Cause drawn to the Life*, containing "several examples of God's judgments on some eminent engagers against kingly government," the name of the poet appears third in the list: —

"Milton that writ two Books against the Kings, and Salmasius his Defence of Kings, *struck totally blind, he being not much above 40 years old.*"

This broadside is in the British Museum (669 f. 25. vol. K.), and was published on the 14 July, 1660. W. W. Y.

Fly-leaf Scribblings.—Written in a copy of *Donzella Desterrada, or the Banished Virgin*, written in Italian by Car. Franccsco Biondi, in three Bookes, by J. Haywood, of Graie's Inne, Lond. 1635. fol.:

"Such is the envie of the present age,
No booke (though drest in the best equipage
Art can invent) shall passe the censure of
Some critike, who will forge wrong cause to scoffe
At ne're so good a peece, rather than he
Would be thought guiltless of sufficiencie.
"Rob. Killinghall."

A contemporary autograph on the same fly-leaf would suggest the writer, as well as the former possessor of the book. N. T.

* The shipwreck forms a curious coincidence. Lord Elgin and the Baron Gros were wrecked too, and lost all their credentials and other documents.

† A memoir of Mr. Manning, who died at Bath, will be found in the *Gentleman's Magazine*.

Tooth and Egg Metal. — Some time since "N. & Q." contained several communications on this subject. The following passage from Bailey's *Annals of Nottinghamshire* (iii. p. 1235.) assigns an origin to the name quite different from those given by other correspondents, and may therefore, whether right or wrong, be perhaps worth record.

Speaking of the freemen enrolled at Nottingham in 1757, Bailey mentions as one of them William Tutin, buckle-maker, and then goes on to say, —

"It was a son of this latter person who was the inventor of that beautiful composite white metal, the introduction of which created such a change in numerous articles of ordinary table services in England. This metal, in honour of the inventor, was called *Tutinic*, but which word, by one of the most absurd perversions of language ever known, became transferred into 'tooth and egg,' the name by which it was almost uniformly recognised in the shops."

R. F. Sketchley.

Surgeons and Apothecaries in the Eighteenth Century. — I transcribe from a letter written in the year 1737, the following account of the state of the profession of manmidwifery and surgery in the towns of Manchester and Leicester respectively: —

"Our town (*Manchester*) is so crowded, that what business I have allready met with, I have (as 't were) pulled it out of the fire, by the merit of my success! For, I do assure you, I have been hitherto a happy Surgeon! and have not yet miscarried in any case which I've undertook.

"I begin to think I mist it much in not settling in *Leicester*, instead of Manchester, when I consider you had not a Manmidwife within ten miles of Leicester town! nor a Surgeon y^t cou'd cut for the Stone!

"I've deliver'd forty women safely, and some of 'em twice; and they are all alive and hearty, except one who I deliver'd of a mortify'd monster. We indeed are quite too ful in this Town (*Manchester*), considering how the Apothecarys quack under our noses."

Did these "Apothecaries" keep open shops, like the present apothecaries of Germany, and our modern "Chemists and Druggists"? J. G. N.

Irish Officers in Foreign Service.—Captain Laurentius O'Connel served on the Staff of General Riedesel, who commanded the Brunswick forces which accompanied Burgoyne to America, and were taken prisoners at Saratoga in 1777. Capt. O'Connel was taken prisoner at the battle of Bennington, 16th Aug. 1777; was on parole at Woburn, Mass., 11th January, 1778, and was permitted in June following to proceed to Europe with despatches for the Duke of Brunswick. He eventually attained the rank of Lieut.-Colonel in the Brunswick service, and died on half-pay in Ireland in 1819.

Not meeting any mention of the above officer in the account of the O'Connell family, I communicate these particulars to "N. & Q." They are

extracted from *Leben und Wirken des Gen. Lieut. von Riedesel*, Leipzig, 1856. E. B. O'Callaghan.
Albany, N. Y.

Accidents from Lightning.—The public are, as yet, uninformed of the proper treatment to be adopted in cases of injury by lightning, and of the wonderful and immediate relief afforded by "*cold affusion.*"

Thus, when a person is struck down, buckets of cold water should be poured on the head of the person immediately; and if the arms or legs are found *benumbed or paralysed*, they should be immersed in a bucket of cold water.

The pain, however, in the loins, neck, and shoulders, will in most cases remain for several days, but by degrees will gradually go off. In conclusion, I must mention the fact that the proportion of these accidents among males and females is as 8 to 1. Does the straw or silk bonnet act as the lightning conductor? According to *Pliny*, *Mizaldus*, and others, *houses* are protected from lightning on which the *houseleek* grows; and that the electric fluid never injures the holly, bay-tree, or fig-tree. J. B. N.

Queries.

Trigueras, Writings of.—I am occupied on some inquiries about the minor Spanish poets, and among them Trigueras. Ticknor mentions only his attempt to reduce two plays of Pope to the unities, and his poem *La Riada*. Maillet (*Nouvelle Littérature d'Espagne*, p. 112.) says he imitated Pope and invoked his spirit, *son ombre*, in some beautiful lines. I cannot find his works in the *Bibliothèque*, and know only *La Riada* and a comedy *Le Precipitado*. As some of his writings are said to bear on their title-pages "Madrid y Londres," perhaps they may be in the British Museum. If any of your correspondents, when there, will look and tell me the titles, and especially the invocation to Pope, I shall be much obliged. C. Tardy.
Paris.

Open Town-Fields.—The Rev. J. Eastwood, Eckington, Derbyshire, will be glad of any particulars, or references to where such particulars may be found, of the origin of "town-fields," divided into numerous small allotments, generally in a high state of cultivation, but in no way fenced off from each other; also names of places where such open fields, not common, still exist.

Mosheim and Morgan.—

"Mosheim jocosely says that some interpreters of Scripture have sought for the lost tribes in Nova Zembla."

The above is at page 15. of a pamphlet published by M. Cooper, entitled. *The Babylonish Captivity and its Consequences*, by T. Morgan, London, 1746. Is Mosheim ever jocose; and, if so, where? Is the writer the Morgan noticed by Pope in

"Morgan and Mandeville could prate no more."

W. D.

Ghost in the Tower.—Is there not a ghost story connected with the Tower of London? and what is it? Has not the ghost, or appearance, been seen once at least during this century, and with fatal results? K. B.

Paintings.—I possess a much-admired painting 5×4, representing a ruined bridge and running brook, by the margin of which last sits a meditating female figure, the whole overshadowed by dark trees, between the overhanging boughs of which is seen a distant landscape, whose most prominent feature is a rocky headland, and the sky tinted with the glow of the last rays of the setting sun. It is signed in right-hand corner "G. S.," date 16(44 apparently). Qu. Whose signature is this? Connoisseurs have declared it to be by Swandaveld, sometimes called the Hermit of Italy. Wanted, some particulars respecting the life and pictures of this artist, whose name is quite strange to me, and I have in vain endeavoured to obtain a Pilkington which might enlighten me. I also own an unsigned painting, cattle, water, and landscape, said to be by Ibbetson, a comparatively modern artist. Some particulars respecting him and his works?

J. F. N. H.

Bishop Bayles.—In a farm-house in Suffolk there exists a good oil painting, which tradition says is the portrait of Bishop Bayles. On the picture is the date 1624, and æt. 68. Any information respecting this prelate (if there ever was one of the name) will greatly oblige

Herus Frater.

"Every Man is convinced," and "Every man thinks he can drive a gig before he tries it, manage the woman he may be desirous of calling his own previous to marriage," &c. In using the above proverb, saying, or what you will, there is often tacked a list of feats alike easily carried through in imagination, but impracticable in performance, to those mentioned of the gig and the lady. Can any of the correspondents of "N. & Q." favour me with such a list, and at the same time state to what or whom we owe the origin of the saying, the friend from whom I had it having unluckily forgotten the exact terms in which it was couched? K.
Arbroath.

Rev. Benj. Rudge was born 8 Nov. 1725, died 30 June, 1807, aged eighty-one, having held the rectory of Wheatfield, Oxon, for fifty-seven years. He was of Winchester School and Uni-

versity Coll., Oxford, and afterwards Demy of Magdalen. Of his family I have full particulars, but is anything known of his literary attainments? I believe he was the author of several pieces in a work entitled *Musæ Anglicanæ*.

I have in my possession some of his Sermons (in MS.) and two MS. books full of English and Latin verses in his handwriting. One has several leaves torn out, as if spoiled in writing or not worth preservation. In the margin of several pages he has written against Latin subjects (Magd.), sometimes adding a date, 1746, and once Oriel, 1745. Against one is written "Battle of the Books," under date Magd. 1746. To what can this refer? F. B. Relton.

Lee, S.E.

Sir John Hawkwood. —

"The Honour of the Taylours, or the famous and renowned History of Sir John Hawkwood," &c. cuts, 1687, 4to.

This black-letter book of *55* pages and preface is stated by Lowndes to have "suggested to Sir Walter Scott the writing of *Quentin Durward*." What say your correspondents to this statement? Delta.

Dryden's Poems. — I lately purchased a small quarto volume containing some early editions of Dryden's separate poems, bound up together, and lettered "Dryden's Works, Vol. I." It comprises the following works: —

1. A Poem upon the Death of his late Highness Oliver, Lord Protector, &c. &c. Written by Mr. Dryden. 1659.
2. Annus Mirabilis. By John Dryden, Esq. 1688.
3. Astræa Redux. By John Driden. 1688.
4. On King Charles's Coronation. 1688.
5. To my Lord Chancellor. 1688.
6. Mac Flecknoe. No title-page or date.
7. Absalom and Achitophel, a Poem. The seventh edition, augmented and revised. 1692.
8. The Medal. The third edition. 1692.
9. Religio Laici. 1683.
10. Threnodice Augvstalis. The second edition. 1685.
11. The Hind and the Panther. The third edition. 1687.
12. Britannia Rediviva. } First editions? 1688.
13. Eleonora. } 1692.

I have not given the titles in full.

Sir Walter Scott, in his Life of Dryden, states that the first edition of the Elegy upon Cromwell (1659) "is extremely rare." Is this correct? And are the other editions, or any of them, at all valuable or curious? I should suppose not, as I gave only eighteenpence for the whole. I am aware that only Nos. 1. 12. and 13. can be first editions. Edward J. Sage.

Windsor Registers.—In Windsor church, co. Berks, is a monument bearing the subjoined inscription, but without date: —

"In happie memorie of Edward Jobson and Elynor his wyfe by whome the sayd Edward had issue vi sonnes vidz. Edward, Francis, Humfrie, James, William, Richard, and iiij daughters, Elizabeth, Elizabeth, Katherine, Sara."

Above the inscription is a *relievo* of an altar, the father in the attitude of prayer on one side, with his five sons kneeling behind him in rotation. On the other, the mother with her four daughters, while at the foot of the altar is an infant swathed up like a mummy. A coat of arms beneath is, azure, three leopards' faces or, impaling, ermine, a chevron gules. Can any of your readers give a conjecture as to who Edward Jobson was; when he flourished, or the family name of his wife? * I fancy the tomb must be of the Elizabethan period, or thereabouts.

While mentioning Windsor, I may be permitted to hint that the registers, which are in tolerable preservation, laconically record the burial of King Charles the First thus, under the date, "King Charles in y^e^ Castle." The registers contain also several entries of a family of the name of Milton, as we know they were in Berks. Might not these be available to throw a light upon the family of England's sublimest poet?

Abracadabra.

Sugar.—I read in the *Edinburgh Review* that in several provinces of France sugar is unknown. Can any of your readers point out what influence this has on the health of the inhabitants, and if they are exempted from any maladies to which we sugar consumers are liable? T.

Red-hot Guns.—The following curious cutting may be found worth a corner in "N. & Q.," and obtain by that means some farther information as to the truth or otherwise of the Doctor's statements: —

"At p. 262. of Dr. John M'Culloch's *Essay on Malaria*, a work of authority and much value, published in 1827 by Longman and Co. of London, is the following passage: 'That guns which had been reposing for a century at the bottom of a deep sea, were *red-hot* when brought up to the light of day, was as little believed and as much ridiculed as the limitations of the malaria in this case will probably be by the sceptics in question. Yet the investigations of the same credulous person proved its truth, and added a new and interesting fact to chemical science.'

"Of the curious matter alleged so positively but obscurely in the foregoing quotation, he nowhere else in his work offers either detail, or proof, or explanation; and yet from his character and position he was not a man to make a gratuitous mistatement. If what he has so enigmatically asserted is indeed a fact, it will well deserve to be added to the number of 'The Hot Contradictions.'"

T. S. L.

Oxford Authors. — The two following dramatic authors are noticed in Wood's *Athenæ*

* Two daughters bearing the same baptismal appellation are recorded, who, to judge from the effigy, were both living at the same period. I have met with this occurrence in old pedigrees sometimes; a predilection to perpetuate some family name may have been the cause, but it must invariably create confusion.

Oxoniensis:—1st. Thomas Walters of Jesus College, M.A., 1680, son of John Walter of Percefield in Monmouthshire. He "wrote all or the most part of" *The Excommunicated Prince*, a play, published in the name of Captain Bedloe. (Wood's *Athenæ* (ed. Bliss), vol. iv. Fasti II. p. 373.) 2nd, Richard Triplet, son of Richard Triplet, born at Shipton on Charwell, Oxfordshire, entered a servitor of Trinity College in act term, 1687. Wood says, "He hath wrote a comedy not yet printed." (Wood's *Athenæ* (ed. Bliss), vol. iv. p. 690.) Mr. Triplet seems to have taken his degree of M.A. in 1697. Could any of your Oxford readers, who may be able to refer to Rawlinson's MS. continuation of Wood's *Athenæ*, in the Bodleian Library, give me any information regarding the subsequent history of these two authors? R. Inglis.

Pavement.—The question about "ride" or "drive" (2nd S. ix. 326., *et postea*) puts me on a farther inquiry. Does the *pavement* on which (in towns at least) both means of locomotion are used, intend the place for *walking* also? In France the footway is, urbanly speaking, distinguished as "le trottoir," and in Ireland as "the flags," per syncopen for the "flag-stones;" while one pedestrian accommodation in London is, κατ' ἐξοχήν, denominated "the pavement." The distinction is sufficiently maintained in the country by "footway" and "road;" but I should like to know is "pavement" the generic name of *both*, or the specific name of *either*, and of *which?* Impavidus.

Massena.—Mr. D'Israeli (*Coningsby*, ii. 203.) says that Masséna—as well as other French marshals—was a Hebrew, and that his real name was Manasseh. He was a native of Nice. Now in the Piedmontese dialect, *masëna* signifies a child: as in the Piedmontese Gospel of St. Luke (i. 7.), "E a l aviou nëssune masëna"—"And they had no child." Was his sobriquet—"the favourite child of Victory—the spoilt child of Victory"—a play upon this meaning of *masëna?*

What is the derivation of *masëna?* Is it from the Latin *nascor?* In many of the Italian dialects *m* and *n* seem interchangeable: thus, the Latin *Mespilus*, a medlar, is in Italian *Nespolo*.

Is there any foundation for Mr. D'Israeli's statement? It is clear that the play might equally have been made whether Masséna was his real or assumed name. E. G. R.

Reference in Bartholinus.—

> "Saxa per ultima sed vestigia cauda fluebat,
> Vitis ut, intortis quæ passim effusa flagellis
> Luxuriat, manibusque suis ceu proxima prendit."
> *Zil.*

The above is among many other passages relating to horses at p. 51. of Th. Bartholini *de Equo Libri tres*, Amst. 1675. The references are generally brief. I have no difficulty with "Virg." "Hor." or "Juv.," but am puzzled by "Zil." As the lines are good, I shall be obliged by being told whence they are taken. E. M.

North Sea.—Has any monograph of this been published? If none have been published, where can one find a good account of the various banks, such as the Dogger Bank, the Wells Bank; and the remarkable chasms (*e. g.* Great and Little Silver Pits), &c., in it. The best account of it with which I am acquainted, is that in the *Penny Cyclopædia*. The vessel mentioned there, as being then engaged in the survey of the North Sea, I suppose was the unfortunate "Fairy," which was afterwards totally lost. Whether the survey has been since then renewed and completed, I have not ascertained. E. G. R.

Testing the Strength of Cannon by superheated Steam.—Can your readers inform me if such a severe (and economical) test has ever been applied, and the *date* of such experiments? The expansive force of steam is much greater than that of gunpowder. Many volcanic eruptions and earthquakes, no doubt, owe their terrible effects to this power of steam; the water of the sea finding its way to subterraneous fires.

An Artillery Volunteer.

Beattie the Poet.—During a brief stay in England I am desirous, on behalf of a grandnephew of James Beattie's, resident in the United States, of obtaining information respecting the family of the poet; particularly, the date and place of death of William Beattie, the brother of James, with any notices of his family or their representatives.

It is *thought* that the said William Beattie was a farmer near Edinburgh, and that he died about 1810. D. M. Stevens.

Godalming, 20th August, 1860.

Essentialists.—I beg leave to transcribe for insertion in "N. & Q." a query which was proposed in *Gent. Mag.*, April, 1797, but appears never to have been answered:—

> "A correspondent desires us to procure him some information respecting the sect of the Essentialists, unnoticed by Mosheim or his translator, and their tenets."—P. 336.
>
> "The sect," observes Churton, in the same volume, p. 125., "never very numerous (a single congregation at Manchester being the only one I ever heard of), became extinct, I believe, with its first authors; and now at the distance of rather less than four-score years from its origin, the very name of Essentialists, like Brett's Tradition, is scarcely known." . . . . . "The Rev. Thomas Brett, LL.D., who renounced the Communion of the Church of England, not because her doctrines were erroneous, or her rites superstitious, but because her Liturgy was 'defective' in certain points, 'such as Chrism or Ointment in the office of Confirmation, mixing Water with the Eucharistical Wine' (Brett, p. 52.), 'and a few other matters, which Brett and his party deemed 'Essentials'; and for that reason it was, I believe, that they were called Essentialists."

Here we find Brett harmonising with Dr. Deacon and the Jacobitic clergy of Manchester. On what grounds, then, does Radcliffe, in *Bibliotheca Chethamensis*, vol. i. p. 170., mention these two writers as adversaries, thus:—

"1742. Essentialists. Tracts in Defence of the Essentialists, by several hands, viz. Wagstaffe, Lawrence, Grabe, Leslie, *Brett*, Griffin, &c. London, 1718, &c.

"1743. Tracts against the Essentialists, by Hart, Mynors, *Deacon*, Snat, Earberry, and Walker. London, 1718, &c.

Does Mr. Lathbury, in his *History of Non-Jurors*, furnish a *Biographie Bibliographique* of this sect? INDEX INDICATORIUS.

Queries with Answers.

PLATFORM (?) AN AMERICANISM.—I am ignorant of the precise signification of the American political term *platform*, and rashly, perhaps, therefore venture to question its originality. Peter Heylyn uses the word in an appropriate sense (*ni fallor*), in his *Microcosmos*, ed. 1627, p. 204.: "Contarenus supposeth the Venetian Republique to be a very modell of Platoe's old plat-form." DELTA.

[*Platform*, in some parts of the New England States, signifies an ecclesiastical constitution, much as we say "the platform of Geneva": but perhaps with this difference; that we, when we speak of an ecclesiastical *platform*, employ the term with an implied reference to those Christian communities which recognise no "divers orders" (the Presbyterian, for instance), in contra-distinction to the threefold gradation, Bishop, Priest, Deacon, prevailing in the Anglican Church. This is a distinction with which Brother Jonathan does not appear to trouble himself. Of late years the word *platform* has also got into very common use throughout the U. S. to denote the *collection of principles* avowed by a political party; in which connexion any *particular* principle of the party is called a *plank*. "The Free Soil party regard every *plank* and splinter of the Buffalo *platform* as a relic of untold value." "Distrust a bad man, even if put upon the best *platform*, ... every *plank* of which could be stood upon." See Bartlett's *Dict. of Americanisms*, 1859, on *platform* and *plank*.]

SHAMROCK.—Query the etymology? J. K.

[Shamrock, qu. Scamar-ogh, *i. e.* holy trefoil. When S. Patrick preached the Gospel to the Irish, he used the leaf of the shamrock for a holy purpose, namely, to illustrate the doctrine of the Trinity, Three in One.]

PUSSIE-PUCK FISTE.—What is the meaning of this term, which is applied to John Goodwin, the celebrated Nonconformist and controversialist, by John Vicars in a violent pamphlet entitled *Coleman Street Conclave visited*. London, 1648, page 13? DELTA.

[On referring to Vicars's pamphlet, we find the true reading to be "Puffie-Puck fiste." Puck-fist is supposed by Nares to be what we now call a fuz-ball or puff-ball (*fungus pulverulentus*). The term was often used reproachfully or satirically. The prefix "Puffie" appears to have been employed by Vicars with a special allusion to the personal appearance of John Goodwin, whom, just after, he styles a "fat-fed body," and, in the title-page, "this most huge Garagantua."]

ST. JAMES OF CALATRAVA.—Where can I find full information regarding this knightly Order, which appears to have flourished about the twelfth century? Was charity its primary object, like that of the Order of Malta?

JAMES W. BRYANS.

[An account of the military Order of Calatrava, formerly known as the Order of Salvatierra, will be found in Burke's *Orders of Knighthood*, pp. 301—306., 8vo., 1858.]

CLAUDE DU VAL.—Where shall I meet with a true and correct sketch of the life and doings of Claude du Val, the renowned highwayman. Also whether any "Life" of him has ever been published? MARTIN DE BARRÈAU.

[The Life of this noted highwayman, who was executed at Tyburn, 21 Jan. 1669, in his twenty-seventh year, was published in 4to., 1670, under the title of *Memoirs of Monsieur Du Val.*]

MARRIAGES BEFORE NOON.—Can any of your correspondents tell me the origin or meaning of the law which obliges marriages to be before noon? CANTAB.

[The regulation which limits the hours when matrimony may be celebrated is due to Canon 62: "Neither shall any Minister . . . under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon."

On a careful perusal of Canon 62 it would seem that the limitation as to time, 8 to 12, was intended only for marriages by licence, *not for those by banns*. This is not so understood at present; but it fully accords with Canon 102, which clearly indicates that the limitation as to time was expressly intended for marriages *by licence*. The right of granting *special* licences (for persons to be married *quolibet loco aut tempore honesto*) is reserved to the Archbishop by stat. 26 Geo. II.

The canonical restriction, as it affects ordinary marriages by licence, appears to have originated in the consideration that "licensed persons," having avoided the publicity of banns, ought at any rate to be married openly, and not "at any unseasonable hours" ("for better security against clandestine marriages," Wheatly). The framers of our Canons did not surely meditate any *needless* restriction; nor are they likely to have forgotten that great principle of English law, which holds good within all *reasonable* limits, "matrimonium debet esse liberum."

It has been thought that the forenoon was indicated as a fitting time for marriage, on the old Church principle that the bridegroom and bride, when they made their matrimonial vow, should be *fasting;* and in many weddings we may yet discern traces of this idea, in the wedding breakfast *after* the ceremony. It has also been suggested that the forenoon was appointed in order that a due interval might elapse between the religious part of the ceremony and the concluding festivities of the evening.]

Replies.

THE ROMMANY, OR GYPSIES.

(1st S. iv. 471.; xi. 326.; 2nd S. ii. 143. 193.; vi. 270.; vii. 96. 170. 262. 325.)

None of your correspondents, I think, have mentioned the remarkable work of Mr. Roberts of Sheffield, entitled: —

"The Gypsies: Their Origin, Continuance, and Destination; or The Sealed Book Opened. *The Fifth Edition, greatly Enlarged.* By Samuel Roberts. London: Longmans, 1842," 8vo.

The germ of the above was a small volume published in 1830, and entitled: "Parallel Miracles, or the Jews and the Gypsies." Mr. Roberts is apparently the first writer, who, on prophetical grounds, declared the Gypsies to be Egyptians. In his preface he tells us that: —

"The principal object in view is to prove that the Gypsies are the descendants of the ancient Egyptians, decreed by the fiat of the Almighty, as proclaimed by His three great Prophets, Isaiah, Jeremiah, and Ezekiel, to be dispersed for a certain period, in the *wildernesses* and *open fields*, of almost all nations, and to be then gathered to their native land, and taught, under a *Saviour* and a *Great One*, to know the Lord." — p. v.

"About twenty years ago, Mr. John Hoyland, of this town, a member of the Society of Friends, published a work entitled 'An Historical Survey of the Customs, Habits, and Present State of the Gypsies [York, 1816,' 8vo.]. He, like almost all preceding writers on the subject, conceived that they were Soudras, the lowest caste of Hindoos, driven from their native country by Timour Beg, in 1408-9.* This work strongly engaged the attention of the author of the following pages; and being then about publishing a small miscellaneous volume, he inserted an article in it, entitled, 'A Word for the Gypsies.' In that he attempted to prove that they could not possibly be Soudras; but he was not then able to show who, or what, or whence they were . . .

"The preservation of the Gypsies as a distinct people, so dispersed in the wilds of all countries, appeared to him as partaking more strongly of the *miraculous* than even that of the Jews, whose remaining a dispersed people is acknowledged to be by Divine appointment. The idea at length led him to examine if there were any intimations given in the Scriptures of the preservation of any such people, for he had not then the least recollection of that being the case. His astonishment, therefore, was great indeed, when he found, as he conceived, not only that there was such intimation given, but that there was the most astonishingly clear prediction of *such* a people *so* remaining that could possibly have been written. . . .

"Where then, it may be asked, are those extraordinary people, on whose existence the truth of Prophecy and the accuracy of the Scriptures depend? If they exist at all, they cannot be hid, for they are to be in all countries; they cannot be mistaken, since their peculiarities are so numerous and striking. Ask not, then, *where* the scattered Egyptians are, but rather ask *where are they not?* During four or five hundred years they have been *known* to have been occupying the *Wildernesses* and the *open fields* of almost every country in Europe. They have from the first told every one *who* they were and *whence they came*. Though they knew nothing about Egypt, they *all, always*, asserted that they were Egyptians. Nobody believed them, because, as predicted, they were *despised*. Images and idols they have none; they *have ceased*. They have, as a people, no Religion. In all countries they are in all respects the same; all speaking the same language. Now, then, if the Gypsies are not the dispersed Egyptians, what are they? If the dispersed and scattered Gypsies are not the descendants of the offending Egyptians, where are that scattered people? — Introd. to 4th edit., pp. ix.-x. xiv.-xv.

Mr. Roberts' arguments against the Gypsies being Soudras, or any Caste of Hindoos, are given at p. 67. He declares that, "The affinity of the two languages is the only ground on which the popular opinion is grounded;" and meets this by observing that "it is very probable that both languages, viz. the Egyptian and Hindoo, may have sprung from the same root." At p. xv. he adduces a passage from the "History of Egypt" in the *Edinb. Cab. Lib.* on the connexion between India and Egypt, and "the striking resemblance which is known to subsist between the usages, superstitions, arts, and mythology of the ancient inhabitants of Western India, and those of the first settlers on the Upper Nile." — cf. pp. xxix.-xxx.

"The most remarkable circumstance," says Mr. Roberts, "that is known as having taken place in the History of the World, between two nations, is the Connection between the Egyptians and the Hebrews." This remarkable connection is well stated in pp. xxxv. 145-190. 61., &c.

Again, the contrast between the Ancient Egyptians and modern Gypsies is presented to us in a very striking, and, to say the least, ingenious way, as a retributive reverse, a prophetical antithesis. — pp. xii.-xiii. 59-60.

The remarkable peculiarity, strongly stated by Mr. Borrow, attaching to the Gypsies in all countries, viz. the almost universal chastity of their women, and the exceeding rareness of any connection between them and the Busné or Gentiles, is well turned to account by Mr. Roberts: —

"It seems clearly to me that there is *one* and only *one* way of accounting for it — the Decree of the Almighty as requisite to keep them a distinct people; just as He has bestowed upon them, for the same purpose, such an unconquerable attachment to living in the *open fields*, without either God or Idols." — p. xxxix.

At p. 210. the author has a curious chapter, entitled "The Expelled Egyptians, or Gypsies, Discovered as Ancient Inhabitants of Mexico." It thus opens: —

"It has been already observed, that many ages had passed between the time of the Egyptians being conquered and expelled from their native country, to that when the Gypsies are now stated to have been first publicly noticed as wandering strangers in Europe: that circumstance, it was said, might be accounted for — even supposing that they had been for ages existing in the same wandering state."

The next chapter, in continuation of the former, treats of the "Ancient Ruins in Central America."

* "It can be proved that the Gypsies were in Europe before that period."

At p. 97. is given a long list of Gypsy words for familiar things, taken down from the mouth of one Clara Hearn, a Gypsy girl, by Mr. Roberts' daughters.

An interesting and well-compiled "Account of the Gipsies" appeared in Chambers's *Miscellany*, Edinb. 1847, vol. xvi., No. 139. The writer objects to the Egyptian theory: —

"Not only is the Gipsy language different from the Coptic, and the Gipsy manners different from those of the natives of Egypt, but, what is still more decisive, Gipsies are found wandering through Egypt as through other countries, and are there treated as foreigners, just as with us. . . . The conclusion of the Indian origin of the Gipsies, to which we are led by a consideration of their language, is remarkably corroborated by the similarity of character, customs, and occupations which the Gipsies exhibit with certain existing tribes or castes among the Hindoos, particularly the Nuls or Bazegurs, a wandering race in Hindoostan, of very low repute among the other Hindoos, and speaking a dialect apparently as different from the pure Hindoostanee as the Gipsy is."—p. 2.

To the above, Mr. Roberts would reply, that "the ancient language of the Egyptians is a lost language," p. 59., and that from the remote period of their expulsion from Egypt, the Gypsies in Egypt are strangers at home. The fact is, History fails us with regard to the origin of the Gypsies, and the theory of their being Hindoos expelled by Timour Beg is as hypothetical as any other. We are sadly in want of some facts to bridge over the chasm which, at present, we are obliged to jump. Mr. Borrow observes: —

"As to the story of their Egyptian origin, *it is probable* that its authors were the European Ecclesiastics, who, surprised at so strange an apparition as these wanderers must have been, and building on some hint that they had come from Egypt, imagined that they saw in them the fulfilment of the Prophecy of Ezekiel: — 'I will make the land of Egypt desolate in the midst of the countries that are desolate; and her cities among the cities that are laid waste, shall be desolate for forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.'"

Yet this is but a guess too, and was perhaps suggested by Mr. Roberts' book.

Another work on the Gypsies, which has not been noticed, is entitled: —

"The Gipsies' Advocate, or Observations on the Origin, Character, Manners, and Habits of the English Gipsies; to which are added many Interesting Anecdotes. By the Rev. James Crabb. 1821, 12mo. 1832, 12mo."

In *The Penny Magazine*, Lond. 1836, vol. vii. pp. 17. 114., are two papers entitled "The English Gypsies" and "Continental Gypsies."

EIRIONNACH.

LIBRARIES BUILT UP IN WALLS.

(2nd S. ix. 511.; x. 16.)

Though the editor of the *Southern Times* seems to think that a likely tale is as good, if not better, than a real one, I beg to say that I do not agree with him; and I congratulate myself in having been the means of exposing in the pages of "N. & Q.," through the inquiry and report of our friend JAMES DIX, that the Willscot story was a hoax, — pretending, as it did, to have discovered a copy of so rare and valuable a book as Coverdale's Bible of 1535.

There has, I understood, been another similar story afloat, that a book was recently found at Wolvercote, a village two or three miles from Oxford, on the rebuilding of the church; but this story also may be fairly suspected of having no better foundation.

There was, however, a real discovery of this kind made three years ago at Addington, near Winslow, Buckinghamshire; and some particulars of it have been communicated by the Rev. Thomas Walter Parry, the curate, to the Buckinghamshire Archæological Society. Browne Willis had stated, that about the time of his publication of the *Antiquities* of the county, several missals were found in the chancel wall of this church. Mr. Parry consequently gave instructions, when the old church was pulled down, to look out for any apparent openings in the walls, and especially near the piscina. On the 5th Aug. 1857, the workmen came upon several books, together with a superaltare, some fragments of glass, &c., which had been deposited in the north wall of the chancel. I am informed that they were exhibited at the meeting of the Buckinghamshire Society recently held at Newport Pagnell, and described in the *Catalogue* circulated on that occasion. Mr. Parry is of opinion that they were concealed by Thomas Andrews, who had been instituted to the rectory in 1559, and who may have taken alarm at the articles touching ancient office-books, &c., which were circulated by Archbishop Grindal soon after his appointment to the See of Canterbury, in 1576. The books remain in the possession of the Rev. T. W. Parry. The missals of which Browne Willis speaks are lost sight of. JOHN GOUGH NICHOLS.

P.S. — Having been favoured by Mr. Parry with a sight of the *Catalogue* of the temporary museum at Newton Pagnell, I am now enabled to enumerate the books. They are six in number: —

1. "Opusculum reverendi patris fratris Guillermi Pepyn, sacre theologie professoris Parisiensis clarissimi, ordinis predicatorum, super Confiteor novissime editum. Paris. 1519."

2. An imperfect volume of Sermons for Lent, of about the same date.

3. "Modus Confidenti compositus (*illegible*) Reverendū ep'm Andream."

4. "The Prymer in Englysshe and Laten after the use of Sarum, set out at length with many goodly Prayers, and with the exposicion of Miserere and In te Domine speravi, with the Epystles and Gospels throughout the hoole year. Prynted at London by Thomas Petyt, 1541." (The only other known copy of this edition is at Stonyhurst.)

5. "Manipulus Curatorum. Autore Guidone de Monte Rocherii. Lovanii, 1553."

6. "Summa Doctrinæ Doctoris Petro Canisio, Societatis Jesu. Andouerpiæ, 1571."

This last shows that the secretion of these books was not earlier than the time of Thomas Andrews, rector of Addington 1559—1587; and besides his initials appear on some of them, and also on the super-altare, which is a small slab of slate, let into an oaken frame, and measuring 7½ in. by 5½. There were also eighty-seven pieces of glass, painted, tinted, and plain; some window lead, and a piece of (probably) an old sacring bell.

CARNIVAL AT MILAN.

(2nd S. ix. 197. 312. 405.; x. 18.)

I readily concede to your learned correspondent Mr. Buckton, that "historical evidence" and contemporaneous "testimony," if *unexceptionable*, are to be preferred to the "opinions" of moderns. This is self-evident. But what he advances as historical evidence is either not to the purpose, or untrustworthy; and of the two testimonies referred to, from St. Gregory and St. Augustin, the one is beside the mark; the other, I doubt not, will prove to be spurious, when I succeed in finding it.

The question between us is—did the primitive church of Milan begin the fast of Lent from the sixth or the seventh week before Easter? That it began from the seventh, I stated on the authority of Martene; who, though a modern, was, nevertheless, so stored with the knowledge of ecclesiastical and liturgical history, that his statement would be entitled to be received, not merely as an opinion, but almost as an authoritative decision. He refers for that statement to St. Ambrose, "De Eliâ et jejunio, cap. 10." I have since examined the passage referred to, and find that what the Saint says, is simply to this effect—that at Milan, during the observance of Quadragesima, the Saturdays as well as the Sundays were excepted from the fast. Hence Martene infers that, as a matter of course, the Milanese began Lent from the seventh Sunday like the Orientals: as they followed these in excepting the Saturdays, so they necessarily imitated them as to the commencement of the fast. I freely acknowledge that St. Ambrose does not mention a seven weeks' fast, *totidem verbis;* and so far, the passage is not perfectly conclusive.

Still less, however, does Mr. Buckton establish his position by the testimonies he refers to,—St. Augustin and St. Gregory. As to St. Gregory there is no dispute. He says that at Rome they began from the sixth Sunday, and no one disputes it. It was the same in the Western Churches generally. The *clergy* at Rome, however, I will observe in passing, began the fast from Quinquagesima, even from a very remote period, if the letter of Telesphorus, anno 127, is to be considered as genuine:—

"Quapropter cognoscite . . . statutum esse, ut septem hebdomadas plenas ante sanctum Pascha, omnes clerici in sortem Domini vocati, à carne jejunent; quia sicut discreta esse debet vita clericorum à laicorum conversatione, ita et in jejunio debet fieri discretio."

As to Mr. Buckton's reference to St. Ambrose, nothing can be more puzzling. He gives no quotation, but merely a reference, thus—"(Serm. xxxii., Amb. *Op.* v. 22. B)." I presume the B refers to the Benedictine edition; by far the best. Now I have examined this edition, and have failed to discover it among the Sermons, or indeed in any part of the Saint's works. As to the "Sermons" so called, they are shown by the learned editors to be spurious, and are thus classed—"Sermones Sto. Ambrosio hactenus adscripti." But even among these I have not succeeded in finding the passage alluded to, in which the Saint "assigns as a reason for its consisting of forty-two days, that such was the number of stations of the Israelites in passing from Egypt to the promised land." There is a treatise entitled "De XLII. mansionibus filiorum Israël." This, however, according to the editors, is decidedly spurious. But even here I have failed to discover any allusion to the connexion of the quadragesimal observance with the stations of the Israelites. Will Mr. Buckton, therefore, kindly produce the quotation, or give us a more intelligible reference? If the passage be taken from the genuine works, and if it assert distinctly that Lent at Milan commenced only from the sixth Sunday before Easter, *I will gladly acknowledge* that to be irrefragable evidence, and will say "causa finita est." I seek only the truth.

The historical evidence, also, from Sozomen and Socrates, has no direct bearing on the question. That adduced from Sozomen, in which he states that the faithful at Constantinople and the neighbouring countries as far as Phœnicia, kept a fast of seven weeks, does not in any way show that there was not in the Western Church an exceptional city which did the same. And as to Socrates,—even if the passage quoted touched the question—he is on this subject most untrustworthy. In a few lines immediately preceding the very extract produced by Mr. Buckton, Socrates says:—

"αὐτίκα τας πρὸ τοῦ Πάσχα νηστείας, ἄλλως παρ' ἄλλοις φυλαττομένας ἐστίν εὑρεῖν· οἱ μέν γὰρ ἐν Ῥώμῃ, τρεῖς πρὸ τοῦ Πάσχα ἑβδομάδας, πλὴν Σαββάτου καὶ κυριακῆς, συννημμένας νηστεύουσι." (Lib. v. 22.)

At Rome they fasted only three weeks before Easter; and out of these, deducted the *Saturdays* and Sundays! So says Socrates. Surely Mr. Buckton must have overlooked this passage; otherwise he would never have quoted this author, thus contradicting, point blank, the very testi-

mony he produces in his letter, from St. Augustin, viz. that St. Ambrose, when consulted, replied, "When I go to Rome, I fast on the Saturday as they do at Rome." Socrates, then, is utterly untrustworthy on this point. Martene says of him,—

"Verùm Socratem, si non mendacii, saltem oscitantiæ arguunt Cassianus et S. Leo Papa, ipsi ætate æquales, sed auctoritate longè superiores, qui non solùm tres, sed sex integras hebdomadas Romæ, atque adèo in Occidente jejunatum fuisse tradunt." (*De Antiq. Ecc. Ritibus*, lib. iv. cap. 18.)

Benedict XIV., also, speaking of this strange assertion, says: —

". . . . "id purum putum mendacium esse, evincunt contraria Leonis Magni, Petri Chrysologi, aliorumque Patrum, qui Socratis ætate vixerunt, testimonia congesta a Natali Alexandro, Dissert. iv. ad sec. 2." (*De Synodo Diœcesanâ*, lib. xi. cap. 1.)

I demur, moreover, to the principle which seems to be assumed by your correspondent, that any one writing at a former period is to be taken as affording "evidence" of what took place during that period. That depends on many conditions. Would a man now writing, in London, on the customs of the inhabitants of Moscow, for example, but who never had been at Moscow, afford "historical evidence" of those customs? Now Socrates was a layman, living at Constantinople; and he advances an absurd assertion about Rome, which, as we have seen, is in opposition to his contemporaries, who had greater opportunities of knowing the truth. His authority, then, is *nil*.

Mr. Buckton speaks of "the difficulty arising from the darkness spread over this period (eighth and ninth centuries) by the ascendency of Rome, then encouraging the propagation of idle tales, in lieu of history and criticism." Now from this I of course totally dissent; but I refrain from combating it, because such inflammable matter is, I think, entirely unsuited to the peaceful pages of "N. & Q." John Williams.

Arno's Court.

BISHOP BEDELL.

(2nd S. vii. 350.; viii. 301.; x. 61. 97.)

The following letters and documents relating to Bishop Bedell are preserved in Her Majesty's State Paper Office: —

1627. May 29. *Charles I. to Lord Deputy.* [Hy. Cary, Viscount Falkland]. For William Bedell, B.D., to be Provost of Trinity College by Dublin. (Copy.)

1629. June 2. *William Bedell, the late Provost of Trinity College, to Archbishop Laud.* To assist the two fellows of the College deputed to intercede with the King for their freedom of election of a new Provost. [N. B. There is attached to this letter a very perfect impression of Bedell's seal, bearing his peculiar device—a crucible in flames, and surrounded with the Hebrew motto.]

1630. Dec. 6. *Bishop of Kilmore to Archbishop Laud.* Has received his letter enclosed in those of Mr. Hamilton. Relates the strife he has fallen into with regard to his unworthy chancellor of his diocese [*i. e.* Dr. Allan Cooke].

1630. Dec. 15. *Orders* of the Lords Justices [Adam Loftus, Viscount Ely, and Richard Boyle, Earl of Cork] and Council in the cause of William, Bishop of Kilmore and Ardagh, *plt.*, and Robert Ferrall, *deft.*: appointing that the town and castle of Glynne and 12 cartrones of land anciently belonging to the bishopric of Ardagh, together with the Rectories of Clonogher and Clonderath, should be reassured to the Church of Ardagh. (Copy.)

1630. Dec. 15. *Charles I. to the Lords Justices.* Warrant for carrying into effect the above Order, notwithstanding the Statute of Mortmain.

1631. May 10, Dublin. *Bishop of Kilmore and Ardagh to Archbishop Laud.* Touching the castle of Glynne and 12 cartrones of land laying hard by in Ardagh, which Lisagh O'Ferral, sometime holding the place of Bishop of Ardagh [1583—1603], made away with, and which Sir Thomas Cary endeavours to wrest from the see.

1637. Sept. 2. *Bishop of Kilmore to Laud.* Expects Laud's thoughts about our university patent and statutes. Hopes the settlement of the College will be healthful to the Church. The King's letters in favour of the Bishops of Ardagh and Kilmore about the Leitrim lands. Has called to residence Mr. N[icolas] Bernard, Dean of the rural deanery of Kilmore.

1637. Oct. 12. *Laud to Bishop of Kilmore.* His views as to dissolving pluralities, especially of bishoprics and residence of clergy. (Extract.)

1638. Sept. 19. Acts of the Diocesan Synod of Kilmore on the complaint of Margery King, wife of Murtach King, Vicar of the parish of Templeport, against William Bayly, Vicar of Anagheliff, for battery and injury to her husband and herself.

1638. Oct. 20. The inhibition suit from the Primate of Armagh to the Bishop of Kilmore against making synodal decrees.

1638. Nov. 12. Dublin. *Bishop of Kilmore to Laud.* Sickness of his son in England. The ill success of the inhibition of pluralities and non-residence. He deprived Mr. Bayly of the benefice into which he first intruded himself, and excommunicated him for his second intrusion into that of Mr. King, the translator of the Bible into Irish.

1638. Dec. 1. *Bishop of Kilmore to the Lord Deputy.* [Thos. Wentworth, Earl of Strafford.] Vindicates Mr. King, whose living he had taken away, and refers to the Lord Primate, the Bishop of Meath, and Sir James Ware, for his character. His fitness to translate the Bible into Irish.

1638. Dec. 20. *Bishop of Kilmore to Laud.* Is glad his Grace does not despair of the recovery of our ecclesiastical body. The Lord Primate promised to use his utmost endeavours to remedy our disorders. The bruit has much ceased concerning his bringing into the Castle-Chamber, and *præmunire* for the Diocesan Synod.—The termon lands.

1638. Dec. Sum of the matters objected against Murtach King.—Indorsed Articles of the High Commission.

163⅜. Jan. 12. *Bishop of Derry* [Dr. John Bramhall] *to Laud. Inter alia*, forbears to send the bishop of Kilmore's canons lately made at his Diocesan Synod. *Derry* considers it a strange attempt, and the first that has been heard of in Europe for 500 years.

163⅜. March 13. *Charles I. to the Archbishop of Dublin and others* relative to the complaint of Dr. Allan Cooke, the Vicar-general and Official of the Bishop of Kilmore, and a certain Thomas Price, made to the Primate of Armagh. (Formal Document by the Lord Deputy in Latin.)

1639. March 29. *The Primate of Armagh to Charles I.*

Respecting the business of appeal between Dr. Allan Cooke and the Bishop of Kilmore. Indorsed by the Bishop "Apostle's refutatory." (An inclosure, 12 May, 1639.)

1639. May 2. *Petition* of the Bishop of Kilmore to the King in Chancery, with Order thereon, touching two several appeals, one by Allan Cooke, Doctor of Law, his Vicar-General, the other by William Bayly, M.A. (Copy.)

1639. May 24. Dublin. *Bishop of Kilmore to Laud.* Concerning his Chancellor's appeal from the Lord Primate to the Chancery. (Encloses Charles's letter to the Archbishop of Dublin and others, and his petition to the King in Chancery.)

1639. June 28. *Laud to the Bishop of Kilmore.* The appeals of Chancellor Cooke and Bayly to the King in Chancery—explains the danger of incurring a *præmunire* about his diocesan synod.—The broken times of the Church we live in.—The speech of the Chief Justice of the Common Pleas. (Copy.)

1639. Aug. 7. *Bishop of Derry to Laud.* States (*inter alia*) that the Bishopric of Kilmore is settled by the authority of the Council Board.

1641. Nov. 6. *Remonstrance* of the Gentry and Commonalty of Cavan to the Lords Justices and Council. [This extraordinary document is generally attributed to Bedell: but whether he was coerced or not into drawing it up — who can say?]

1641. Nov. 10. Dublin Castle. *Answer* of the Lords Justices [Robt. Lord Dillon, and Sir William Parsons] and Council to the above. [A very severe document.]

β.

HERALDIC VISITATIONS OF IRISH COUNTIES.

(2nd S. x. 89.)

A reference to the voluminous and most valuable "Reports of the Commissioners on the Public Records of Ireland" enables me to answer the inquiry of ABHBA on this subject very fully.

Your correspondent will there find (2nd Rep. Sup. p. 65.) a Report from the late Sir William Betham, then (1811) Deputy Ulster, giving a list of the contents of the Office of Arms at Dublin. This list is also printed in Moule's *Bibliotheca Heraldica*, p. 609, but, as neither of these books are commonly to be met with, I transcribe the Report (from the original) so far as it relates to the Query of your correspondent: —

"Ulster King of Arms has in his possession [custody] 1st. Four Volumes of Books called Visitation books containing the Pedigrees and Arms of the Nobility and Gentry of several Counties in Ireland, particularly the Counties of Dublin, Meath, Louth, and Wexford, from 1568 to 1620, taken by virtue of Commissions directed to Nicholas Narbonne and Daniel Moleyneux, Ulster King of Arms. It appears that Visitations were made in other Counties, from the references in various Books now in the Office to such as were formerly there, and which were, it is supposed, detained as private property by the heirs or executors of the former Officers, but at what particular period is unknown. Many Books are said to have been carried off by the Person holding the Office of Athlone Pursuivant of Arms, who fled to France with King James II. He also carried off the Official Seal."

A very interesting account of the Wexford Visitation of 1618 — the only one mentioned by your correspondent — was given in the *Wexford Independent* of August 6th, 1856.

I should with pleasure lend a copy of that paper to ABHBA (whose address I know), if it would facilitate his inquiries.

It is much to be desired that the good old custom of holding Visitations (if ever it was a custom at this side of the Channel), should be revived; and were the courteous gentleman and accomplished genealogist who now holds the Office of Ulster to visit each county in Ireland, there is little fear that his summons would be disregarded even in these utilitarian days.

Since the appointment of Sir Bernard Burke, the Office of Arms has assumed an air of neatness and a lightsomeness not at all in keeping with the musty associations usually connected with such places, and literary men are allowed free access to the documents there preserved when their inquiry is for a literary object.

It is to be regretted the powers of Ulster in restraining the use of unauthorised arms are not put in force. Not to mention armorial bearings for which some kind of prescriptive right is claimed, one is constantly horrified by seeing on the panels of cars and cabs plying for hire in the streets of Dublin barbarous imitations of heraldic devices, depicted in the most glaring colours, utterly regardless of every principle of "the gentle Science of Armorie."

In England the tax on armorial bearings gives a sanction to law of the Kings of Arms, and tacitly enforces that sovereign's sway.

In "justice to Ireland" let us have this tax extended to this country: it is the first and the last we shall ask for! JOHN RIBTON GARSTIN, A.M.

Merrion Street, Dublin.

CORONATION OF EDWARD IV. (2nd S. x. 106.)— There is a mystification in the "extract from the Cinque Ports at Romney," as communicated by your correspondent, which is indeed puzzling. "Be it remembered, that on Sunday after the Feast of St. Leon, and on the Vigil of the Apostles Peter and Paul, in the year 1461, our Lord Edward the 4th after the Conquest 'sublevatus est in regem et apud Westm. coronatus.'" Now, that the Sunday *after* the Feast of St. Leo should be also the Vigil of SS. Peter and Paul is simply impossible. The Feast of St. Leo and the Vigil occur, and have always occurred, on the same day — June 28. That this is the case at present, anyone may satisfy himself by inspecting the Roman breviary. And there has been no alteration since 1461, as I have a proof now before me in a MS. volume written just at that period. This codex commences with a Calendar, in which June 28 is thus noted: "Leonis ppe. Vigilia." And June 29, "Petri et Pauli," rubricated. I have

also before me a very early printed missal, an. 1484, in which the day is thus marked in the Calendar: "iiij kl." (Julii) [*id est*, 28 Junii] "Sĉi Leonis pape. non transf. Vigilia." And in the Calendar of a Sarum breviary printed at Paris, 1524, I find the day thus marked: "iiii kal. Leonis *pp̃e*" (I guess at this last contraction, as it is blotted out according to the command of Henry VIII.) "et conf. 3 lect. cū no. Vigilia. 28." That Sir Harris Nicolas, therefore, should assign the 13th day of June as the Feast of Leo, on the authority of the Cotton MS., is somewhat surprising. I cannot help suspecting also a little oversight on the part of your correspondent as to the reading of the document from which he quotes. It would have been better, I think, to have sent you the original Latin (as I suppose the whole is in Latin) of the first as well as the second part of the extract; for it is in the first part that the whole of the question,—the date of the coronation,—lies. However, it is sufficiently clear that the day of Edward IV.'s coronation was the 28th: and it is worthy of special remark, that the coronation day of our most gracious Queen is also the 28th of June.

John Williams.

Arno's Court.

Rev. George Watson (2nd S. viii. 396.; ix. 281. 355.)—I have only during the last few days been able to look over "N. & Q." for the last four months.

I have in my possession a MS. Sermon, given me by my father some years ago, and upon which, on his authority, I marked the name of Rev. George Watson as the author. I have every reason to believe in the correctness of this statement, as the subject of Mr. Gutch's inquiry was an intimate friend of my great-grandfather, the Rev. Benjamin Rudge. Had I time I think I should find in my father's correspondence some particulars of Mr. Watson. Perhaps a search amongst the records of Winchester School might give some information.

The text of the sermon referred to is James iv. 6., and at the end are references to Eccles. vii. 8., Proverbs, iii. 34., as if the sermon was to do duty for each of the three texts.

The sermon has evidently been used by others besides its author.

Whether my father had many of Mr. Watson's sermons I cannot say; if so, they were gradually destroyed. I have, however, fragments of two, which from a comparison of handwriting are, I think, by Mr. Watson, rather than by Mr. Rudge. One was intended for a Sermon on Isaiah, lxiii. 1. The subject of the other is the Resurrection.

F. B. Relton.

Dacre Park, Lee.

Withered Violets (2nd S. ix. 427.)—In compliance with the wish of N. J. A. I send the entire of this poem, which I copy from an old scrap-book of mine. As well as I recollect, I copied it upwards of thirty years ago, but from what book or periodical I cannot now say. I have a lingering memory that it was from *The Literary Gazette*, but perhaps the words suffixed will afford a clue:—

"Long years have pass'd, pale flowers, since you
Were culled, and given in brightest bloom,
By one whose eye eclipsed your blue,
Whose breath was like your own perfume.

"Long years, but tho' your bloom be gone,
The fragrance which your freshness shed,
Survives as memory lingers on,
When all that blessed its breath have fled.

"Thus hues and hopes will pass away—
Thus youth and bloom and bliss depart;
Oh, what is life when these decay?
The faded leaf, the withered heart."

Rouge et Noir.

Horn Books (2nd S. ix. 101.)—Pocock, the printer of Gravesend, was a very clever and industrious man. He was the founder of the first Kent Archæological and Naturalist Society. He died at Dartford, and is buried in Wilmington Churchyard. His son, who served in Portugal under General Evans, gave me the following information, which may serve as a clue to the period of the extinction of the Horn Book: "My father printed a Child's First Book, or Reading made Easy, *vulg.* 'Redamadazy,' 2 years before Rusker, who usually has the credit of that work." (And I may add that the wood-blocks with which it was illustrated are now in my possession, together with the blocks Pocock used for perhaps the first halfpenny edition of *Cock Robin*, *Jack the Giant Killer*, and other children's nursery literature.) Pocock, Senior, was the author of *The History of Gravesend*, *Memoirs of the Tufton Family*, *Earls of Thanet*, &c. &c., and he was the projector of *The Navy List*. His Museum was sold by Pearce, an auctioneer, at the Town Hall, Dartford.

Alfred John Dunkin.

Dartford.

Excommunication since the Reformation (2nd S. ix. 364. 428.; x. 117.)—Instances of excommunication in the early Protestant church are by no means uncommon, and may be frequently met with in the reigns of Eliz. and James I. The following extracts are from a paper in the State Paper Office, Dom. Car. I., assigned to the year 1630, and relate to fees payable to Dr. George Parry, Chancellor to the Bishop of Exeter:—

". . . . . Nicholas . . . . . cited to appear in the Chancellor's Court of Exeter for not standing at the be[lief] to which they answered that they weare reguler and desired to be dismist, but cold not till they brought a Certificate the next Courte, and payd there fees, before which Court day, they haveing occation to ridd to London, were excommunicate and paid 29s, 2d, and 12d a piece for their oath."

"John Smythe, Nicholas Wakeley, with 11 persons more, were unduly excommunicated, and were demanded 3s „ 2d a piece for fees, and payd 4d for every name they had out of the presentment."

"Gyles Gibbes threatned by Mr. Chancellor to be excommunicated unless he would pay the fees demanded; and after excommunicated and soe stands, but like to dye, payd for his state 17s „ 0d and 3s „ 2d more."

Your correspondent Mr. Williamson will probably find other examples in the same series.

W. Douglas Hamilton.

Acts of the Scottish Parliaments (2nd S. ix. 159.)—Scotus seems unaware that the Acts of the Parliaments of Scotland have been published under authority in eleven volumes *seriatim* and complete. Vol. ii., although the first published (viz. 1814), contains the Acts of the Parliaments from 1424 to 1567. In an Order by the Commissioners prefixed to this volume it is "Resolved" that the "publication of the Parliamentary Records of Scotland shall commence with the Reign of King James I., and be carried on progressively," but that the first volume "be printed as a second volume in order to leave room in the series of volumes for the more ancient parliamentary proceedings prior to the Reign of King James I.," which first volume accordingly appeared in 1844, embracing the Acts of the Parliaments from A.D. 1124 to A.D. 1423. The last four volumes contain the Acts from 1670 to 1707.

There is also a volume of "The Parliamentary Records of Scotland in the General Register House, Edinburgh. Vol. I. Printed by Command of his Majesty, King George III. 1804." The first date here is 1240, the last 1571. There is a small volume containing "An Account of the Proceedings of the Parliament of Scotland which met at Edinburgh, May 6th, 1703. Printed 1704." Also "The Index, or Abridgement of the Acts of Parliament and Convention (Scots) from 1424 to 1707, with the Act ratifying and approving of the Treaty of Union of the Two Kingdoms, Edin. 1707," by Sir James Stuart, of Goodtrees, Solicitor-General for Scotland. William Galloway.

Figures in Weston Church (2nd S. x. 108.)—Your correspondent W. A. Leighton will find a coloured representation of the figures he mentions in Dallaway's *Heraldry*, and also in a work published by Hall, Vertue, & Co. (price 3*s*.), called *The Manual of Heraldry*. They represent, according to Dallaway, Sir John de Weston, of Weston Lyzars, in Staffordshire, and Isabel *Bromley*, his wife, and are taken from a voluminous pedigree compiled by Sir W. Segar, *Garter*. H. S. G.

Confessions in Verse (2nd S. x. 108.)—About the period mentioned, the broadsheet, *Last Dying Speech, Words, and Confession* of an executed criminal regularly concluded with a "Copy of Verses" written by him "the night before his execution." A specimen of such autobiographic lyrics will probably satisfy C. E.'s curiosity. It was supposed to be written by Roland Preston, who was executed at Shrewsbury for the murder of Mr. Bruce and his housekeeper at Longford, Shropshire, about forty-six years ago:—

"Roland Preston is my name,
From Fordhale Gates in Shropshire came,
Who by a false deluding girl
Am brought to grief and shame."

U. O. N.

Milton's "Paradise Lost" (2nd S. v. 82.)—Enclosed are three other titles, used for the *so-called* "First Edition" of Milton's *Paradise Lost*, differing from those noted by Neo-Eboracensis as being in his possession. Your correspondent under that signature may be assured that the *Comus* he possesses is, without doubt, a *rare* volume, not more than eight or ten being known; also, that it would at this time produce four times as much as it did at Bright's sale in 1844, and may be therefore congratulated on his purchase at that time.

I may as well, while on Milton, for Mr. Keightley's use (see his *Life of Milton*, p. 265.) unravel the "lines on the Cambridge Carrier," he confessing himself unable to make sense of them. The worthy carrier (Hobson) being of full age, and the prevailing plague not causing the usual packages to be carried to and fro to Cambridge, alike warned him that "his time was come," but the "ruling passion strong in death," he still cried "more weight," meaning of course to carry to and fro, so that subsistence might continue.

"Paradise loft. | A | POEM | in | TEN BOOKS.—The Author *J. M.* | Licensed and Entred according | to order | (&c. as No. 1. p. 82. 2nd S. v.) 1668.".

No Address or Arguments to this Issue.

Another same as previously noted (No. 3. page 82.), except stars on *the side* *** John Milton ***—1668.

"Paradise lost. | A | POEM | in | TEN BOOKS. | The Author | *JOHN MILTON* | *LONDON.* | Printed by *S. Simmons*, and are to be sold by | *T. Helder* at the *Angel* in *Little Brittain.* | 1669." |

Arguments, seven leaves. On the last *page* is Errata without any address of the printer. N. T.

Frances C. Barnard (2nd S. x. 69.)—All the information I can give to Mr. Inglis is this. I have another book written by that lady, called *The Doleful Death and Flowery Funeral of Fancy*, 1837, from which it appears that she is the wife of Mr. Alfred Barnard, and the niece of the famous botanist Sir J. E. Smith, to whose widow the book is dedicated. F. J. S.

Longevity (2nd S. x. 15. 56.)—In defiance of scepticism, overlaid with whatever amount of fable, to be received "cum grano salis," and subject to whatever prunings, there is doubtless, for

instances of lengthened life, a solid substratum of truth.

I send you three instances which, from the attending circumstances, seem to be well-authenticated: —

In the museum of the Perth Antiq. Society are two portraits, carefully engraved, and of a good size. One of these is the portrait of

"Peter Garden, who lived in the parish of Auchterless, Aberdeenshire, and died 12th January, 1775, aged 131 years."

The other is that of

"Isobel Walker, who lived in the parish of Daviot, Aberdeenshire, and died the 2nd of November, 1774, aged 112 years. Established from the record of the parish of Rayne, in the Presbytery of Garrioch, county of Aberdeen."

These portraits were "presented to the Literary and Antiquarian Society of Perth by the Rev. Mr. Foote, 1785."

Both of the deaths are recorded as notabilities in the *Scots Mag.* for the period. In the number for January, 1775, we have

"Jan. 12. In the parish of Auchterless, Peter Garden, aged 131. He retained his memory and senses to the last. He has lived under ten sovereigns, viz. Charles I., Oliver Cromwell, Richard Cromwell, Charles II., James VII., William and Mary, Anne, and Georges I. II. III. He remembered to have been sent, when a boy, to the wood to cut boughs for spears in the time of the civil wars."

And in Nov. 1774: —

"Nov. 2. In the parish of Daviot, Isabel Walker, aged 110."

I now give you the third instance. In the churchyard of Kirkliston, a little to the west of the old Norman church, stands a headstone with the following inscription: —

"In Memory of
Peter Stewart,
who died
In this parish at the advanced age
of 101 years on the 10th October,
1841.
This stone
is erected by some of the members
of a family
whom he faithfully served
upwards
of half a century."

The registrar assured me that this was quite true, having known the man well, and that he was in life when he first took the census. He was a farm servant on the farm of Humbie, in Kirkliston parish. He did not know whether the register of his birth existed, but believed he came from the Highlands, and founded his age upon the period when as a boy he first came to the parish.

William Galloway.

Edinburgh.

Richard, Seventh Earl of Anglesey (2nd S. x. 27.) — Debrett says, Richard, sixth Earl of Anglesey, married 1st, 24 Jan. 1715, Anne, daughter and heiress of John Prust, Esq., of Monkley, Devon, by whom (who died 3 Aug. 1741) he had no issue; he married 2ndly, only a month (viz. 15 Sept. 1741) after death of first wife, Juliana Donovan, by whom (who survived him, and remarried to M. Talbot, Esq., and died 20 Nov. 1776) he had issue, 1. Arthur, his successor, and three daughters. The Earl died 1761, and on his death the succession to his Irish honours was contested between his son and *John* Annesley of Ballisack, Esq., who denied the validity of the late Earl's marriage with Miss Donovan; but after an investigation which lasted nearly four years the question was decided in favour of the Earl's son. But on the coming of age of Arthur, in 1765, he was permitted to sit as Viscount Valentia in the Irish House of Peers only, his writ as Earl of Anglesey being thrown out by the English House of Lords. If H. J. M. would like to see the account given by Debrett of, as he says, "one of the most curious cases in the history of the peerage," I shall most willingly forward it (date edition of peerage, 1826). I should imagine the first question is, When was this Richard, son of the last Earl by Ann Salkeld, born, as a month only elapsed between the death of his first wife and the marriage of his second, who survived him?

R. J. Fynmore.

Tomb Records (2nd S. x. 63.) — Mr. Edwin Roffe has done the antiquarian "state some service" by his excellent article on the above interesting subject. I have, for some years past, copied inscriptions which I found on head (grave) and mural stones, in the United Kingdom, and in some old towns in France and Belgium. Ireland and Wales afford, perhaps, the richest field in this respect. What an interesting historical collection may be made by the correspondents of "N. & Q." by sending what may be picked up in "those neglected spots," where repose "some hearts once pregnant with celestial fire." I send you the first that comes to hand. In the handsome village churchyard of Hanslope, near Wolverton, in Bucks, is a tombstone (no date, as it is broken off, but it is about 1832, as I can assert from other facts), with the following inscription:

"Strong and athletic was my frame,
Far away from home I came,
And manly fought with Simon Byrne,
Alas! but lived not to return.

"Reader, take warning by my fate,
Unless you rue your case too late;
And if you've ever fought before,
Determine now to fight no more."

This is the tombstone of Sandy M'Kay, one of the finest specimens of a Scotch pugilist that ever travelled south of the Tweed, who met his death by the beating he got from Simon Byrne, the Irish boxer, the so-called Bottle; or rather, the

disgusting exhibition took place some time in the year stated. Abhorrent as the death must seem to all right thinking persons, the "epitaph" is curious; and perhaps the moral or admonition in the two last lines should not be disregarded. Is there not something approximating to the passage of—

"He who fights and runs away,
Will (or may) live to fight another day."

S. Redmond.

Liverpool.

The following inscription is copied from a tombstone in the church of Cantley, a remote village on the north bank of the estuary of the Yare.

It sufficiently characterises the life of a man of independence, and to a certain extent the mental calibre of his associates, the enthusiasm with which they pursued the country sports, and their honest regrets, though quaintly expressed, for the loss of their boon companion, who possessed the means, and did not fail to apply them, to promote the pleasures of the chase, and to cheer them by his hospitality.

In the ancestral residence of the family is preserved an equestrian portrait of this fine old sportsman, accompanied by the Duke of Grafton, both in curled and flowing wigs, with running footmen, and surrounded by their hounds and attendants: —

"Here lieth ye body of Robert Gilbert
of Cantley in ye County of Norfolk, Gent.,
who died 5th day of October, 1714,
Aged 53 years.

In wise Frugality, LUXURIANT
In Justice, and good acts, EXTRAVAGANT,
To all ye world a UNIVERSAL FRIEND.
No foe to any, but ye Savage Kind,
How many fair Estates have been Erased,
By ye same generous means, yt his Encreased.
His duty thus performed to Heaven and Earth,
Each leisure hour fresh toilsome Sport gave birth.
Had NIMROD seen, he would ye game decline,
To Gilbert mighty Hunter's name resign.
Tho' hundreds to ye ground he oft hath Chased,
That subtile FOX DEATH, earthed him here at last,
And left a Fragrant Scent, so sweet behind,
That ought to be persued, by all Mankind."

H. D'Aveney.

Aunt Sally (2nd S. x. 46.)—Allow me, by way of supplement, to remind you of my queries on this subject, forwarded early this year: —1. The origin of this play, and how long known to exist; and 2. Is the *black* lady suspended from rag shops any relative, or is she the *veritable* old lady on another peg. George Lloyd.

Senex's Maps (2nd S. x. 8.)—Various maps published by John Senex, conjointly with Charles Price and John Maxwell, are in the library of Trinity College, Dublin. Among them are *North America* and *Germany*, Lond. 1710, fol.; *Moscovy* [Lond.] 1712, fol.; *Sacred Geography*, contained in six maps [by John Senex and William Taylor], Lond. 1716, 4to; *South America*, *Asia*, *Africa*, *Europe*, Lond. [s. a.], fol. Ἀληθής.

Dublin.

River Jordan (2nd S. x. 109.)—The Wady *Arabah*, discovered by Burckhardt in 1822, was conjectured to have been, at some remote period, the channel by which the Dead Sea had discharged its waters into the Bahr Akabah (Red Sea); but it has been ascertained that this never could have been the case, as the level of the Dead Sea is considerably lower than that of the Red Sea. (*Penny Cyc.* art. "Syria.") Lieut. Symonds, R.E., makes it 1312 feet, and Russeger 1341 French (or 1431 English) feet below the level of the Mediterranean. The Lake of Tabarieh (Tiberias) is 666 feet, and the ruins of Jericho are 560 feet below the level of the Red Sea.

"The fact undoubtedly is," says Wilson (*Lands of the Bible*, i. 286.), "that the Wádí 'Arabah and its continuation, the valley of the Jordan, whatever partial changes they may have undergone in our Adamic era, together form perhaps the most wonderful crevasse in the whole world—a fissure made by volcanic and basaltic eruptions, long before the race of man appeared on the globe."

The Jordan (Sheriat Kebir) terminates in the Dead Sea, the excessive heat and evaporation leaving no water to be carried into the Red Sea or elsewhere. T. J. Buckton.

Lichfield.

J. M. S. is referred, on the subject of his Query, to the *Encyclopædia Britannica*, vol. xvii., eighth edition, paragraph beginning at the last line of page 187.: —

"It is now generally believed to be most probable that, anterior to the historical period, the whole valley from the base of Hermon to the Red Sea, was once an arm of the Indian Ocean, which has gradually subsided, leaving the three lakes in its bed with their connecting river."

The same paragraph has farther remarks on the subject. It occurs under the title "Palestine."

G. J.

Edinburgh.

John Wythers (2nd S. x. 19.)—In a family pedigree the second son, his Christian name not being given, of one Whityers or Witcher, is "said to have been Dean of Chichester." Can he be identified with John Wythers? W. C.

American Rivers (2nd S. x. 90.)—In answer to X. Y. Z. as to the volumes of water discharged into the sea by the St. Lawrence and the Mississippi, I should say that the former is decidedly the greatest volume. I know nothing personally of the latter, but I believe 12 to 14 feet is its greatest depth at any of its numerous mouths, whereas the St. Lawrence (with which I am well acquainted) is navigable to Montreal, about 500 miles from the sea, for the largest steamers which cross the Atlantic; and the reason for their being unable to proceed higher is not for want of water,

but the rapidity of the current called the Lachine Rapids. The narrowest part of the river at Montreal is the site of the new Victoria bridge, which is exactly two miles. WN.

CLERICAL INCUMBENCIES (2nd S. x. 76.)—I give, from the *Clergy List* of 1857, a table of such incumbents as were inducted before 1800. In the names to which an asterisk is prefixed a change has since taken place.

Bromham.	Wilts.	*H. Bayntun.	1793.
Ashprington.	Devon.	*Jacob Ley.	1795.
Beckford.	Gloucester.	J. Timbrill.	1797.
Brettenham.	Suffolk.	*S. Cole.	1798.
Croston.	Lancashire.	S. Master.	1798.
Dartington.	Devon.	*R. H. Froude.	1799.
Denbury.	"	"	1798.
Drayton, Fenny.	Leic.	*S. B. Heming.	1797.
Enmore.	Somerset.	*J. Poole.	1796.
Etchingham.	Sussex.	*H. Totty.	1792.
Fagan, St.	Glamorg.	*W. B. M. Lisle.	1792.
Faringdon.	Hants.	*J. Benn.	1797.
Felstead.	Essex.	*J. Awdry.	1798.
Gresley.	Derby.	*G. W. Lloyd.	1793.
Hale, Gt.	Linc.	*R. Bingham.	1796.
Hartland.	Devon.	*W. Chanter.	1797.
Hooton Roberts.	Yorks.	C. W. Eyre.	1796.
Kettlestone.	Norfolk.	J. Cory.	1796.
Hull.	Yorks.	J. H. Bromby.	1798.
Stalmine, near Lancaster.	Lanc.	J. Rowley.	1799.
Merryn, St.	Cornw.	*J. Bailey.	1791.
Mounton.	Monm.	E. Lewis.	1789.
Narburgh.	Suffolk.	W. Allen.	1799.
Norton Fitzwarren.	Somerset.	J. Guerin.	1797.
Otterhampton.	"	J. Jeffery.	1794.
Poole, St. James's.	Dorset.	P. W. Jolliffe.	1791.
Preston, St. George's.	Lanc.	R. Harris.	1797.
Shalden.	Hants.	*C. H. White.	1797.
Shereford.	Norfolk.	J. Cory.	1796.
Sibson.	Leic.	*T. Neale.	1792.
Thruxton *cum* Kingston.	Heref.	*H. Wetherell.	1799.
Tostock.	Suffolk.	J. Oakes.	1792.
Upminster.	Essex.	J. R. Holden.	1799.
Westbury-upon-Severn.	Glouc.	*R. Wetherell.	1798.
Westerham.	Kent.	*R. Board.	1792.

P. J. F. GANTILLON.

POEMS BY BURNS AND LOCKHART (2nd S. x. 43.) — Your correspondent Φ has given us "The Jingler," — "a poem," as he says, "attributed to Burns," but on what authority, he adds, he does not know: and that I implicitly believe. "The Jingler" is no more like an emanation of Robby than of Rothschild. It has none of Burns's familiar rhythm — none of his point — none of his fire. I would wager a plack that it was not written by Burns; that it was not written by a Scotchman: with much English spelling, it has *some* Scottish spelling; — an easy affair; but there is no Scottish phraseology; there are Scottish words, but no Scottish combination of words; it has not the Scottish mind: it wants *couleur locale*. I could be more minute, but it is not worth while.

I have a hazy recollection of having heard or read, somewhere, sometime, a set of verses with an initial line, of which,

"It was you, Christy, you,"

sounds to me like a paraphrase: a stage song, I think. Some other contributor to "N. & Q." may be able to help me out here.

I believe (and I hope I may not be doing Φ injustice), that your correspondent is playing "Puck Steevens." At any rate I will give him a lock of my hair if he can show that "The Jingler" was written by Burns; and I will bestow on him "my bonnie black hen," if he shows that it was written by any Scotchman at all.

KIRKTOWN SKENE.

Aberdeen.

MEANING OF "END" IN BUNYAN (2nd S. x. 208.) — GEORGE OFFOR is a name which one always recognises with pleasure, whether as affording a reply to some curious inquiry into the history or value of old editions of the Bible, or as a zealous illustrator of the literature and life of John Bunyan. It was, I confess, with some surprise that I read his queries relative to what had always appeared to me, and as I supposed to "readers in general," the very obvious and familiar meaning of "end," as the word is used in the passages cited; while the definition from Richardson seems quite beside the mark. Perhaps, indeed, the phrase "I was with him most an end," may not be quite so intelligible as the other, but it is common enough among the good people of Yorkshire, and means that the greater part of my time was passed with, that being "an end," that I "most" sought, secured, and enjoyed. As to the well-known rhymes, alike clever in expression and pertinent in meaning,

"For having now my method by the end,
Still as I pull'd it came, and so I penn'd," &c.,

it appears to me so familiarly plain, and obviously significant, that other words can hardly make it more so, at least to common readers. The idea is plainly a comparison between the catching hold of the cue of a story when conceived in the mind, and reeling it off in words by the agency of the pen, and the getting hold of the thread of a clew (or story) and unwinding it: a beautiful simile, I think, and illustrated alike by the extrication of the delicate filatures from the cocoon of the silkworm, and, had the attempt been successful! the raising of the Atlantic cable. How much more beautiful and precious than the former; how much more marvellous, as well as more durable than the latter, that noble production of Bunyan's genius, for the editing and illustration of which, as well as for the best life of its immortal author, English piety and English literature are so greatly indebted to GEORGE OFFOR. H.

I have often heard the phrase "most an end" used in Yorkshire to denote "constantly," "almost

all along," "most of a person's time," &c.; a meaning which exactly suits Mr. Offor's second extract. The kindred, almost identical phrase, "straight an end," meaning "straight forwards," "without delay," is equally common. The *an* in this case is the early form of *on* = onwards.

In the other two extracts, "to get *by the end*," seems to be a figure taken from a ball or skein of string or thread, the whole of which may easily be *pulled* off, or unwound, by one who has once got hold of it by the end. Cf. *thread* of a discourse, and the sailor's *yarn*. J. Eastwood.

Salt Mines (1st S. vii. 261.) — "When and where was the first salt mine established in England?" The first pits of fossil or rock salt known in this country were accidentally discovered in Cheshire so late as A.D. 1670, at the very spot where Domesday records some brine-springs (p. 268.). Henry VI. invited over some manufacturers of salt from Zealand. The monopoly of this article was one of those which Elizabeth recalled.

"The first discoverer of it was one John Jackson of Halton, about Lady-day last, as he was searching for coals on the behalf of the Lord of the Soil, William Marbury of Marbury, Esquire." — See "Extracts of Two Letters written by the Ingenious Mr. Adam Martindale" in the fifth volume of the *Philosophical Transactions*, No. 66., p. 2015-17. 1670.

"The rock-salt itself was accidentally found in 1670 in sinking a coal-pit at Marbury near Northwich, and was again found in 1779 in Church Lawton. It has also been found at Whitley on the right bank of the Weever, abont five miles north of Northwich, but the principal mines are at or near Witton, between Northwich and Marbury." — Ormerod's *History of Cheshire*, p. xlvi.

"It is stated in the *Agricultural Survey of Cheshire*, p. 21. that there were works at Weverham at the Conquest, but there is no authority for this in Domesday, which only says that there were vii. salt-works *in wiche appendant to this manor*." — *Ibid.*

It is much to be regretted that of the translation of the Domesday Book two volumes only have appeared. It was supposed that the whole work would extend to ten 4to. volumes; but having published a second volume, the translator died Sept. 14, 1816, and the work was never resumed. I have, however, the pleasure to add that his son, the Rev. Wm. Bawdwen, residing at Old Trafford, near Manchester, has possession of his father's manuscripts, and would be glad if the publication of them were undertaken by some antiquarian or historical society. Bibliothecar Chetham.

Rum; Derivation of (2nd S. v. 245.) — Is not this word an abbreviation of *saccharum?* T. Lampray.

Burial in a Sitting Position (2nd S. ix. 513.) — Dr. John Gardiner, referred to by W. B. Caparn as above, erected his tomb, and wrote the inscription thereon some years before his death. Strangers reading the inscription naturally concluded he was like his predecessor, "Egregious Moore," immortalised by Pope — food for worms; whereas he was still following his profession, that of a worm-doctor, in Norton Folgate, where he had a shop, in the window of which were displayed numerous bottles containing specimens of tape and other worms, with the names of the persons who had been tormented by them, and the date of their ejection. Finding his practice declining from the false impression conveyed by his epitaph, he dexterously caused the word *intended* to be interpolated, and the inscription for a long time afterwards ran as follows: —

intended
"Dr. John Gardiner's ∧ last and best bedroom."

I remember him well; a stout burly man with a flaxen wig: he rode daily into London on a large roan-coloured horse. He was an eccentric man, but I never heard he was buried in a sitting position. R. W.

Stuart Adherents (2nd S. x. 103.) — If R. R. or others should ever investigate who were the adherents of James II. and his family who left England and resided with him in France, their names to some extent may be collected in the existing Registry of Deaths of the parish of St. Germain. The following is one extract from that registry: —

"E'tat Civil — Extrait du Registre des Actes de Décès Anno 1716, Ville de St. Germain en Laye. Le vingt quatre Octobre, mil sept cent seize a été inhumé dans cette Eglise le corps de Sieûr Alexander Falconer, Gentilhomme Ecossais, Chef de la Fouriere du Roy d'Angleterre, de cette paroisse, décédé le jour précédent, âgé d'environ quatre vingt ans. Furent présens, Jean Simpson, Richard Pemberton, Corneil Barry, Jacques Baynes: tous officiers du Roy d'Angleterre qui ont signé au Registre, —— Simson](*sic*) Pemberton, Barry, Baynes — Binèt prêtre, et Boullay, prêtre."

Where were the Protestants who were adherents buried? Perhaps some of the followers were also buried in adjoining parishes? T. F.

Verner and Lamy Families (2nd S. x. 89.) — Your transatlantic correspondent will find that the former of these families figures in the Baronetage, and a reference to the authorities usually consulted will no doubt supply the information he desires. As to the Lammies, or L'Amys, "one of whom tradition says was Bishop of Raphoe," I may remark that the succession of Bishops of Raphoe is matter of history and record, not of tradition. It does not appear that any person of this name ever held the See of Raphoe; but I find that John Lamy, M.A., vicar-general of the diocese, was collated on July 11, 1746, to the prebend of Killymard in that cathedral. (Cotton's *Fasti Ecc. Hib.*) The name is evidently of French extraction, and probably belongs to one of the numerous Huguenot families who quitted France after the revocation of the Edict of Nantes, and

settled in various parts of Ireland. An interesting account of these lately appeared in the *Ulster Journal of Archæology*, as already noticed at p. 54. of the current volume of "N. & Q."

I should like to know whether Mr. Verner can assign any reason to account for the "tradition" which he mentions. John Ribton Garstin.

Dublin.

A family named L'Amie resides on Cork Hill, in the city of Dublin, a member of which informed me it was of Huguenot extraction. In a roll (about 1685) now before me, containing the names of tenants of the Huguenot family of Robillard, Seigneurs de Champagné, the name of Jean Lamy occurs, who appears to have been resident in the seigneury of Berneré, parish of St. Sauvinien, near St. Jean D'Angely. E. D. B.

Clever (2nd S. x. 67.)—I am unable to answer the Query whether this word was ever used in the time of the Stuarts, in the American sense of *good-natured, jovial, good-tempered, amiable;* but in the dialect of East Anglia it is pronounced *claver*, and used in the sense of *respectable, well-bred, bearing a good character*, &c., but without any approach to its proper English meaning of *dexterous, skilful*, or *ingenious*. A person was speaking to me once of a certain gentleman in the law, and observed that he was a very *claver* gentleman; but she said this without any reference to his professional ability, and simply meant that he was a respectable man, and well to do in the world. F. C. H.

Keithock (2nd S. ix. 373.)—Keithock lies a short distance west from Coupar-Angus, in the Perthshire division of that parish. The estate at one period belonged to the Abbey of Coupar; and it is said that Donald Campbell, the last of the abbots, having five sons, liberally provided for them out of the abbey property—gifting to one the estate of Keithock.

There was formerly a village with a considerable population, but it is now entirely extinct (*Stat. Acc.*).

There was recently pointed out to me an old road to the Mills of Keithock, part of which, in spite of repeated efforts, it has been found impossible to shut up; the monks having possessed a prescriptive right to have the corn of the surrounding districts ground at their mill.

William Galloway.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS.

Handbook of Painting. The German, Flemish, and Dutch Schools. Based on the Handbook of Kugler. *Enlarged, and for the most part Re-written by* Dr. Waagen, *Director of the Royal Gallery of Pictures, Berlin. With Illustrations. In Two Parts.* (Murray.)

This is a fresh and valuable contribution on the part of Mr. Murray towards the History of Art. It is a remodelling, with an immense addition of new materials, of Kugler's excellent *Handbook of German, Flemish, and Dutch Painting:* such remodelling and such additions being the work of one who has earned for himself an European reputation for his knowledge of Art generally, but more especially of those masters whose productions form the subject of the present book. Like Sir Charles Eastlake's enlarged edition of Kugler's *Handbook of the Italian Schools*, the present work is profusely illustrated with woodcuts; and the two books together form what may well be considered essential travelling companions for all who are about to cross the Channel for the purpose of studying the master-pieces of painting preserved in the Galleries of the Continent.

Jahrbuch für Romanische und Englische Literatur unter besonderer Mitwerkung von Ferdinand Wolf. *Herausgegeben von* Dr. Adolf Ebert. II. Band; III. Heft.

We may content ourselves with enumerating, for the benefit of English students, the contents of the present Number of this interesting journal. They are,—On the History of the Literature of Catalonia by Dr. Ebert; On the Catalonian *Cançoner d'Amor*, in the Paris Library, by Karl Bartsch; On the inedited Works of Guicciardini, by Cornet; On the Sources of *Barlaam and Josaphah*, by Professor Diebrecht; *Inedita* from the *Breviari d'Amor*, by Dr. Sachs; a Review of Hippeau's edition of Garnier's *Vie de Saint Thomas*, and a Note by Ludwig Holland on the *Roman de la Poire*.

Introduction to the History of English Literature, by Robert Demaus. (A. & C. Black.)

We had some time since occasion to speak in very favourable terms of a *Class Book of English Prose* by Mr. Demaus. The present little volume shows equal tact and judgment, for, though a brief, it contains a clear and intelligent sketch of the Progress of our Literature.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Kino's Munimenta Antiqua, or Observations on Ancient Castles. Folio.

Knight's (Henry Gally) Ecclesiastical Architecture of Italy. 2 Vols. folio, or Vol. I. only.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Percy Society.

No. 1. Collection of Ballads Anterior to the Reign of Charles I.
No. 6. The Revolution in Ireland of 1688.
No. 17. The Nursery Rhymes of England.

Wanted by *Messrs. Willis & Sotheran*, 136. Strand, W.C.

Notices to Correspondents.

Among other Papers of interest to which we shall give early insertion, we may mention Mathematical Bibliography, *by Mr. Gockle;* Joseph Henshaw, Bishop of Peterborough, *by Rev. J. E. B. Mayor;* Campbell of Monzie, *by Mr. Galloway; and* Dr. Bliss's Selections from the Old Poets, *by Mr. Gutch.*

W. L. Y. *We shall be glad to receive the Queries alluded to.*

Answers to other correspondents in our next.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 1. 1860.

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Notes.

JOSEPH HENSHAW, BISHOP OF PETERBOROUGH.

In a note on Wood's *Athenæ* (iii. 1196, ed. Bliss), Baker refers to his MS. 26. p. 371. for "A true account of Bishop Henshaw."

As I believe that this account (probably the same that is contained in Kennett's collections, MS. Lansd. 986. fo. 216.) has never been printed, and as a new edition of the *Athenæ* is in preparation; it seems worth while to seek a place for it in "N. & Q." I have also gleaned a few details from another volume of the Baker MSS.

"Dec. 27, 1645. Upon the humble petition of the Children of Dr. *Henshaw*, from whome the Rectories of *Hayshott & East Lavant*, in the County of Sussex, are sequestred: It is ordered that the sd Children shall have the full value of the fifth part of one of the sd Rectories, all charges first deducted, for their maintenance, unless good cause be shewen to the contrary, on ye 19th day of Febr. next, to be quarterly payd by such persons to whome the sd Rectories are sequestred, the sd children yielding all due obedience to the sd Sequestration." — *Baker MS.* 27. 407.

"Apr. 16. 1646. Where as the Rectory of the parish Church of *Stedham*, in the County of Sussex, is & standeth sequestred by order of this Committee from Dr. *Henshaw*, to the use of John Baker, a godly and orthodox Divine, who hath sithence left the same. It is ordered—(to some other)." —*Ibid.* pp. 433, 434.

"Jul. 10. 1647. Whereas the Rectory of the Parish Church of *Heyshott*, in the County of Sussex, is sequestred from Dr. *Henshaw* to the use of Mr. Smallwood, who hath sithence left the same & is setled in the Church of Kirdford in the sd county. It is ordered that the sd Rectory shall from henceforth stand seqnestred to the use of Richard Garrett, a godly & orthodox Divine." —*Ibid.* 407.

It is scarcely necessary to say that these lordly decrees are taken from *The Books of the Committe for plundred Ministers*, of which Baker gives large portions, and which ought to be printed entire.

"Josephus Henshaw, S. T. P. Decanus Eccl. Cicestr. rite in Epūm electus 15. Apr. 1663, Installatus die 28. Maii per Magrūm. Johēm. Howorth Decani Procuratorem et primum Prebendar."—

"March 9. 1678. Dr. Henshaw, Bp. of Peterborough attending on the Parliament (wch opened March 6.). was seen at Morning Prayers at Westminster Abbey, & died suddenly that night."—*Ibid.* pp. 349, 350.

Extracted from "Particulars concerning the Church of Peterborough, &c. from MSS. of the Rt. Revd. White, Ld. Bp. of Petrbr."

See farther respecting Henshaw, Walker's *Sufferings*, ii. 13.; Kennett's *Register and Chron.* 234. 481. 841.; Kennett's *Complete Hist.* (ed. 2.), iii. 359. (about his sudden death); Gunton's *Peterb. Cathedr.* On the King's birthday, May 29. 1669, Pepys heard "the Bishop of Peterborough preach, but dully; but a good anthem of Pelham's."

"An Account of Bp. Henshaw by Wh[ite Kennett] Ld. Bp. of Peterborough.

"It cost me some time and trouble before I found out Philip Henshaw, Esqe., son of a nephew of Bp. Henshaw, who now enjoys the Bp.'s estate in Sussex, who wrote me word that the Bp. was second son of Thomas Henshaw, Sollicitor-General in Ireland, born, as he supposes, at Sonnting * in Snssex, where most of the sd Sollicitor's children were born, his Family residing there. His Mother was only Daughter to one Wistow, chief Surgeon to Queen Eliz. The Bp. married one of the family of the Mays of Rawmars nigh Chichester, She was Annt to the present [Sept. 2. 1719] Sr. Thomas May, by whome he had two children, one Son & a Daughter. His Son married Sr. Humfrey Gore's Sister of Hertfordshire, & died without Issue. His Daughter married Sr Andrew Hacket, Bp. Hacket's Son, and left onely a Daughter, married to one Whithall in Shropshire, but what Issue we know not. He died at his Lodging in James Street, Covent Garden, March 9. 1678: being on a Sunday, & had been twice at the Chappell in White-Hall that day. He was buried at Lavant in Sussex, where his Wife and Son were interred before. There is no Monument, but I do design to put one up (I transcribe Mr. Henshaw's Letter), he having been so kind to my Father, who was his eldest Brother's Son.

"As to his Education, he was put to the Charter House School, where he & his two Brothers were the three first Scholars admitted on the Foundation by Sutton himself, who was their nigh Relation. My Uncle says, he does not know what College he was of in Oxford, before he was Fellow of All Souls. He was afterwards Parson of Lavant, Chaplain to the D. of Buck. who was murdered by Felton; afterwards in Exile with K. Ch. 2d. for several

[* Sompting?]

years, during wch time his Children were brought up & kept by my Grandfather, who was the Bp.'s Brother, Tho. Henshaw of Billingshurst in Sussex. At the Restoration he did many services to the Church of Chichester, in setling the affairs of it: was made Dean, thence promoted to the See of Peterborough.

"I have given you the whole Letter, that if the Original fail, you may have this true Copy of it.

"WH. PETERBŌR." (*Ibid.* 26. 371.)

J. E. B. MAYOR.

St. John's College, Cambridge.

MATHEMATICAL BIBLIOGRAPHY.

(2nd S. ix. 339. 449.)

Professor DE MORGAN is no doubt correct both as to the paging and the passage, and the abbreviation (Gem. for Geminus) must be ascribed to me and not to Barocius. I am glad to have called his attention to the marginal reference.

London, fifteen-seventyfour. RECORDE, Robert, 'The pathewaie to knowledge, containyng the first principles of Geometrie, as thei maie moste aptly bee applied vnto practise, bothe for vse of instrumentes Geometricall, and Astronomicall: and also for proiection of plattes in euery kinde, and therefore muche necessarie for all sortes of menne.

Geometries verdicte.

All freshe fine wittes by me are filed,
All grosse dull wittes wishe me exiled:
Though no mannes witte reject will I,
Yet as thei bee, I will them trie.

Quarto. "An Epistle to the Kinges M." (Edward VI) which follows other prefatory matter is dated "At London, the xxviij. daie of Jannuarie. M.D.LI."

The work concludes with "Imprinted at London, by Ihon Harrison. Anno Domini. 1574."

My copy contains the two following memoranda: "This Robert Recorde was the first English writer on Algebra — flourished about 1550" and "The first Edition of this Work appeared in the year 1551, and was the first on Geometry ever printed in English. See Percy Anecdotes on Science p. 113". On one of its fly-leaves is written the name "Fraunces Englefeilde" in an ancient handwriting, and on the same page, and apparently in the same hand and ink, are some detached pieces of calculation, which seem to be division by the old Italian process of "the galley," or by that which Peacock called the "scratch" method, with a verification in one case by multiplication. On the same page another entry informs us that "John Sharman of Denton owe This Book 1726." On the back of this leaf the relations "Diameter 14 Cercûmferentia 44 Area cerculi 154 Superficies sphere 616 Gibbositas spher 1437½" are written, apparently in the "Englefeilde" handwriting. My copy is in the same parchment cover with

London, fifteen-seventyone. DIGGES, Leonard [Gentleman, lately finished by Thomas DIGGES his sonne.] 'A Geometrical Practise, named Pantometria, diuided into three Bookes, Longimetra, Planimetra and Stereometria, containing Rules manifolde for mensuration of all lines, Superficies and Solides': with sundry straunge conclusions both by instrument and without, and also by Perspective glasses, to set forth the true description or exact plat of an whole Region: framed by . . . Who hathe also thereunto adioyned a Mathematicall treatise of the fiue regulare Platonicall bodies, and their Metamorphosis or transformation into fiue other equilater uniforme solides Geometricall, of his owne inuention, hitherto not mentioned of by any Geometricians. Imprinted at London by Henrie Bynneman, Anno 1571.' *Quarto.*

This work commences with "The Epistle" of Thomas Digges to Sir Nicolas Bacon "Knight Lord keper "&c., at the end of which (and on A. j.) is the M.S. memorandum "Leonard Digges the Father of Thomas was famous for his Mathematical learning & died about 1574. The eldest son of Thomas was also very learned: he was Sir Dudley Digges, & was Master of the Rolls to Cha. 1. died about 1639." This, as well as the two corresponding memorandums in my copy of the Pathewaie, was probably made by the late Mr. W. C. Ayton, à former possessor of the volume into which both works are bound, or tacked together. This binding must have taken place very long ago, for on the outer fly leaf of the volume I find some figures or references apparently in the Englefeilde handwriting; and the name "Ann Skelton" which, in an old hand, is written on the title page of the Pathewaie is subscribed, on the back of leaf H. iv. of the Pantometria, to a brief and sportive ode addressed to "John Chapman," and in the handwriting of its subscriber. From the ode itself I infer that it was written in the month of February, and from a scrawl on the opposite page (J) I conjecture that it was written in 1680. On another page (the back of T. iv.) in another hand "James Homer (?) de Shottisham in Comitatu Nor .... (?) 1697" has given a reference to something "in Euclid's Elements of Geometry." But the book, which seems to have been in the possession of the Sharman's in 1726, had probably been so for some time for the name "John Sherman of Dentoo" is written on the back of the leaf B b. iv in an old hand, not unlike that of "Ann Skelton." "The Preface to the Reader" which follows "The Epistle" is by Thomas Digges.

Some of the following works are rare. The dates of those which are not so will be useful in fixing the positions of the others. The "Researches" of Mr. Jerrard have, I believe, long been out of print.

Londini, sixteen-fiftynine. BARROW, Is. 'Euclidis Elementorum libri xv. breviter demonstrati, opera Is. Barrow, Cantabrigiensis, Coll. Trin. Soc. Καθαρμοὶ ψυχῆς λογκῆς εἰσιν αἱ μαθη μαλικαὶ ἐπιστ ἥμαι. HIEROCL. Londini, Excudebat R. Daniel, Impensis Guil. Nealand Bibliopolæ Cantabrig. M.D.CLIX' *Octavo* (small). 339 + xiv pages.

My copy was formerly the property of the late Professor T. S. Davies. It has the initials "L.

S" (or D) and the name "Bloyet" on its title-page. The initials probably appertain to the name.

London, seventeen-thirtyseven. Newton, Isaac. 'A Treatise of the Method of Fluxions and Infinite Series, with its Application to the Geometry of Curve Lines. By Sir Isaac Newton, Kt. Translated from the Latin Original not yet published. Designed by the Author for the use of Learners. *Hac via insistendum est.* London, Printed for T. Woodman at Camden's Head in New Round Court in the Strand; and J. Millan next to Will's Coffee House at the Entrance into Scotland Yard, MDCCXXXVII' *Octavo.* 190 + xvi. pages.

This seems to be a second or other edition of a work which Prof. De Morgan (*Phil. Mag.* for Nov. 1852, p. 323) calls "The *Method of Fluxions*, translated by Colson from Newton's Latin, and published in 1736, written, it is supposed, at some time in the period 1671-1676," For the passage "But whereas *o* is suppos'd to be indefinitely little, that it may represent the moments of quantites, consequently the terms that are multiplied by it, will be nothing in respect of the rest:" which I find at p. 33 of the work now before me corresponds in substance with that cited by Mr. De Morgan (ubi sup.) as from p. 25 of the work he mentions as translated by Colson. The name of Colson does not, that I am aware of, appear in the work itself, but in the opening of the Preface it is said to be "the genuine Offspring (in an English Dress) of the late Sir *Isaac Newton*" and Prof. De Morgan (ibid.) says "There is no doubt this work is Newton's:" There is no dedication to Jones in my edition or copy which bears the M.S. inscriptions "Ex libris Johannis Hellins" and "John King, 34 Cannon Street, City."

Paris, seventeen-seventynine. Bézout. 'Théorie générale des équations algébriques; Par M. Bézout,' &c. *Quarto*, 471 + xxviij pages.

This is his great work on elimination.

Paris, eighteen-twelve. Wronski, Hoëné. 'Resolution Générale des Equations de tous les degrés; Par... Dédiée à la Pologne, ancienne patrie de l'auteur.' *Quarto.*

This work, which at one time caused some excitement in the mathematical world, is comprised in sixteen pages.

London, eighteen-thirteen. Lockhart, James. 'A method of approximating towards the roots of cubic equations belonging to the irreducible case.' *Quarto* (in strictness, though resembling a large *octavo*). 87 pages.

Mr. Lockhart was the author of many works and papers on equations and continued his laborious calculations to a very advanced period of life. At the age of eighty-seven he was "still prosecuting his scientific researches with the same ardour that animated his early years," (J. R. Young, *On the Gen. Princ. of Anal.*, p. 38).

Paris, eighteen-fourteen. Garnier, J.-G. 'Analyse Algébrique, faisant suite a la première section de l'Algébre; Deuxième édition, revue et considérablement augmentée, Par...' *Octavo.* 668 + xvj pages.

London, eighteen-seventeen. Gompertz, Benjamin. 'The Principles and Application of Imaginary Quantities, Book I; to which are added some observations on Porisms; being the first of a series of original tracts on various parts of the Mathematics.' *Quarto.* 35 pages.

London, eighteen-eighteen... '... Book II; derived from a particular case of functional projections; being the second &c...' *Quarto.* 44 pages.

London, eighteen-fifty. Gompertz, Benjamin. 'Hints on Porisms, in a letter to T. S. Davies, Esq. F.R.S, F.S.A., &c. with a Scholium not contained in the letter. Being a sequel to the two Tracts on 'Imaginary Quantities' published in 1817 and 1818, as a partial development of views therein noticed. Being No. III.—of Original Tracts.' *Quarto.* iv + 34 pages.

London, eighteen-twenty. Nicholson, P[eter]. 'Essay on Involution and Evolution; Particularly applied to the Operation of Extracting the roots of equations and numbers, according to a process entirely arithmetical; Superseding by its greater Simplicity, Swiftness, and Regularity, every other Method that has yet been attempted. A New Edition with a Postscript, Vindicating the claims of the Author in the maturing and bringing the Subject to Perfection; and Showing the vast Superiority of his Demonstrations and Methods to those which Mr. Holdred has published since the first Edition of this Essay. Together with an Appendix on Figurate Numbers and Arithmetical Equivalents; The whole being adapted to the skilful analyst and expert arithmetician.' *Octavo.* 82 + xxvi pages.

The "Introduction" as well as the Postscript contains valuable matter, bearing upon the history of what is now known as "Horner's Process."

London, eighteen-twentythree. Buck, John, of Queen's College, Cambridge. 'A New, General, and Algebraical Solution of the Higher Orders of Equations: with solutions to the tenth degree inclusive.' *Octavo.* 95 + xii. pages.

The solution is by an application of the Diophantine Analysis.

Paris, eighteen-twentysix. Lagrange, J.-L. 'Traité de la Résolution des Equations Numériques de tous les degrés, avec des notes sur plusieurs points de la théoric des équations algébriques; Troisième édition, conforme à celle de 1808; et précédée d'une Analyse de l'Ouvrage, par M. Poinsot.' *Quarto.* xxviij + 315 pages.

Bristol, eighteen-thirtytwo. Jerrard, Geo. B. (A.B). 'Mathematical Researches, Part the First, By...' *Octavo.* 34 + vi pages.

Bristol, eighteen-thirtyfour... '... Part the Second, By...' *Octavo;* to p. 76.

Bristol, eighteen-thirtyfive... '... Part the Third. By...' *Octavo;* to p. 96.

These Parts were published at Bristol by "William Strong, Clare Street; to be had of Longman and Co. London." There is also a "Supplement to Part the Third," without a title page, dated Bristol, July 1835 (to p. 114), and a "Continuation of Supplement to Part the Third" without either date or title page (to p. 130).

Bristol, eighteen-thirtythree. A friend of the Bristol college. 'A Reply to an Article in No. 7, of the Bath and Bristol Magazine, entitled A Review of "Mathematical Researches, Part the First, by G. B. Jerrard, B.A"'. *Octavo.* 37 pages.

The form and mode of publication is the same

as that of the 'Researches.' The appearance of 'Part the First' of Mr. Jerrard's 'Researches' gave rise to an animated controversy of which the pages of the *Bristol Mercury* and *Bristol Mirror* (Nov. 7th and 20th 1833, &c.) contain some record. A reply to the "Reply" appeared in No. IX. of the *Magazine*. Mr. Jerrard's principal discoveries are embraced in his recent 'Essay' &c. (Taylor and Francis.)

Cambridge, eighteen-thirtyfive. STEVENSON, R. 'A Treatise on the Nature and Properties of Algebraic Equations. By .... Second Edition.' *Octavo*. 144 + iv pages.

Cambridge, eighteen-thirtyseven. HYMERS, J. 'A Treatise on the Theory of Algebraical Equations.' *Octavo*. 196 + xii pages.

Oxford, eighteen-thirtyeight. LOCKHART, James. 'Resolution of Equations.' ... 'Part the First.' *Quarto*. 46 + vi pages.

London, eighteen-thirtynine. MURPHY, Robert. 'A Treatise on the Theory of Algebraical Equations.' *Octavo*. This forms part of the L. U. K. 171 + xii pages.

London, eighteen-fortytwo. WEDDLE, Thomas. 'New, Simple, and General Method of Solving Numerical Equations of all Orders.' *Quarto*. 36 + iv pages.

This important method is different from Horner's.

Leipzich, (by Romberg.) and *London*, (by Williams and Norgate.), eighteen-fortyfive. VOGEL, A. F., Mathematician at Leipzick. 'The Discovery of a General Resolution all superior finite Equations of every numerical both algebraick and transcendent form.' *Quarto* (resembling a large *octavo*). 38 pages.

London, eighteen-fortynine. RUTHERFORD, William. 'The Complete Solution of Numerical Equations: in which by one uniform process, the imaginary as well as the real roots are easily determined.' *Quarto*. 28 + i pages, with a supplemental lithographed fly-sheet.

London, eighteen-fifty. LOCKHART, James. 'The Nature of the Roots of Numerical Equations. *Octavo*. 20 + iv. pages.

London, eighteen-fiftyeight. JERRARD, G. B. 'An Essay on the Resolution of Equations. In Two Parts. Part I.' *Octavo*. 64 pages.

London, eighteen-fiftynine .... '.... Part II.' *Octavo*; to p. 85.

Paris, eighteen-fiftynine. HERMITE [Ch.] 'Sur la Théorie des Équations Modulaires et la Résolution de l'Équation du Cinquème Degré.' *Quarto*. vii + 68 pages.

The date &c. of the second edition of Professor J. R. Young's "Theory and Solution of Algebraical Equations" is *London*, 1843.

JAMES COCKLE, M.A. &c.

4 Pump Court, Temple.

THE "REMEMBER!" OF CHARLES THE FIRST ON THE SCAFFOLD. WHAT IT MEANT.

We put forward the following observations on a very interesting point in English history. There is a little account repeated in all our histories, and it is impressed on the mind with all the greater distinctness that it comes in the closing scene of King Charles's unfortunate reign. We are all familiar with some particular words, emphasised with the solemn reminder "Remember!" spoken by the King on the scaffold before the Banquetting House, Whitehall, on that fatal 30th day of January, 1648. Bishop Juxon — the "good Bishop Juxon," as he was called — who attended the King with a pious care, and who was melted in tears during the whole sad scene, was the person to whom this solemn and all-important injunction to "Remember" was made. It evidently bore reference to something which had previously passed between him and the King. Impressed by the King's manner when he was pronouncing the word, and suspicious of what the communication should be — also actuated by some arousing private curiosity independently of any political significance to be attached to it — the officers on duty, in the first instance, and the Commissioners of the Commons afterwards, insisted on Bishop Juxon declaring what the impartment was, which the King made. He, as all readers of English History know, only told his questioners that the King's last words were meant as a message to his son, and that the private communication, and the word "Remember" enforcing it, were only to enjoin forgiveness of his enemies, by his son, in the future time. Those who had questioned Juxon seem to have been satisfied with this answer. And from that time until the present it has been assumed as a fact that nothing farther lay under this, which was, however, certainly the most solemn adjuration of the King's. We have often wondered that the occurrence has excited so little attention, since we regard the explanation of Bishop Juxon as very unsatisfactory, and as one the readiest occurring to him at the instant, only intended to divert the attention, and to elude the suspicion, of the King's enemies at the time.

It is to be observed that this solemn "Remember" was the last word said by the King when his mind was wholly engrossed with things of another world, and when, as it were, as the event proved, he was leaving a wonderful legacy of his knowledge by divine insight of events which were designed by Providence to come really about in the future. The words of the historian are: "Charles, having taken off his cloak, delivered his 'George' to the prelate, pronouncing the word "Remember!" In that awful moment — the last opportunity for any farther dealing on earth — when the unfortunate Charles was literally bidding adieu to the world, and standing in the presence of the Angel of Death, with, as it were, the light of the other world disclosing upon his figure, he almost seeming to have ceased to have aught to do with this state of things, it is not likely — nor, in the nature of probabilities, is it to be believed — that he was merely giving utterance to a common-place expression of general, unexalted forgiveness; much

more likely to have been made before — much before — but certainly not then. We think that we are right in concluding that the world has coincided in a too hasty and unsearching opinion regarding this last scene of the King, and that there was infinitely more under this impartment than either the suspicions of the time seem to have conceived, or modern ideas ever to have speculated upon. The effect produced, on the scaffold, on the witnesses of the execution, by this significant injunction, is proven by the pains which were immediately taken to find out the meaning. We have reason to conclude that Bishop Juxon was not only inquired of, concerning it, on the scaffold, after the tragedy of the King's execution had been consummated, but that he was sent for to Whitehall, to be questioned by Cromwell and the King's Judges. Great things — extraordinary things — wonderful things — were in Charles's mind after the excitements of his trial and the terrible result in condemnation. What should be the state of a man's mind, under such circumstances, we can only conceive. In this tumult of new sensations, and in the intense and preternatural stretch and agony of his mind, it is very possible that he might have achieved, in the state of exaltation well known to those who are conversant with the *phenomena* (during paroxysms) of clairvoyant "far-seeing," to a real, prophetic conviction of things to happen after him, and of the restoration of monarchy in England, and of the attainment — little as it seemed likely then — of his son to the throne. This was a vision in the sense that we understand it of saints. Bishop Juxon, who knew very well to what the King's emphatic word "Remember" referred, could not do anything else than conceal the real and the dangerous meaning under an evasive explanation, but one which would very readily pass with those just impressed with the solemnity and sadness of the whole scene. But, chiefest of all in proof of these convictions regarding this interesting and hitherto unexplained matter, is the declaration that such a vision — or supernatural, prophetic judgment — was really experienced by the King. We hope, in future accounts of King Charles the First, that this present little history of a doubtful but important passage will find its proper room.

Colonel Tomlinson commanded the regiment of cavalry on guard at the execution. They are shown in a picture made of Whitehall at the time. In the histories Colonel Tomlinson is said to have been "converted" at the beheading of the King. Could this "conversion" consist in his belief of a miracle in the King's assurance?

John Aubrey, Esq., F.R.S., under the date of 1696, in the last, and revised, and most complete edition of his *Miscellanies*, — that, in fact, which, we believe, was published after his death — states, as a fact within his precise knowledge, that: —

"After King Charles the First was condemned, he did tell Colonel Tomlinson that he 'believed the English Monarchy was now at an end.' About half an hour after, with a radiant countenance, and as if with a preternaturally assured manner, he affirmed to the Colonel, positively, that his son should reign after him. This information I had from Fabian Phillips, Esq., of the Inner Temple, who had the best authority for the truth of it. I forget whether Mr. Phillips, who was under some reserve, named to me the particular person. But I suspect that it was Colonel Tomlinson himself."

This divination it was that probably "converted" Colonel Tomlinson. HARGRAVE JENNINGS.

LORD INCHIQUIN'S MARRIAGE.

The following verses I had from one of my aunts, who was a great niece of Philip Metcalfe, formerly of Hawstead, Suffolk, and Hill Street, Berkeley Square, and mentioned in Boswell's *Life of Johnson*. The verses are stated to be by Boswell, and, if hitherto unpublished, may be thought worth recording.

"Palmeria we find will be wedded at last,
The Priest and the Lawyer will tye the knot fast;
My gallant Lord Inchiquin *her* constant Man
She prefers on a wise, and a generous plan.
Each unfortunate Rival who puts in his claim
Feels bamboozled, and bit by the opulent Dame.
Says Bozzy, 'Of Arrogance pray don't accuse me,
But I thought that no Woman alive cou'd refuse me.'
Says Sir Kit*, 'I don't know how this Earl has unmask'd her,
I see she's not mine, yet I think I once ask'd her.'
Says Batt†, 'I'm concern'd on the public account,
That Ireland shou'd drain us to such an amount.'
Says the elegant, learn'd, and nice Critic Malone,
'With the Folio *I grunt*, with the Quarto *I groan*.'
Says little Ned Gwetkin, 'upon my salvation,
I've reckon'd her mine, as a sure speculation.'
Says Lawry ‡, "'tis sure a ridiculous change.'
Says Blaggy §, 'I own the transaction is strange.'
'Ye Boobies,' cries Metty ‖, 'pray what do you mean,
Han't you Eyes, can't a Star and a Ribbon be seen?
Call on me any morning, and each take a Niece,
Fine, pleasant good Girls, and Ten Thousand a piece.'"

WALTER C. METCALFE.

PASSAGE IN DANTE.

Dante, *Purgatorio*, Canto xxxiii. line 43.: —

"Without an heir the eagle not for aye,
Shall be, &c.
Wherein, One—stamped five hundred, ten and five, —
Angel of God — shall slay the thievish dame,
Her giant partner too of life deprive."

Or,

"Nel quale un, cinquecento, diece e cinque."

* Sir Christopher Hawkins.
† Mr. Batt, Commissioner of the Public Accounts.
‡ Dr. Lawrence. § Dr. Blagdon.
‖ P. Metcalfe, Esq., M.P.

In the note to Mr. Wright's translation, he says: —

"Some explain this text thus: five hundred, D; ten, X; five, V; saying that at this time will come a leader (Dux) sent by Heaven, who will reduce all the world to God. Others say an emperor was intended," &c.

Now it should be remembered that when the lines were written, the empire was contested (in 1314) between Frederick III. of Austria and Louis IV. of Bavaria; and Louis was, in 1322, elected. Take the Greek numeral letters, and the reader will get the name of Louis; and with the name, the interpretation of the verses: —

α - - - - -	1
λ - - - - -	30
υ - - - - -	400
δ - - - - -	4
ν - - - - -	50
ι - - - - -	10
κ - - - - -	20
	515

"A Ludvik" [α Λυδνικ], as the Germans wrote the name, is evidently the person alluded to, and thus a simple interpretation is given to one of the most contested passages of Dante. It is impossible the agreement of the numbers mentioned with the Greek numerals can be accidental. It is true few persons could have known Greek numerals when Dante used them, but the ignorance which prevailed respecting them created the mystery of the passage. There is evidence that Dante had turned his attention to the study of Greek. One objection to the interpretation may be, that one (un) is added to the five [cinque]; but having summed up the Greek numerals, the poet might easily have neglected the exact manner in which he obtained the total number, and thinking of the name, make "un" a repetition.

William Falconer.

Usk.

CURIOUS SMOKE-VENTS IN MILLOM CASTLE, CUMBERLAND.

On my last visit to the ruins of Millom Castle, about half a mile from the estuary of the Duddon, I observed (what had on several previous visits escaped my notice) a curious smoke-vent in the room which had evidently been the great hall, and which is entered from the small court by a doorway surmounted by a beautiful flamboyant arch. This vent is a hole of a shape nearly elliptical, the vertical axis measuring perhaps a foot, and the horizontal one about eight inches (I speak from guess), cut through the wall, which is there some five feet thick, at an inclination of about 30° to the horizon. This hole was so very much like what I have sometimes seen in a village church, made to carry outside an iron tube passing from a stove, and then forming a chimney, that I at first fancied this might have been an early instance of this more useful than ornamental contrivance. On examining the outside, however, I found sufficient proof that this was not the case. The hole itself has evidently been the whole and sole chimney, as is proved by its being there bordered by a frame of cut stone surmounted by an ornamental finish (I fear my architectural nomenclature is very imperfect), all evidently of the same date with the building itself. Do any of the numerous readers of "N. & Q." know of any similar instance? Perhaps some of them may wish to examine for themselves this ancient smoke-vent, which I have attempted to describe. If so, I think they will thank me for pointing out the best way to get to the spot. If the intending visitor will take a tourist ticket to Coniston, such as are issued at the principal stations of the London and North Western, the Great Northern and the Midland Railways, available for a calendar month, at very moderate fares, he will find that he is at liberty to stop on the way at any of the stations between Caraforth and Coniston, and afterwards resume his journey at his pleasure. Let him then stop at Foxfield station, and ask for a ticket for Green Road. Then he will be directed to the Green, where he will find an unpretending but very clean and comfortable village inn. From this he can proceed by a very good road, affording views of most picturesque and varied scenery, the lake mountains, Scawfell, the Old Man, High Street, Hill Bell, &c. behind, the open sea in front, the Duddon estuary on the left, and Black Comb on the right. The distance is between two and three miles. Having examined the ruins of the castle he will proceed to the church close by, which has been lately restored in very creditable style, considering the small amount of funds. He will notice a handsome Norman doorway now reopened, a piscina window, a drawing of which appeared a year or two ago in the *Illustrated London News*, and in the interior some monuments of former Lords of Millom, among which are two wooden effigies, such as I have seen mentioned in the pages of "N. & Q." There is a Druidical circle, nearly perfect, about two miles and a half from the Green in a different direction; and the foot of Black Comb (the view from which on a clear day is said to be the most extensive in England, embracing parts of Wales and Scotland, and the Isle of Man, and occasionally, though rarely, of Ireland) is about three miles from the Green.

Senescens.

Minor Notes.

The Father of Mr. Secretary Nicholas. — In occasional readings one frequently meets with

a stray memorandum illustrative of biography; such are always worth preserving, and what better repository for these *disjecta membra* than "N. & Q."? By way of sample I give a jotting concerning the father of Sir Edwd. Nicholas from a MS. of sequestrations, co. Wilts: —

"18 Decr 1645.

"A charge of delinquency against Edwd Nicholas of Winterborne, Knt.

"1. That he was a greate incendiarie."

The above is in the original handwriting of the period. Underneath the entry some one whose monogram might be J. C. or C. P., with the date of 1770, has recorded the subjoined note: —

"This was the father of Sr. Edwd. Nicholas, Secy to Cha. 1st.

"And Mrs. Riggs, the descendant from Sir Edwd, who sold Sr. Edwd's manor of Motcomb in 1769, told me old Sr. Step. Fox's father was the above gents Bayliff and managed his estate at Winterbourn, and at times officiated as clerk of the parish."

Cl. Hopper.

Errors and Discrepancies in Books on the Peerage. —

Monckton. The *London Mag.* states that Gen. Robert Monckton died on the 20th June, 1782. Debrett and Burke give the 2nd May, 1782, as the date. Which is correct?

Botetourt. Burke's *Extinct Peerage* names the last Baron Botetourt, *Narbonne* Berkeley; in Burke's *Dictionary of the Peerage*, p. 76. (tit. Beaufort), and in Nicolas and Courthope's *Historic Peerage*, his lordship's Christian name is printed *Norborne*.

Digby, Robert, Adm., R.N., married Eleanor, widow of —— Sauncy, Esq., daughter of Andrew Elliot, &c. (Burke's *Dictionary of the Peerage*, p. 307.). Eleanor Elliot was the widow of "James Jauncey," Jun., of New York.

Galloway. In the last-mentioned work (p. 426.) it is stated that John, 7th Earl of Galloway, married a daughter of the Earl of Warwick. Turning now to the title, "Brooke and Warwick," and to the children of Francis, 8th baron and 1st earl (p. 128.) of the same work, we find "Charlotte Mary, *m.* to John, 8th Earl of Galloway." Which was he? 7th or 8th earl?

Johnson, Bart. It is stated in Burke's *Peerage and Baronetage* (ed. 1841, p. 562.), that Sir William Johnson of New York left, with two daughters, two sons, viz. *John*, his heir; *Grey*, a colonel in the army, whose only daughter married Colonel John Campbell. Turning next to p. 168. we find the name printed correctly "Guy." But Guy Johnson was *not* a son, but a son-in-law, of Sir William Johnson; neither was he a colonel in the army, but a colonel of the Six Nations of Indians.

E. B. O'C.

Money Value.—In Arnot's *Hist. of Edinburgh* (pp. 87—101.) are some interesting dissertations on the value of money in Scotland at different periods. Twelve pages are devoted to the prices of such commodities as represent pecuniary value from A.D. 1004 to 1590. He expressly warns his readers that, in "comparing the rate of provisions between ancient and modern times, a very considerable allowance must be made for the article of taxation; for the rates that are presently paid for most articles of provision are not the real prices, or those at which between subject and subject they are essentially sold, but are also sums levied for the aid of government"—taxation lying very lightly, if at all, upon such articles in the olden time.

In the Appendix (p. 606.) he gives "A Table of the Numeral or Nominal Pounds of Money in a Pound Troy of Silver, in the different Æras of Scottish History," ab anno 1107 to 1738.

William Galloway.

Edinburgh.

To Harden Wood for Shipbuilding.— Sir Joseph Bankes, in his *Universal Geography*, makes mention of the ancient inhabitants of *Teneriffe* having possessed the secret of hardening wood that was impenetrable to the chisel. He adds, that "much of this wood is still to be found in the *old* vaults of the place." Let me recommend *tourists*, in that direction, to try and obtain some of the wood, in order that analysis may determine the fluid that was used in their process. They would confer a benefit on their country. First, because there is a scarcity of seasoned wood in the dockyards; and secondly, wood that can be made "impenetrable to the chisel," might be better able to resist the effects of rifled cannons!!!

In the absence of any better method for "hardening and seasoning wood" in a very brief time—likewise rendering it "fire-proof and proof against the ravages of marine insects"—I beg leave to transcribe my process, which I recommend to the notice of shipbuilders and others:

Directions. — The wood is introduced into a close vessel, which is exhausted of air; solution of *alum* (of double the usual strength) is then admitted, and forced in by the pump till the pressure is from 110 to 140 pounds to the square inch. The wood becomes "tanned" by the alum.

If there is any *better* known process, I feel certain that the Admiralty, and our private shipbuilders, will feel thankful to any correspondent of "N. & Q." who will furnish it.

Parcite Naves!

Garibaldi.—Whether the Liberator claims kin with them I do not know: but there is a family which derive their descent from Garibald, the father of Theodolinda, Queen of Lombardy, *circa* A.D. 590 (see Luitprand, Warnefrid, and the other Longobardic writers, or more conveniently, Gibbon, cap. 46.). *Gara* is the old Italian for

strife, debate; the phrase *andar a gara*, "to go to war," is however still often used. *Baldi* is not an uncommon termination to an Italian name: the *Frescobaldi* is an eminent instance. As an adjective it is now obsolete, but *baldanza*, its derivative, which signifies prowess, dashing courage, &c. is commonly used, especially in poetry. A. A.

Poets' Corner.

Queries.

CHILDREN'S DRAMA.

I have frequently seen discussions in "N. & Q." as to the origin of children's games; it may not, therefore, be considered a subject beneath the notice of its correspondents if I seek for information concerning the authorship of a dialogue which I have often heard recited by young people of a theatrical turn of mind. I regret that I cannot quote the whole passage *correctly*, but I think I can recollect it sufficiently well to lead to its recognition. The *dramatis personæ* are a Lady and Gentleman — the gentleman rejoicing in a title, being called "Sir John": —

Lady. I'll take a short walk, but I won't go far for fear I should meet Sir John.

Gentleman. "Sir John"! Madam, to thee I humbly bow and bend.

L. Sir, I take you not to be my friend.

G. Friend, Madam, did ever I do you any harm?

L. Harm, get you gone you dirty coxcomb.

G. Coxcomb, that name I do defy — that name deserves a stab.

L. Stab, Sir. Ha! Ha! The least I fear, appoint the hour I'll meet you there.

G. Across yon river at the hour of five, I'll meet you there if I'm alive.

[He turns to leave.]

L. Stay, stay, Sir. You have a wife both fair and young, who can speak French and Latin with an Italian tongue.

G. One tongue's enough for *any* woman, and *too much* for *you*: and before I'll be conquered by a woman, I'll take my sword and stab you through. [He does so.] Alas! poor girl, she's gone — and since she's gone, I must go to her. [He stabs himself.]

The piece is too ridiculous to have formed a part of any play, and must, I think, have been written to satirise some of the old tragedies. I shall be excessively obliged to anyone who will give me any information relating to the writer of the above. St. Swithin.

THE "SUFFOLK MERCURY."—The *Suffolk Mercury*, or *St. Edmund's Bury Post*, being an impartial collection of the most material occurrences, &c., published at St. Edmund's Bury: printed by T. Baily and W. Thompson, in the Butter Market, 17—, every Monday. I should be glad to know when it commenced, and when it ceased? Also, could some kind reader of "N. & Q." say where a set of it may be seen? I have stitched together all from Monday, February 3, 1728, being No. 3. of vol. xix. to Monday, Dec. 29, 1729, being No. 30. of vol. xx. Each number contains eight pages, principally local news. The volume for the year 1725-6, and the one for the year 1761, would in all probability afford me some information. Also I should be much obliged with the name or title of any publication of local news for the county of Suffolk between the years 1707 and 1762; or any collection of Suffolk monuments and church notes from 1790 to 1803, especially for Long Melford and the adjoining parishes. James Coleman.

22. High Street, Bloomsbury.

A LEICESTER BALL TICKET. — In the change of English manners from the last century to the present, nothing is more remarkable than the continual progression of the hours fixed for convivial meetings. Our luncheons, or breakfasts, are the dinners of our great-grandfathers, and our dinners their suppers. It will scarcely be imagined by those who go to a dance but little before midnight, that public balls in the last century commenced early in the afternoon.

I have before me a ticket, decorated with an appropriate ornamental margin, and bearing this engraver's name —

I. Buckerfeild, Leicestr, Sculp.

and the announcement thus expressed: —

A BALL
at the Town Hall in
Leicester on the
[28] *day of* [Novr, 1723]
Thomas Hodgson
Master.
No admittance after
4 a Clock.

The dates I have bracketed are written in with a pen, and on a piece of paper stuck over the words *Town Hall* is written [Castle]: so that the ticket was probably engraved a few years before 1723, when the place of meeting had been altered from the former to the latter building. There are several correspondents of "N. & Q." resident in Leicester, who will be able to say whether they have seen any other copies of this ticket. If so, will they be so good as mention the dates upon them? Also, is anything known of I. Buckerfeild as a provincial artist? Or of Thomas Hodgson, the "Master" of the ball?

John Gough Nichols.

PALLENS. — Can any of your learned correspondents explain satisfactorily the epithet "pallens," so often used by Virgil and applied to ivy, violets, grass, and olives? These epithets all occur in the Eclogues, and must be familiar to your classical readers. The usual translation "pale" can scarcely apply to all these objects. A. H. B.

AUTHORSHIP OF A PREPARATION TO THE HOLY COMMUNION. — Can any of your readers inform

me who was the author of the work, the title of which, as affixed to the reprint of 1701, is as follows: —

"A Preparation to the Holy Communion, with Prayers, Meditations and Thanksgivings. By a godly and learned Father of the Church of England; for the use of our late dread Sovereign Lady Elizabeth, Queen of England, &c. Printed in the year 1588, and now reprinted. London, Printed for Sam. Keble at the Turk's Head, in Fleet Street. 1701." 12mo.

The dedicatory epistle to Queen Elizabeth is subscribed "C. B.," and dated "Nov. 17, 1588."

VIGIL.

SALVATOR ROSA. — I have been informed upon good authority that the late Princess Sophia of Gloucester left a landscape picture by Salvator Rosa to the National Gallery under her will, which was proved, I think, in 1844.

I have no recollection of ever seeing this picture in the gallery. Perhaps some of your readers may know something about it? E. D. H.

MISS AS A TITLE. — The eldest daughter of the head of the family is always called *Miss*, without adding the Christian name; but suppose this case: Mr. Smith is an only son, his father is dead, he is married and has a daughter and son; the daughter is of course Miss Smith. In course of time Mr. Smith dies; Miss Smith remains unmarried, but her brother, who is now Mr. Smith, is married and has a daughter. Is this daughter Miss Smith, or Miss Jane Smith? Does the aunt give up her title to the eldest daughter of the head of the family or not? K. B.

HYMNOLOGY. — Who is the author of the hymn commencing —

"Oft in sorrow, and in woe
Onward, Christians, onward go."

It is attributed by Bickersteth, in his *Christian Psalmody*, to Kirke White, but I think erroneously. It is not in my edition of Kirke White's poems.

C.

THE FOUR GEORGES: GEORGE II. — Can any of your readers tell me on what authority Mr. Thackeray asserts (*Cornhill Mag.* Aug. No., p. 191.) that the false and blasphemous eulogy on that monster of vice, George II. (which he quotes) was written by Mr., afterwards Bp., Porteus?

Who is the bishop whom the same writer affirms, p. 181., of the same No., to have virtually paid 5000*l.* for his bishopric?

In p. 175. of the same No. what is meant by "the king making away with his father's will under the astonished nose of the Archbishop of Canterbury?" A. B.

THEOPHILUS GAY, M.D.: WILLIAM GAY, M.D. — I have lately had in my hands a series of very beautiful pencil miniatures on vellum, executed by Thomas Foster, near the close of the seventeenth century. Among them is a portrait of the Rev. Timothy Cruso, whose surname his schoolfellow, De Foe, is said to have borrowed, and known to have turned to good account. That likeness has been engraved. There is one of *Theophilus* Gay, M.D. T. Cruso had a very intimate friend, Dr. *William* Gay, who, in 1697, was residing "at Mr. Leppingwell's, in Kelvedon, Essex." Morant, *Hist. Essex*, 1768 (ii. 154.), under KELVEDON, says, "Thomas Leapingwell, Gent., hath an estate here." Can anyone oblige me with any particulars of these Gays, their relationship or alliances? or say when or where they died?

S. W. RIX.

Beccles.

CONSECRATION OF A PRIVATE BURIAL GROUND. — Can any of your readers tell me what legal "forms" have been used recently in the consecration of a *private* burial-place or mausoleum within a gentleman's grounds? A SUBSCRIBER.

BADGES OF SCOTTISH CLANS. — In the List of Clans and their Badges which is given in Haydn's *Dictionary of Dates*, I find the following: —

Name.	Badge.
Campbell	Myrtle.
Graham	Laurel.
McDougall	Cypress.

And these are the only apparently exotic plants in this list of badges. The Campbells' badge being *Myrica gale*, or "Dutch myrtle," a British plant, is not really an exception to a rule which I remember somewhere to have heard, that the badges of all the clans were plants indigenous in Scotland. But if the badges of Graham and Mc Dougall are the plants known in the south by the names of laurel and cypress, they still remain exceptions to this rule; and I shall be obliged to any of your correspondents, skilled in botany and clan-lore, who will confirm or refute these exceptions. GEO. E. FRERE.

PASSAGE IN DEMOSTHENES. —

"*Punch* pleases the Cockneys by calling them Roaring British Lions. Demosthenes told the Athenians that they were Eagles soaring among the clouds; and Zacariah Jackson got the same out of Brown's translation, and charmed the suckers. How comes it that comparison to such vermin is flattering? The lion is only a big cat, and the eagle a bird of prey that will feed on garbage rather than fight a game cock."— *Five Cents' Worth of Advice to Abolitionists*, New Orleans, 1849, pp. 24.

What is the passage in Demosthenes? and is there a translation by Brown? W. C.

COMPRIMBRE IN KENT, WHERE? — Froissart (*Chron.*, vol. ii. cap. 116.) states, that after the dispersion of the rebels under Wat Tyler, the King entered into Kent and came to a village called Comprimbre, and called the mayor and all the men of the town before him, and seized and punished such men as were known to have been

leaders in the rebellion. He goes on to say, "In like manner as the King had done at Comprimbre, he did at Canterbury, at Sandwich, and other places in Kent."

What town could this be? It must have been of importance as it had a mayor. A. A.

Poets' Corner.

"Familiar Epistles to Frederick Jones, Esq.," etc. — I have a small volume containing, besides *Familiar Epistles to Frederick Jones, Esq., on the Present State of the Irish Stage*, the following: —

1. "Theatrical Tears, a Poem, occasioned by 'Familiar Epistles to Frederick J——s, Esq.' Dublin, 1804."
2. "An Answer to 'Familiar Epistles to Frederick J——s, Esq.' Dublin, 1804."
3. "Tea-Table Conversation; an Epistle to the Author of 'Familiar Epistles.' Dublin, 1804."
4. "A Few Reflections on 'Familiar Epistles to F—— J——s, Esq.' Dublin, 1804."
5. "A Modest Reply from F. J., Esq., to the Author of 'Familiar Epistles, to the Manager.' Dublin, 1806."

Can you oblige me with the names of the respective authors of the foregoing publications? Abhba.

Wills. — Where would the original wills, or copies of the wills, of the following persons be likely to be preserved: —

1. A landed proprietor in Lancashire, ob. 1710.
2. A Perthshire clergyman, ob. 1770.
3. A Kentish rector, ob. 1857; *i.e.* supposing they left any wills?

Am I correct in supposing that all wills are registered in some public office? What is the Commissary Court at Edinburgh? What is the best work on the above subjects? Sigma Theta.

Farrendine. — In 1684 certain parties were tried in the Court of King's Bench for a riot at the election of Mayor at Nottingham. The cause of the riot was the resistance to a new charter which had been granted to that corporation. Mr. Rippon, one of the Crown witnesses, deposed as follows: —

"I was fain to secure the charter; and a *farrendine* waistcoat that I had on was all rubbed to pieces to save the charter, and I had much ado to save it." — Howell's *State Trials*, x. 53.

An explanation of farrendine is requested.

C. H. Cooper.

Cambridge.

Bible by Barker dated 1495. — A young lady, Miss A. Rattenbury, has lately discovered, and is now in possession of, an English Bible which professes to have been "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Maiestie," but bears the date of 1495.

Surely there must be a mistake in this figure; but a collation of this very curious Bible with the English bibles preserved at the British Museum has led moreover to the result that the edition of the former does not correspond with any of the editions of the latter. At present it would seem, therefore, that the copy in possession of Miss Rattenbury is a *unique copy*. Could you kindly furnish me some information concerning this literary curiosity? N. T.

MS. of Hale's "Pleas of the Crown." — The original MS. of Hale's "History of the Pleas of the Crown" (in one large folio volume) is said by Hargrave (in a note to the transcript in the Hargrave collection) to have been bought by his friend Mr. Henry Brown of Liverpool, at some time after 1792 at a book-stall in Bell Yard. Information as to who is the present possessor of this volume would greatly oblige W. M.

Queries with Answers.

Naples founded on Eggs. — Mr. Buckle, in his *History of Civilisation in England*, vol. i. p. 287., speaking of the corruptions of the historians of the Middle Ages, tells us, —

"It was well known that the city of Naples was founded on eggs," and adds the following note: — "Mr. Wright (*Narratives of Sorcery*, 8vo., 1851, vol. i. p. 115.) says, 'The foundation of the city of Naples upon eggs, and the egg on which its fate depended, seem to have been legends generally current in the Middle Ages;' and he refers to Montfaucon, *Monumens de la Mon. Fr.*, vol. ii. p. 329., for proof, that by the statutes of the Order of the Saint Esprit, 'a chapter of the knights was appointed to be held annually in Castello ovi incantati in mirabili periculo.'"

As it would be interesting, at the present moment, to know all we can respecting the Neapolitan capital, perhaps some correspondent of "N. & Q." may be able and willing further to elucidate this subject. The legend, at least so far as we learn above, does not inform us of what species were the eggs. Doubtless they have long since become addled. But although we may not be able to discover the particular egg on which the fate of Naples depends, I think I may (without any pretensions to being a prophet) predict that the Bourbon yoke will, ere many days, be overthrown by "Garibaldi."

[The following extract from the story of "Virgilius" reprinted in Thoms' *Early Prose Romances*, vol. ii. pp. 1—63., furnishes the legend in its most complete form: —

"And Virgilius was sore enamored of that lady. (The Sodan's dawghter.) Than he thought in his mynde howe he myght mareye hyr, and thoughte in his mynde to founde in the myddes of the sea a fayr towne with great landes belongyng to it: and so he dyd by his cunnynge, and called it Napells, and the fundacyon of it was of egges; and in that towne of Napells he made a tower with iiij corners, and in the toppe he set an apyll upon a yron yarde, and no man culde pull that apell without he brake it; and thorowghe that yron set he a botel, and on that botel set he a egge; and he henge the apell by the

stauke upon a cheyne, and so hangyth it styll. And whenne the egge styrreth so shulde the towne of Napels quake, and when the egge brake so shulde the towne synke. When he had made an ende he lette call it Napels."

For references to various writers who have treated of the mythic Virgil, the reader is referred to Mr. Thoms' Introduction to the Romance, Schmidt's *Beitrage zur Geschichte der Romantischen Poesie*, and to the second volume, s. cxxv. of Von der Hagen's *Gesammt abenthewer.*]

PORTRAIT OF JOHN BUNYAN. — I have a painting in my possession, a portrait of John Bunyan, with a lace collar: above are the words "May God preserve you both in love;" and below "Aged sixty years and four months." It is an old painting. Can you or any of your readers inform me by whom it is painted? R. WAUGH.

[A painting exactly answering this description was at my house for a few days recently. It has some resemblance to John Bunyan; but upon a minute examination, and comparing it with the original by Sadler, and that by White, the mustachios, imperial, and forehead satisfied me that it was not intended for John Bunyan. He died in the sixtieth year of his age, and therefore could not be "Aged sixty years and four months."—GEORGE OFFOR.]

"THE BATTLE OF HEXHAM."—Who wrote the play entitled *The Battle of Hexham?* I have looked over the list of works by most of the old dramatists, without being able as yet to meet with it. T. H. C.

["*The Battle of Hexham*" (says Geneste, *English Stage*, vol. vi. 569.), "is a poor play in three acts by Colman, jun. It is a jumble of tragedy, comedy, and opera — the language is unnatural." It was first acted at the Haymarket, 11 Aug. 1789.]

GOODWIN'S (JOHN) WRITINGS.—Would you be good enough to supply me with the "where and when printed," &c. of the following works by John Goodwin, which are not mentioned in Bohn's *Lowndes?* —

Calumny Arraigned and Cast. [4to. Lond. 1645.]
Hagio-mastix. [4to. Lond. 1646.]
A Candle to the Sun. [4to. 1646.]
Innocency and Truth triumphing together. [4to. Lond. 1645.]
Cretensis. [4to. Lond. 1646.]
Sion College Visited. [4to. Lond. 1648.]
Theomachia. [4to. Lond. 1644.]
Epistle to the Parliament. [We have not been able to ascertain the date, &c. of this work.]

DELTA.

ASTIR. — A friend of mine, in writing to me, says: —

"Immense preparations are being made here for the Prince. Private and public institutions are all *astir* (on a stir?). (I can't find that word in a dictionary, though I have seen it often used.)"

I am myself a member of a literary institution in which there are many dictionaries, but not one of them has "astir." Can you inform me if it be correct; and, if so, where I can find it? Is it possible an Englishman would have used the word without looking at a dictionary at all? I am sure I should for one. H. NORTH.

[We have had no better success than our correspondent. Jamieson, however, gives us the Scottish equivalent, *asteer*:—

"My minny [mother] she's a scalding wife,
Hads a' the house *asteer*."

And again (in *Supplement*): "Ye 're air *asteer* the day; *i. e.* you are early abroad to-day."

Although our lexicographers seem to agree in ignoring the word "astir," we cannot help considering it legitimate English; nor should we feel any hesitation in stating that, on the morning of the Duke's funeral, "long before break of day, all London was *astir*."]

SLANG NOMENCLATURE OF COINS. — Will any of your correspondents favour me with the derivation, and date of introduction, of the following slang terms now in use for coins, viz.: —

Bull and *half-a-bull* - -	Crown and half-crown.
Bob - - - - -	A shilling.
Tanner } - - - -	Sixpence.
Tizzy }	
Joey - - - - -	A groat.

The terms *canaries* (sovereigns), and *browns* (halfpence), speak for themselves.

I observe that "N. & Q." is a useful hand-book for provincialisms, terms, and sayings; even current ones might occasionally be recorded, or, in 1960, we shall have some of our great-grandchildren writing to the Editor of "N. & Q." (doubtless by that time a goodly volume enlarged in size), with such inquiries as what was the origin of—"Who's your hatter?" and "Who shot the dog?" ABRACADABRA.

[The only one of these terms of which the origin is explained in the curious *Dictionary of Modern Slang, Cant, and Vulgar Words* lately published by Hotten (though all the words themselves are to be found in it) is JOEY, which we are told "is derived (like BOBBY from Sir Robert Peel) from Joseph Hume, the late respected M.P. The explanation is thus given in Hawkins's *History of the Silver Coinage of Great Britain*: 'These pieces are said to owe their existence to the pressing instance of Mr. Hume, from whence they, for some time, bore the nickname of JOEYS. As they were very convenient to pay short cab-fares, the hon. M.P. was extremely unpopular with the drivers, who frequently received only a *groat* where otherwise they would have received a sixpence without any demand for change.' The term originated with the London cabmen, who have invented many others."]

Replies.

BOLEYN AND HAMMOND FAMILIES.

(2nd S. ix. 425.)

John Hampden's first wife was a Miss Simeon, of Pirton, Oxon, by whom he had three sons and six daughters; his second was the Lady Letitia Vachell, the widow of Sir *John**, by whom he

* Coates calls him Sir *Thomas*. Were there two knights?

had no offspring. Mary, his sixth daughter, was first married to Col. Robert Hammond, and by him she had three daughters, Elizabeth, Mary, and *Lettice*, who, in 1673, sold the manor of Willen in Bucks to the celebrated Dr. Busby: Col. H. had purchased this manor a few years before, being then of Chertsey, where his uncle, the physician to Charles I., had property. After the colonel's death his widow, Mary Hampden, married Sir John Hobart, and from that marriage descends the present inheritor of the Hampden and Trevor estates, "and the lineal representative of John Hampden," the present Earl of Buckinghamshire. (Lipscombe's *Bucks.*) So far Lipscombe; and if so, then neither of Col. Hammond's daughters can have carried into the family of our querist the blood of Hammond and Hampden; bearing with it that of Knollys, Carey, and Boleyne, through the marriage of Sir Francis Knollys with Catherine Carey, daughter of William Carey by his wife Lady Mary Boleyne, sister of Queen Anne Boleyne. But if we say that Lipscombe is most likely correct when he names the ladies who sold the manor of Willen, as Elizabeth, Mary, and *Lettice*, then perhaps we may ascertain that "Simon Ford" in his dedication may be partly right and wrong. He says "the Lady Cecilia Knollys," who may be either the widow of Sir Thomas Knollys, a commander in the Low Countries; or perhaps she may have been the widow of Sir Henry Knollys, Bart., who died in 1648. The "Lady Lettice Vachell" I take to be not the wife, but the mother-in-law of John Hampden, who, according to Coates (p. 210.), died a widow, and was buried as Lady Vachell in St. Mary's church, Reading, on the 29th March, 1666; the "Lady Anne Pye" is the wife of Sir Robert Pye, and the daughter of John Hampden: "Mrs. Lettice Hampden" is the widow of our great patriot, and in my opinion the daughter of Sir *John* Vachell and Letitia Knollys, the widow above mentioned. Now comes our difficulty: "Mrs. Elizabeth, *Margaret*, and Mary Hammond, Mrs. Trevor," and all the rest of the noble families who were in mourning for Col. Hammond. The only method of solving the matter in my opinion is to say that Mary, the sixth and youngest daughter of John Hampden, was by his second wife, Miss Letitia Vachell, and not by his first, Miss Simeon; and I come to this conclusion because being descended from the Hammonds in the female line, I have most carefully searched for the name of *Lettice* among the Simeon ladies without effect, whereas it is peculiarly a Knollys name, and a favourite one too: being first introduced into the family by the marriage of Robert Knollys, *temp.* Henry VIII., with *Lettice*, daughter of Sir Thomas Penyston. A descendant of this lady, Lettice Knollys, was married to William, Lord Paget; another Lettice to Walter Devereux, Earl of Essex; and the one in question, Lettice Knollys, was married to Sir John Vachell. After the restoration the family of Hammond altered the spelling of their name; and I believe that the Parker Hamond family of Haling House, Surrey, are the nearest male representatives of Dr. Robert Hammond, so well known for his attention to the unfortunate Charles I., as well as of the Colonel Hammond above-mentioned. I have an old book by me which has the name of "Wm. Hamon," Bart. about 1684, and I traced him to have been buried in St. Mary's, Reading, in 1692 as Wm. Hamond.

I have appended my address in case your querist may wish for farther information from SENEX.

87. Harrow Road, W.

THE MEDICINAL VIRTUES OF SPIDERS' WEB.

(2nd S. x. 6. 138.)

The employment of the *Tela araucarum*, or spider's web, as an internal medicine in ague and other malarious diseases, has considerable professional testimony in its support. Dr. Chapman, formerly one of the medical professors in the university of Philadelphia, an excellent practical physician, deservedly esteemed by the profession in America, in his *Elements of Materia Medica and Therapeutics*, 4th edition, 2 vols. 8vo., Philadelphia, 1825, writes of the spider's web as follows:—

"It is an old and a very general notion among the vulgar of most countries that the spider's web, or the spider itself, is possessed of the power of curing ague and fever, and is actually employed with this view. But with one or two exceptions they were rejected in regular practice, and their curative effect, if admitted at all, was imputed entirely to the strong sensations excited by so disgusting a remedy. At his last visit to this city, some years ago, I was informed by Dr. Robert Jackson, of the British army, that, having largely experimented with the web, he had much reason to suppose that popular confidence in it was well founded. In intermittents, he said, its powers were indisputably ascertained, and that as an anodyne to allay pain or calm irritation it proved vastly superior even to opiates. The web, however, had long been accredited as a remedy in these cases. It is noticed in James's and other old dispensatories, and was previously used by Lind and Gillespie. By one of my pupils (Dr. Broughton of South Carolina, who made it the subject of his Inaugural Thesis) in whom I could place reliance, the subject was, at my request, not long afterwards investigated, and by trial on himself as well as on others, he substantially confirmed the preceding statement. In a late work by Dr. Jackson on fevers, I find a detailed account of his experience with the article. . . . .

"The web has been prescribed by myself and several of my medical friends, particularly by Dr. Physick and Dr. Dewees, and though different degrees of value are attached to the article, we are well satisfied that the representation of its virtues, to which I have referred, is very little, if at all, exaggerated. In doses of five grains, repeated every fourth or fifth hour, I have cured some obstinate intermittents, suspended the paroxysms of hectic, overcome morbid vigilance from excessive nervous mobility, and quieted irritation of the system from various causes, and not less as connected with protracted coughs and other chronic pectoral affections. Among those who

have used it much I find a contrariety of opinion as respects its mode of operation. While some consider it as highly stimulant, invigorating the force of the pulse, increasing the temperature of the surface, and heightening excitement generally, others, witnessing no such effects, are disposed to assort it with those remedies which seem to do good chiefly by soothing the agitations of the system. I confess that I concur in the latter view of its properties.

"There is much difference in the web of the various species of spider. That used in this city is collected in cellars, and is probably the product of the common black spider, which is to be generally met with in such dark and damp places. I have satisfied myself that the web found in light exposed situations, the product of the grey spider, is inert, and also the web of the other when old. The recent may be known by its glutinous feel."—Vol. ii. pp. 202-6.

Dr. Jackson, in the work referred to by Dr. Chapman, expresses his belief that spider's web prevents the recurrence of febrile paroxysms more abruptly and more effectually than bark, arsenic, or any other remedy with which he was acquainted. If given during the intermission —

"The return of the paroxysm," says he, "was prevented — if given under the first symptoms of a commencing paroxysm the symptoms were suppressed, and the course of the paroxysm was so much interrupted that the disease for the most part lost its characteristic symptoms. If it was not given until the paroxysm was advanced in progress, the symptoms of irritation, viz. tremors, startings, spasms, and deliriums — if such existed as forms of febrile action — were usually reduced in violence, sometimes entirely removed. In this case sleep, calm and refreshing, usually followed the sudden and perfect removal of pain and irritation."

In Devonshire cobweb is a popular application to a bleeding surface; and I have myself seen it stanch the flow from leech-bites when caustic and other potent means had been tried in vain: —

"The cobweb, applied to a bleeding surface," says Dr. Jackson, "occasions a very sharp and transient pain—the bleeding instantly ceases." . . . "It has also been applied locally under my own eye," writes Dr. Jackson, "to ulcerated and irritable surfaces with singular good effect. At first the pain which it occasioned was sharp, but it was momentary, and the surfaces which had been painful, irritable, and untractable to other applications for weeks or months, were healed up in the course of two or three days at farthest. The experiment was made on superficial sores only."

In reference to Mr. Redmond's Note (2nd S. ix. 138.) I would append a final quotation from Dr. Jackson: —

"The cobweb here recommended is the produce of the black spider, which inhabits cellars, barns, and stables; *that which is found upon hedges in autumn does not possess the same power if it be actually of the same nature.*"

Of the use of the spider itself I know nothing.

A complete history of the animal substances which have been employed as remedies by the public or the faculty would form an interesting chapter to the curiosities of medical practice. Millipedes, or woodlice, are said to be active diuretics, and have been largely employed by orthodox practitioners. The bug, about which so much has recently appeared in "N. & Q.," is reputed to possess similar powers as the Spanish fly, being a vesicant when applied to the skin, and a diuretic and irritant of the urinary organs.

W. Munk, M.D.

Finsbury Place.

Under a notice of "Amulets" in the *Encyclopædia Metropolitana* I find the following extract from the *Diary* of Elias Ashmole: —

"I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. Deo gratias!"

"Spiders and their webs," says Pettigrew, "have often been recommended for the cure of this malady."

Burton gives the following: —

"Being in the country, in the vacation time, not many years since, at Lindly in Leicestershire, my father's house, I first observed this amulet of a spider in a nutshell, wrapped in silk, so applied for an ague by my mother . . . . . I could see no warrant for it, 'Quid aranea cum Febre?' For what antipathy? till at length rambling amongst authors (as I often do), I found this very medicine in Dioscorides, approved by Matthiolns, repeated by Aldrovandus, cap. de Aranea, lib. de Insectis."—*Ibid.*

F. Phillott.

SIGNS AT MONKHEATH, CHESHIRE.

(2nd S. x. 46. 79.)

The legend alluded to by J. H. L. is told by Sir Walter Scott in his *Letters on Demonology and Witchcraft*, p. 136., and a similar tale is given at p. 138., but Sir Walter does not relate the Cheshire legend. It is given, however, in the *Mirror*, No. 475., for Feb. 5. 1831; and as it may very appropriately be preserved in "N. & Q.," the following transcript has been made from the *Mirror*: —

"The scene of the Cheshire legend is placed in the neighbourhood of Macclesfield, in that county, and the sign of a public house on Monk's Heath may have arrested the attention of many travellers from London to Liverpool. This village hostel is known by the designation of the Iron Gates. The sign represents a pair of ponderons gates of that metal, opening at the bidding of a figure, enveloped in a cowl; before whom kneels another, more resembling a modern yeoman than one of the 12th or 13th century, to which period this legend is attributed. Behind this person is a white horse rearing, and in the background a view of Alderley Edge. The story is thus told of the tradition to which the sign relates: —

"'*The Iron Gates, or the Cheshire Enchanter.*

"'A farmer from Mobberley was riding on a white horse over the heath which skirts Alderley Edge. Of the good qualities of his steed he was justly proud; and while stooping down to adjust its mane, previously to his offering it for sale at Macclesfield, he was surprised by the sudden starting of the animal. On looking up he perceived a figure of more than common height, enveloped in a cowl, and extending a staff of black wood

across his path. The figure addressed him in a commanding voice; told him that he would seek in vain to dispose of his steed, for whom a nobler destiny was in store, and bade him meet him when the sun had set, with his horse, at the same place. He then disappeared. The farmer, resolving to put the truth of this prediction to the test, hastened on to Macclesfield fair, but no purchaser could be obtained for his horse. In vain he reduced his price to half; many admired, but no one was willing to be the possessor of so promising a steed. Summoning, therefore, all his courage, he determined to brave the worst, and at sunset reached the appointed place. The monk was punctual to his appointment. 'Follow me,' said he, and led the way by the *Golden Stone*, *Stormy Point*, to Saddle Bole.* On their arrival at this last-named spot, the neigh of horses seemed to arise from beneath their feet. The stranger waved his wand, the earth opened and disclosed a pair of ponderous iron gates. Terrified at this, the horse plunged and threw his rider, who kneeling at the feet of his fearful companion, prayed earnestly for mercy. The monk bade him fear nothing, but enter the cavern, and see what no mortal eye ever yet beheld. On passing the gates, he found himself in a spacious cavern, on each side of which were horses, resembling his own, in size and colour. Near these lay soldiers accoutred in ancient armour, and in the chasms of the rock were arms, and piles of gold and silver. From one of these the enchanter took the price of the horse in ancient coin, and on the farmer asking the meaning of these subterranean armies, exclaimed: "These are caverned warriors preserved by the good genius of England, until that eventful day when, distracted by intestine broils, England shall be thrice won and lost between sunrise and sunset. Then we, awakening from our sleep, shall rise to turn the fate of Britain. This shall be when George, the son of George, shall reign. When the forests of Delamare shall wave their arms over the slaughtered sons of Albion. Then shall the eagle drink the blood of princes from the headless *cross* (query *corse?*). Now haste thee home, for it is not in thy time these things shall be. A Cestrian shall speak it, and be believed." The farmer left the cavern, the iron gates closed, and though often sought for, the place has never again been found.'"

F. C. H.

A Pacificatory Precedent (2nd S. x. 87.) — Referring to the communication of your correspondent Conciliator, relative to the dissensions between the two Houses of Parliament, I beg to offer some particulars elucidatory of what occurred on the occasion to which he alludes. With this view I would call attention to an extract which I subjoin from an old and very scarce work, which is distinguished by great exactness in its historical details: it is entitled the *British Chronologist*, in 3 vols. 8vo., London, 1775. In the first volume (p. 268.), under anno 22do Chas. II., and date, Tuesday, Feb. 22, $16\frac{4}{5}\frac{8}{9}$, it is stated:

"The differences between the two Houses, concerning the judgment of the Peers against the East India Company, were compromised by the mediation of his Majesty. The proceedings against the Company agreed to be razed out of the Journals."

This corroborates the adjustment of the differences between the two Houses; and the subject and all relative to the controversy having been *expunged* from the Journals, it is obvious that there would not be any occasion for a recapitulation of the matter, as a *precedent*. Interpres.

Burnet's MSS. (2nd S. x. 105.) — The manuscript of Burnet's *Own Time* was not purchased by the late venerable Dr. Routh, but by Dr. Bandinel for the Bodleian Library, where it is still safely preserved. Y. L.

Robert Heyrick (2nd S. x. 102.) — Mr. J. G. Nichols says: "This epistolary ballad was addressed, I imagine, to the eldest son of *Robert Heyrick* of Leicester, who is left nameless in the pedigree."

Is the above *Robert* the author of Robert Herrick's *Poems?* "born in the year 1591, and lived to an advanced age, although the exact time of his death has not been correctly ascertained. Herrick's works are dated 1647, 1648, and were probably published shortly after he was ejected from his vicarage, and had resumed his lay title." The editor of the *Retrospective Review* speaks of him in the highest praise: —

"We do not hesitate to pronounce him the very best of English Lyric Poets. He is the most joyous and gladsome of bards; singing, like the grasshopper, as if he would never grow old. He is as fresh as the spring, as blithe as summer, and as ripe as autumn. We know of no English poet who is so abandonné, as the French term it, who so wholly gives himself up to his present feelings, who is so much heart and soul in what he writes; and this not on one subject only, but on all subjects alike. The spirit of song dances in his veins, and flutters around his lips — now bursting into the joyful and hearty voice of the Epicurean; sometimes breathing forth strains soft as the sigh of 'buried love.'"

He goes on, but concludes thus: —

"And as for his versification, it presents one of the most varied specimens of rhythmical harmony in the language, flowing with an almost wonderful grace and flexibility."

Reference (about Robert Herrick) is given to Nichols's *History of Leicestershire*, or to Dr. Drake's *Literary Hours*. W. D. Haggard.

P.S. Perhaps Mr. Nichols can inform me the reason why Herrick was ejected from his vicarage.

Marshal Duc de Berwick (2nd S. x. 108.) — The arms granted by James II. to his natural sons are given by Sandford, in his *Genealogical History of the Kings and Queens of England*. Thus, James, Duke of Brunswick: the royal arms within a bordure compony gules and azure, the g. charged with lions of England, the az. with fleur-de-lys of France. *Crest*, on a chapeau gules, turned up ermine, a dragon passant argent, gorged with a collar az. charged with three fleurs-de-lys or. *Supporters;* dexter, a unicorn argent, attired or, collared and chained azure, the collar

* All places in the neighbourhood of Alderley Edge and Mobberley.

charged with three fleurs-de-lys or; sinister, a dragon gules, collared and chained or, the collar charged with three fleurs-de-lys, az.

Henry Fitzjames: the royal arms with a baton sinister az. charged with three fleurs-de-lys. *Crest*, on a chapeau gules, turned up ermine, a sea-horse argent, gorged with a collar, azure, charged with three fleurs-de-lys, or.

But by a subsequent warrant the colour of the sea-horse was altered to "proper." Sandford gives as his authority MSS. by E. Marsh in Coll. Arm. W. K. R. Bedford.

Sutton Coldfield.

Burke's *General Armoury*, 1860, gives

"Fitz James (as borne by James Fitz James, Duke of Berwick, the celebrated Marshal of France, the natural son of King Jas. II.) The royal arms of France and England, quarterly, with Scotland and Ireland, all within a bordure compony gu. and az., the gu. charged with lion of England, and the az. with fleur-de-lys of France."

R. J. F.

Leighton Family (2nd S. x. 108.) — A family of that surname is living at Thornes, near Wakefield. One of the family, Reuben or Joseph, is the landlord of the village inn there, which when I was a boy had the portrait of a bishop for its sign. I passed it the other day, but the sign had been repainted, and the old bishop obliterated, the name only being left. J. Eastwood.

Picture of "Protector Somerset," or of the Lord Admiral Seymour? (2nd S. x. 110.) — The verses upon the picture probably show that the portrait is not that of the Protector, but of his brother the Lord Admiral. Their features were different, and are easily distinguished. But it is not the first time that their portraits have been mistaken. In the *Gentleman's Magazine* for January 1805 appeared without a name an engraving from a picture in the possession of Charles B. Robinson, Esq., of Hill Ridware, near Lichfield. In March following, p. 220., this was assigned to the Duke of Somerset; and in August, p. 697., to the Earl of Lennox, father of Henry Lord Darnley the husband of Mary Queen of Scots. It is, however, really a portrait of Thomas Lord Seymour of Sudeley, the Lord High Admiral, as will be seen on comparison with Lodge's *Illustrious Portraits* and other engravings; and from the lines denoted on the print as being inscribed in the background (but of which no copy is given), I have little doubt it was a duplicate of the picture described by Mr. Allen, with the sonnet composed by Sir John Harington, if not the same picture removed from Hill Ridware to Hodnet.

John Gough Nichols.

Sir John Gayer (2nd S. x. 128.) — Sir John Gayer (or Gayre), citizen and fishmonger of London, was Prime-warden of that Company in 1638; and, having served the office of Sheriff of London and Middlesex in 1635, he became Lord Mayor in 1646–7.

During his Mayoralty, King Charles I. having been brought to Hampton Court, and the army being in the immediate neighbourhood of London, the Parliament, overawed by military influence, determined to proceed against those who had taken an active part in opposition to the growing power of the army; and Sérjt. Glyn, the Recorder of London, was deprived of his office; Sir John Gayer, Lord Mayor of London, with four aldermen—Adams, Langham, Culham, and Bunce—were impeached and committed to the Tower; and the Earls of Lincoln, Suffolk, and Middlesex, with Lords Willoughby of Parham, Berkley, Hunsdon, and Maynard, and Sir Jno. Maynard, were also impeached of treason.

The Lord Mayor and Aldermen were charged with the riotous conduct of the young men and apprentices of London, who, on the 26th July, came and petitioned Parliament in a tumultuous manner, and compelled both Houses to grant their desires.

I do not know if Sir John Gayer continued a prisoner until May in the following year; but on the 23rd of that month the citizens of London petitioned Parliament for the release of the imprisoned citizens, who, Sir Richard Baker says, were Aldermen Langham and Bunce, and Serjt. Glyn, the Recorder; to which the Commons readily consented, "for they became very well inclined to make peace with the King now they were freed from the insolency of the army by their distance from them."

The arms of Sir John Gayer were: Ermine, a fleur-de-lis and a chief sable. Probably he was buried at St. Catherine Cree church, but I have not Strype's edition of Stow, nor Maitland, at hand to refer to.

In 1696, a Sir John Gayer was General of the East India Company's affairs at Bombay.

Robert Gayer, whose will is dated 15th January, 1648, was also a Fishmonger and a benefactor to the poor of that Company. He was probably a brother or near connexion of Sir John's.

I find also, in Lysons's *Environs of London* (vol. iv. p. 94.), that Elizabeth, wife of Robert Gayer, Esq. (son of Sir Robert Gayer, Knt.), was buried in the churchyard of Barking, Essex, in 1742.

Geo. R. Corner.

Ride *v.* Drive (2nd S. x. 59.) — Many thanks to your correspondent W. C. for reminding me that many expressions to be found in our Authorised Version of the Bible are now vulgarisms. These, however, are, I believe, for the most part such as sound to modern ears indelicate. The word "wench," which he quotes, and which, according to Cruden's *Concordance*, occurs but once (2 Sam. xvii. 17.), is an instance in point. This word, which is still used in its original sense of

"a young woman" in many parts of England by persons who, though in humble station, are not therefore necessarily vulgar, had acquired, even before the time of the *Spectator*, a meaning equivalent to that of another noun with the same initial, which no gentleman would utter in a lady's drawing-room, although it occurs frequently in the Authorised version, and even in one of the Sunday Lessons. I might send W. C. to Johnson's *Dictionary* under the words "Ride," "Rider," "Riding-habit," and Riding-hood," and ask why we talk of "riding on horseback"; but perhaps he will allow me to ask him, instead of doing this, the two following questions: — 1. Might I say, in a lady's drawing-room, that "I had *driven* from Bayswater to Charing Cross in an omnibus"? Or if it would be a vulgarism to acknowledge that I had travelled in an omnibus, might I, without incurring the imputation of vulgarity, remark, that the railway carriage, which brought me to town from Edinburgh, having been newly painted, though very handsome to look at, was very uncomfortable to *ride in*? SENESCENS.

FLOYD, JOHN, THE JESUIT (2nd S. ix. 13. 55. 112. 151.) — Among a number of works written by Jesuits mentioned in the *arrêt* of the Parliament of Paris of 6th August, 1762, as having been the subject of *dénonciations*, *censures*, &c., by the universities, archbishops, bishops, and provincial and general assemblies of the clergy of France, and by some popes, are the following: —

"29 Novembre, 1643, contre quatre écrits de *Jean Floyde*, de la dite Société (de Jésu), intitulés: le premier, *Hermani Leomelii spongia*; le second, *Querimonia Ecclesiæ Anglicanæ*; le troisième, *Appendix ad illustrissimum Dominum Archiepiscopum Parisiensem*; le quatrième, *Defensio Decreti.*" — p. 354. vol. xxii. of the *Recueil Général des Anciennes Lois de France*, by Isambert, &c. Paris. 8vo.

ERIC.

Ville-Marie, Canada.

MAGNETIC DECLINATION (2nd S. x. 62. 131.) — Besides the fact of magnetic variation, there is that of the existence of a magnetic *pole*; which, three or four years ago, a naval captain ascertained to be then at 70° N. lat. and 97° W. long. The subject of the ignorant fixing of the vanes, to which J. O. N. R calls attention, is really of considerable interest. It does not, after all, require much science to direct the vane due N. with the exactest nicety. For example, it is a simple problem enough to draw a meridian line; the right angles to which are of course N. and S. It is a pity, therefore, that the public should be, as your correspondent alleges, frequently misled by indicators which are generally taken for granted to be mathematically correct. JOHN WILLIAMS.

Arno's Court.

"Where is the north?" Though such an old question may excite a smile, yet as the *vanes* are not to be affected by the magnetic variation, will J. O. N. R. or other student in such matters give a *plain* rule by which any artificer or fixer of the cardinal points of a vane or weathercock may know where, and how, to find "the fixed and invariable geographical or *true* north?"

N. E. W. S.

NELSON OF CHADDLEWORTH (2nd S. x. 127.) — Blomefield, in his *History of Norfolk* (8vo. iv. 316.), mentions a monumental inscription in the church of St. Andrew the Apostle, Norwich, in memory of "Thomas Nelson, 1695, aged 84." And in the account of Sporle Church (8vo. vi. 119.), he says: —

"In the chancel, . . . lie several gravestones; one in memory of William Nelson, late of Little Dunham, who died 27 January, 1718, aged 59. Another for Dorothy wife of Thomas Nelson, daughter of Thomas Prettyman, Gent., and Dorothy his wife, 31 January, 1711, 32. And a third for Barbara, wife of Thomas Nelson, who died 12 May, 1725, aged 35."

Other members of the Nelson family are mentioned by Blomefield, but do not appear to be the subjects of Mr. Nelson's inquiry.

HERUS FRATER.

SESON FAMILY (2nd S. x. 128.) — This name is doubtless merely another orthography of the French name (Le) Sesne, "the Saxon." *Seson* is also the O. Fr. form of *saison*. R. S. CHARNOCK.

CENTENARIANISM (2nd S. ix. 438.; x. 15. 129.) — The notices of old-old people given by your correspondents refer to military men. In casually looking over a day or two ago Crockford's *Clerical Directory* for the present year, my eye rested on the name of the Rev. J. R. Holden, Rector of Upminster, Essex. This gentleman is recorded as of Queen's College, Oxon., B.A. 1772, M.A. 1774, Deacon and Priest, 1773, both by the Bp. of London, and instituted in the benefice of Upminster, 1799. Supposing him to have been twenty-three years of age when he was admitted to deacon's orders, he would now be 110. I presume there must be some error in the dates, although they all appear concurrent; but I bring it under the notice of your correspondents J. R. M. D. and M. S. R., as a case affording ready facilities for testing their several theories.

JOHN MACLEAN.

Hammersmith.

COMMEMORATION SERMONS (2nd S. x. 128.) — Newark furnishes a remarkable instance. On the night of the 11th of March, 1643, during the second siege of the town, Alderman Hercules Clay dreamt three times that his house was in flames, roused his family and servants, and with them hurriedly left the dwelling. Not long after they had gone a bomb from the Parliament battery, on a hill outside the town, *did* fall on the roof and burst through all the floors. In grati-

tude for this providential deliverance, and to commemorate it yearly, Hercules Clay, by his will, gave 200*l.* to the corporation, in trust to pay the interest of one-half to the vicar, for an annual sermon to be preached on the 11th of March, and with the proceeds of the other to distribute bread to the poor on the same day. The sermon is always preached in the parish church, and a penny loaf given away to everybody who goes for it, so that once a-year at the least it is an advantage to the poor inhabitants to have large families. The dole of bread will most likely be abolished, as it is thought a better use may be made of the alderman's money. In the church is a brass to the memory of Clay and his wife, with a Latin inscription referring to the marvellous story.

The tradition is that the bomb was meant for the governor's house, which stood opposite to Clay's (and is still there); and that a spy, blindfold and bearing a flag of truce, came from the Parliament army on the hill to the governor, and was able, on his return, so accurately to describe the situation of his residence as to make the shot all but successful. R. F. Sketchley.

Dedications to the Deity (2nd S. ix. 180. 266. 350.) — To Dr. Joseph Beaumont's *Psyche: or Love's Mysterie in XX. Cantos: Displaying the Intercourse betwixt Christ and the Soule*, is prefixed the following very striking dedication: —

"Into
the most sacred
Treasurie
of the
Praise *and* Glorie
of
Incarnate GOD,
The World's most Mercifull
REDEEMER,
THE
Unworthiest of His Majestie's
Creatures, in all possible Prostrate
VENERATION
Beggs Leave to Cast This
His DEDICATED
MITE.

The copy I possess was published in London in 1648, and is in folio. According to Lowndes (see Bohn's revised reprint of the *Bibliographer's Manual*) an edition, also in folio, was issued from the press at Cambridge in the same year; probably the one I quote from, but with a different title-page. T. C. S.

Greek Penmanship (2nd S. x. 128.) — Mr. Watling, writing-master at the Cheltenham College, has published some very neatly engraved Greek copy slips, which may be had from his publishers, Williams & Norgate, Henrietta Street, Covent Garden, for a shilling. Q.

Greek copy slips may be obtained at Messrs. Relfe Brothers, 150. Aldersgate Street, London, E.C. Edw. Faulkner.

Burning of the Jesuitical Books (1st S. x. 323.; 2nd S. ix. 488. 509.) — All the authority adduced in the article in the *Cornhill Magazine* for its writer's allegation, that "the burning of the books, so accurately described by Bifrons, took place beyond a doubt . . . on Aug. the 7th, 1761," was "a MS. note at the foot of the *arrêt*."

I called that authority in question (ix. 488.): and then (ix. 509.) the author of the article cited, in addition, the *Journal de Barbier*, vol. iv. 407., a work lately published, and which I have not seen, as his "best authority." He adds, however, that he "should really be glad to know on what evidence the notion of *postponement* was founded." I beg to refer him — not to my Note in "N. & Q." 1st S. x. 323., which he certainly has seen, — but to the extract from Mr. Griffin's *Junius Discovered*, subjoined to that note, which he has apparently overlooked, where he will find it distinctly stated, that "by the king's letters patent of the same date [as the *arrêt*, 7 Aug. 1761], the execution of this *arrêt* was suspended for one year; and on the last day of that year, namely, on the 6th of August, 1762, another *Arrêt du Parlement de Paris concernant les Jésuites* was passed, which . . . confirmed the *arrêt* of the 6th of August in the preceding year, and commanded its execution."

The authority of these letters patent and subsequent *arrêt* must, I think, be held to over-ride the authority, as well of the "MS. note," as of "the careful and curious eye-witness of Parisian life," the diarist of the *Journal de Barbier*.

The *arrêt* and letters patent of 6th Aug. 1761, and the *arrêt* of 6th Aug. 1762, are Nos. 814. p. 312.; 815. p. 320.; and 833. p. 328. of vol. xxij. of Isambert's *Recueil Général des Anciennes Lois de France, A.D.* 420—1789, Paris, 8vo.

The last-mentioned *arrêt* occupies no less than fifty pages, — is supported, in foot-notes, by extracts from, and references to, the condemned and other books, and is a document of very high interest. It is generally spoken of as the one which *suppressed* the order of Jesuits in France; but it did so only in effect. The absolute suppression, *eo nomine*, was reserved for an Edit *portant Suppression de la Société des Jésuites*, issued at Versailles in November, and registered on the 1st December, 1764, which will also be found in the above-cited volume of the *Recueil*, at p. 424. The mildness and brevity of the *suppressing* clause of this *Edit* is remarkable: —

"A ces causes, etc., voulons et nous plaît qu'à l'avenir la Société des Jésuites n'ait plus lieu dans notre royaume, pays, terres et seigneuries de notre obéissance."

Eric.

Villa-Marie, Canada.

Legendary Painting (2nd S. x. 47. 97. 138.) — As I expected, I am now able to inform Senex of the saint represented in his old painting. It is intended for Saint William of Monte Vergine, a

holy hermit, founder of the religious congregation of that name in 1119. It is related in his life that a wolf served him by carrying materials for him when building a church: hence the trowel in the saint's hand, and the wolf carrying stones in panniers. F. C. H

Star (2nd S. x. 129.)—In answer to E. G. R.'s question whether any of the Jewish documents called "Stars" have been printed? it will possibly be sufficient to refer the inquirer to the learned John Selden's *Titles of Honor*, in the 2nd edition of which (1631, folio, pp. 939-941.) is a specimen in Hebrew and English of one of these instruments, &c.

This and other specimens in Latin and French are given in Dr. Tovey's *Anglia Judaica, or History and Antiquities of the Jews in England*, Oxford, 1738, 4to. p. 32. s. s., where curious and valuable information will be found on the subject, but much too long to suit your pages.

Prynne's

"Short Demurrer to the Jewes long discontinued barred Remitter into England. Comprising an exact Chronological Relation of their first admission into, their ill-deportment, Misdemeanors, Condition, Sufferings, Oppressions, Plunders by popular Insurrections, and regal Exactions; and their total final Banishment by Judgment and Edict of Parliament out of England, never to return again," &c.

of which the 2nd edition appeared in 1656, 4to., is believed to be the main source of reliable information on the history of the Jews in England; excepting the above work of Dr. Tovey, who, at pp. 261-279., gives an amusing account of Oliver Cromwell's proceedings in relation to their readmission into England. D. B.

Clever (2nd S. x. 67. 138.)—Your correspondent has remarked on the provincial application of this word as denoting *material*, rather than mental superiority; such a use does not seem to be confined to Lancashire. I remember hearing of a Somersetshire farmer who observed to my friend, when admiring some goodly proportions of a pig, "I tell e what, zur, he'd make a very *clever* griskin." Whether this said animal could trace his pedigree to the "learned pig" I know not, but I understood the farmer to have the character of being a far better judge of *matter* than of mind.

F. Phillott.

Timbs's "Anecdote Biography" (2nd S. x. 123.)—Without entering into any general defence of the anecdote of Crabbe alluded to by your correspondent Parathina, allow me to remark that "*Beccles*," in the passage quoted, is a mistake for "*Bristol*." Cowper's arm chair is in the Philosophical Institution of that city. Be.

Rutherford Family (2nd S. ix. 403.)—Douglas, in his *Peerage* (ed. 1764), under the titles Lord Rutherford and Earl of Teviot, gives the history of those lines, which were ultimately ennobled, from the earliest tradition to 1738.

Wood's edition starts with William Rutherford, of Quarryholes*, father of the first Lord Rutherford, falling back afterwards upon the earlier history of the family, and bringing it down to the present day.

In Nisbet's *Heraldry* (vol. i. pp. 176—178., ed. 1816), a short account is given of the leading branches of this family, and their arms differenced; and in the Appendix (p. 209.) a history of that of Lord Rutherford.

William Galloway.

Edinburgh.

Bastard (2nd S. x. 44.)—Eric quotes an assertion to the effect that the great Conquistor, William, added "*Bastard*" to the subscription of his name, thinking the same no abasement either to his title or reputation. The epithet was thought of in like manner for many long years after William's time. When Richard III. appointed his illegitimate son, John of Glouccster, to be Captain of Calais, he styled him, in the deed of appointment, "our dearly beloved bastard," and praised him for the nimbleness of his wit, the agility of his limbs, and his proneness towards good manners. These qualities are indeed noticed (Rymer, under date March 11, 1485,) as motives for the nomination of John to the distinguished office in question. The term "bastard" is often used in wills as late as the seventeenth century, without any implication of disgrace. Legacies to the base born are mingled with bequests to legitimate children, and one family name seems often to have been common to both. Some curious examples of this may be met with in the singular collection of *Lancashire and Cheshire Wills*, edited for the Chetham Society by the Rev. G. J. Piccope.

Has the derivation of "bastard" been satisfactorily determined? Is it from the Greek βασσάρα (meretrix, harlot), or is it from *bass* and *aerd* (low nature), or has it any reference to the *bassara* worn by the vivacious priestesses of Bacchus?

I remember a distich which marks a nice distinction in illegitimacy. The varieties were "Manser, Nothus, et Spurius," thus classified: —

"Manseribus, scortum; Notho, Mœchus dedit ortum.
Ut seges e spicâ, sic Spurius est ab Amicâ."

According to this arrangement of quality, William the Norman was "Gulielmus Spurius." Who was John of Gloucester's mother? J. Doran.

Witty Renderings (2nd S. ix. 116. 246. 332. 413. 512.)—I have not seen the following among your collection. The motto of the Merchant Tay-

* His Lady was Isabel Stewart, daughter of James Stewart of Traquair: not Earl of Traquair, as in 2nd S. x. 5., the earldom only coming into existence in the person of his grandson, Sir John Stewart of Traquair.

lors' Company is "Concordiâ parvæ res crescunt," which John Wilkes translated "Nine tailors make a man." J. K.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *Essai sur le Rigsmaal-Saga et sur les trois Classes de la Société Germanique*, par M. de Ring, 12°. Paris. Benjamin Duprat.

It is well known that there are two *Eddas*; the first, written in a metrical form, and the older of the two, contains a series of *Sagas*, or heroic and mythologic poems, which tradition preserved in the North till the establishment of Christianity; the second, of more recent date, is in prose; it was composed, at least it is thought to have been composed, by Snorro Sturleson, and is a complete exposition of the whole system of Norse mythology. The *Rigsmaal-Saga* (poem or Song of Rig), belongs to the former collection, and is extremely interesting, because in it the author has described the three classes which constituted the Germanic society. In examining it, therefore, if we are bound to take into due account whatever share of literary merit it may possess, we must especially view it as a kind of *pièce justificative* of ancient history, and see how far the statements it supplies are corroborated, in this respect, by other contemporary writers, either Teutonic or Latin. This is precisely what M. Maximilian de Ring has done; and the commentary he has added to his reprint of the Rigsmaal-Saga seems to us peculiarly valuable, as illustrating the political condition of the Teutonic race towards the beginning of the mediæval period. Without entering into any minute detail about the metrical structure of the poem, or the circumstances of its composition, we may just say that its purpose is to describe the peregrinations of the God Heimdall, who under the name of Rig gives birth during his journey to three individuals, the representatives or prototypes of the three classes of persons which formed the Germanic polity. *Træl* was the eldest of Rig's children, and Træl is clearly the slave, the serf, of foreign extraction, accustomed to hard labour, and incapable of rising to a higher position in society. We quote a stanza from the poem: —

"Nam hann meir at þat
magno um Kosta,
bast at binda,
byrðar görva,
bar hann heim at þat
hris gerstan dag."

That is to say, in English: "He learnt from an early period how to make use of his strength, by putting together the bark of trees, binding burdens, and dragging home faggots all day long."

On the contrary, *Karl*, the second son of Rig, and representative of the freeholders, although not belonging to the highest order, will clearly be able to get out of his comparatively humble position, and to become even a large landed proprietor. Karl, in his turn, has children of his own; the bard or poet taking care to give them names implying the chief qualities which are characteristic of agriculturists. The list is as follows: —

"het Halr at Drengr,
Höldr, þegn, Smiðr,
Breiðrbindi,
Bundinskeggi,
Bin ok Boddi,
Brakskeggr ok Skeggr."

The third and last son of Rig is *Jarl*, the warrior, who, from his tenderest infancy, was accustomed to all the exercises and pastimes connected with the chase, the field of battle, and similar engagements. The Saga takes care to put forth before us the unfortunate Træl and his descendants as bound down for ever to their menial employment—incapable of thought, and condemned to everlasting degradation. Karl, on the other hand, occupies an intermediate position; but he is a free man, and this simple fact is enough to ensure his prosperity. Jarl, the chief of the aristocracy, by taking for his wife the lovely Erna, daughter of Herse, who belonged to the Karl family, proves that a species of equality exists between the two races.

In commenting on the curious poem which we have just been alluding to, M. de Ring proves very clearly that it embraces in a true, though necessarily concise manner, the leading facts which historians and original documents have preserved respecting the constitutions of Teutonic society. The Saga ends abruptly with the address of a raven, who, speaking to *Kour* the young (*Kour ungr*) son of Karl, urges him to leave his country and to start at the head of his army for the purpose of conquering other lands. The bird of Odin, in his endeavours to rouse the dormant energies of the young warrior, quotes the examples of Dan and Danp, the two princes who subdued Denmark and gave it its name. This circumstance is worth noting as fixing the date of the tradition upon which the Rigsmaal-saga is grounded; for if we believe the mythical story, Dan was the eighth descendant from Odin in a direct line. We may conclude, moreover, from our poem, as well as from the corroborative testimony of Snorro Sturleson in the *Ynglinga-Saga*, that no person belonging to the Scandinavian tribes could assume the title of King (*Cyning, König*) before he had given proofs of his valour in foreign warfare, as well as in martial employments and pursuits at home.

With these few remarks we shall dismiss M. de Ring's *Essai sur la Rigsmaal-Saga* as a work of much interest to those who are engaged in researches on the early history of the Teutonic races.

Sermon inédit de Jean Gerson sur le Retour des Grecs à l'Unité, prêché en présence de Charles VI. en 1409; *publié pour la première fois d'après le Manuscrit de la Bibliothèque Impériale*, par le Prince Augustin Galitzin. 4°. Paris, Benjamin Duprat.

Prince Galitzin is well known as a fervent Roman Catholic and an indefatigable writer. Converted, himself, from the Russian faith, like Madame Swetchine and other of his distinguished *compatriotes*, he is most energetic in endeavouring to bring back to what he deems the true church those who still refuse their allegiance to the successor of Saint Peter. But in addition to this, Prince Galitzin has done, and is now doing, much for the cause of literature. Not only does he devote his large private fortune to the publication of rare and valuable works, but, as we have just said, he has enrolled his name on the list of authors, and in that quality contributed much to make us acquainted with the history and antiquities of his own country.

Discours sur l'Origine des Russiens et de leur miraculeuse Conversion, par le Cardinal Baronius, traduict en François par Marc Lescarbot: Discours merveilleux et véritable de la Conquête faite par le jeune Demetrius; Legationes Alexandrinæ et Ruthenicæ Ecclesiarum ad Clementem VIII., Pont. Max., ex annalibus Baronii deprompta, etc. etc.

Such are the titles of a few publications for which we are indebted to Prince Galitzin, and which are clear evidences, at once of his enlightened patriotism and of his religious zeal. The *brochure* we notice on the present oc-

casion, as the title sufficiently shows, is of a controversial character, and the author frankly declares in his preface that his object has been to refute the errors of the Greek Church, "sous la protection d'un des plus grands esprits du quinzième siècle, qui devait être en même temps singulièrement pieux pour que le plus beau livre sorti de la main d'un homme, l'Evangile n'en étant pas, lui soit attribué." Of Gerson it is perhaps unnecessary to say much in this place, his works and his character being now sufficiently known from the researches and publications of Messrs. Faugère, Schmidt, Thomassy, and Schwab; but Prince Galitzin has inserted in his preface a long biographical extract, which, besides being extremely interesting, possesses almost the merit of perfect novelty, as it is taken from a book scarcely accessible to the majority of readers, we mean André Thevet's *Pourtraits et Vie des Hommes illustres.* Paris, 1854, fo.

The sermon now edited by the Russian bibliographer from a MS. in the Paris Imperial Library, had never before been printed in its original form; Louis Ellies du Pin gave indeed a Latin translation of it (cf. his edit. of Gerson's *Works*, vol. ii. pp. 141—153.); but the study of the French text is much more interesting in a philological point of view, and, as a monument of mediæval literature, it deserves serious attention, even from those who would not care much for its merits as a piece of divinity.

Histoire des Peuples Opiques, de leur Législation, de leur Culte, de leurs Mœurs, de leur Langue. Par Maximilien de Ring. 8vo. Paris. Benjamin Duprat.

This remarkable work, the result of much research and of deep thought, contains the history of the Kimro-Pelasgic populations which in ancient times prevailed throughout Italy. The name *Opici*, given to these populations, originated from their worship of the forces of nature under the name of *Ops;* they were more generally known by the designation *Osci*, itself a contraction of the word *Opsci;* and Campania is probably the first district where the Opic nationality obtained some real development, for we find it in ancient history described also under the name *Opica.*

The first part of M. de Ring's volume embraces the political history of the *Opici*, or *Osci*, from the earliest times to their final absorption by the Romans; the second part contains an able disquisition on their agriculture, laws, religion, language, and literature. The remaining monuments, which permit us to form some idea of the municipal institutions of the *Osci*, are very few in number, besides existing only in a fragmentary condition: "nous possédons," says M. de Ring, "deux monuments osques analogues qui, en l'absence de tout autre reste de littérature, sont les deux seules pages écrites qui puissent nous initier en partie au génie de cette langue, d'où est sortie celle des Latins. On devine que je veux parler du Cippe d'Abella, dans la Campanie, déjà connu par les commentaires qui en ont été faits, et du bronze epistographique de Bantia, ville alliée de Rome, dans la Lucanie . . . ." This last monument is by far the more curious of the two, because it places before our eyes a complete description of the magistracy in the towns of Lower Italy at a period when they had not yet received the rights of Roman citizenship. In interpreting it M. de Ring differs from the opinions, on the one hand, of Klenze and Mommsen, who believe that it refers to some agrarian law; and on the other of Huschke, who considers it as a decree made for the purpose of repressing the encroachments of the Bantiates, who aimed at extending their jurisdiction over Alba Longa, Prænestè, Tusculum, and other surrounding localities.

With respect to the language our author indeed acknowledges that we are reduced to mere conjectures as to its development and appearance, but he considers it to have been above a simple *patois;* nay, he goes so far as to say that "au cinquième siècle de Rome, ses formes étaient mieux réglées, son orthographe plus conséquente que celle de la langue Latine à la même époque." Its distinctive characteristic, when compared to the Latin, was great conciseness, great simplicity. The sentences are extremely clear; and although most of the words are derived from the Greek, in their *Opic* shape they assume a far ruder appearance than in the oldest monuments of Hellenic literature. Like the Greek, the *Opic* language has the paragogic *N*, and it forms its future after nearly the same manner; but it has neither dual nor optative, and does not recognise the middle voice in verbs.

We must leave our readers to appreciate for themselves the erudite and ingenious conclusions of M. de Ring on the important subject which he has thoroughly discussed. The supplement added to the second part of the volume is one of the most curious features in the whole work, because it contains the grammatical remarks suggested by so scanty and so mutilated a collection in documents, that the wonder is how these *pièces justificatives* could have formed the groundwork of any remarks at all. The author has taken care to add facsimiles, carefully done, of the epigraphs quoted and commented on: in this manner every student can pursue independently the investigations made by M. de Ring, whilst he will, at the same time, be convinced of the difficulties which researches of that nature must necessarily present.

GUSTAVE MASSON.

Harrow-on-the-Hill.

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Notices to Correspondents.

SENESCENS *will find some account of the late* George Brimley *prefixed to the volume of* Essays *noticed by us at* p. 335. *of our last volume.*

N. J. A. *We have a letter for this correspondent. Where shall we forward it?*

G. H. P. (South Hackney.) *The epitaph,* "*Bold Infidelity turn pale,*" *&c., is in Brasted churchyard, Kent, and is attributed to the Rev. Robert Robinson, author of* Village Discourses, *&c., and the Rev. Robert Hall's predecessor at the Baptist church, Cambridge. See* "N. & Q." 1st S. xi. 190. 295.; xii. 49.

ERRATUM. — 2nd S. x. p. 157. col. i. l. 26. *for* "Grafton" *read* "Norfolk."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 8. 1860.

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Notes.

DR. BLISS'S SELECTIONS FROM THE OLD POETS.

No friend of the late Dr. Bliss, Principal of Saint Mary Hall, Oxford, can be unacquainted with the industry and never-ceasing pains which he took to illustrate by extracts and anecdotes any publication in which he was engaged. During the time he was connected with the Bodleian Library, there was scarcely a manuscript or volume of any rarity which he did not examine. Indeed there was not a library in the University whose catalogue he did not consult, and whose treasures he did not ransack for information. So it was with the works of rarity in the Ashmolean Museum, particularly those in Anthony Wood's study. The doctor's edition of Wood's *Athenæ Oxonienses* is replete with his new and valuable notes. If another proof were wanting of his untiring energy, it is to be seen in his *Reliquiæ Hearnianæ*, which he fortunately lived to complete and publish shortly before his lamented death. I was one of the few surviving subscribers to these volumes when he issued his prospectus in 1809.

Under the name of Stanyhurst in vol. ii. p. 256. of the *Athenæ*, I find the following reasons assigned by the doctor for making selections from our old poets:—

"The reader of these volumes will not, it is hoped, object to the introduction of the various extracts given from our old poets, as I have rarely suffered them to extend to any length, unless the volumes from which they are transcribed be of such rarity as to preclude the possibility of their falling in the way of the general collector. Stanyhurst's Virgil is one of the many instances of the truth of what I advance, as I know that a copy was sold not many weeks since for no less than twenty guineas, and it may be doubted whether the reader of these lines could procure one even at that sum, if he were inclined to be the purchaser."

Having occasion recently to consult the four volumes of the *Athenæ*, I transcribed for my amusement several of the doctor's selections from our old poets. Had they been culled in old Anthony's days, they might have been called "The Garland of Bliss," and have found a place among those rare Garlands and Ballads which Anthony Wood was so fond of collecting, and which form so interesting a portion of the rarities in his study. I hope, however, they may now find a place in "N. & Q.," and be therein perpetuated as a memento of the taste and judgment of Dr. Bliss, who was so frequent a contributor to its pages.

I subjoin a summary of the situations and offices which Dr. Bliss held in the University during his long residence there. The rudiments of his education he received at Merchant Taylors' School, and in 1806 was admitted Scholar, and in 1809 Law Fellow of St. John Baptist College. In 1822, he was appointed Sub-librarian of the Bodleian Library, to which his taste for books early led him, but which he held for a very short time. In 1824 he was elected Registrar of the University on the resignation of the Rev. John Gutch, the father of the undersigned. The doctor held the office of registrar nearly thirty years; and by the ready and cheerful manner in which he assisted the inquiries of all with whom he had intercourse, rendered himself universally popular. The Acts of the University recorded in his minute yet distinct handwriting, deposited in the archives, exhibit a fine specimen of legible calligraphy. In 1826 he was elected Keeper of the Archives; and in 1831 was nominated by the Chancellor, Lord Grenville, Registrar of the University Court. In 1848, on the resignation of Dr. Hampden, the principal of St. Mary Hall, on his elevation to the See of Hereford, Dr. Bliss, who during every term was in correspondence on his official duties with the Duke of Wellington as Chancellor, was rewarded by his grace with the Headship of the Hall. He very soon commenced to put it into complete repair at a considerable expence, as well as the lodgings; appointed an able vice-principal, and when a change in the examination statutes enlarged the circle of academical studies, he strengthened him by the addition of instructors in other departments. The principal was also a Commissioner of the Markets and a Delegate of the Press.

In all these numerous employments he showed remarkable aptitude for business, and punctuality

in the discharge of it; while his liveliness of temper, and the unfailing courteousness of his demeanour to every one who was brought into contact with him, won for him a wide and well-merited popularity. There was one more trait in his character which I cannot refrain from noticing. The Principal was a decided Conservative of the old school, and has recorded in the strongest terms his condemnation of the recent changes in the constitution of the University, and the disregard of the intentions and limitations of founders and benefactors. Nevertheless, his opposition was not to men, but to measures; and his variety of information, cordiality of manner, and obliging disposition, made him an acceptable companion even to those who differed most widely from him in University and political matters.*

The doctor, it may naturally be supposed, had himself a large and valuable library. His books were sold by Sotheby & Wilkinson in 1858. They were many of them enhanced in value by his notes and illustrations. The Catalogue of the first portion contained nearly 5000 lots. There were some *unique* and numerous rare and curious volumes, which will always be a valuable repertory for bibliographers. They were tastefully and elegantly bound, and produced, I believe, upwards of 7000*l*.

J. M. Gutch.

Worcester.

* *Vide* the *Oxford University Herald* for 1857, and the *Gentleman's Magazine* for 1858, for Memoirs of Dr. Bliss.

SELECTIONS FROM THE OLD POETS.

By the Late Dr. Bliss.

Barnabe Barnes, extracted from his *Parthenophel and Parthenope*, Sonnettas, Madrigals, Elegies, and Odes, 1593.

"Ah! sweet Content, where is thy mylde abode?
Is it with shepherds and light harted swaynes
Which sing upon the dounes, and pype abroade,
Tending their flockes, and calleth unto playnes?
Ah, sweet Content, where doest thou safely rest?
In heaven with angels which the prayses sing
Of him that made, and rules at his behest,
The mindes and parts of every living thing?
Ah! sweet Content, where doth thine harbour hold?
Is it in Churches with religious men
Which please the Goddes with prayers manifold,
And in their studies meditate it then?
Whether thou dost in heaven or earth appeare,
Be where thou wilt, thou wilt not harbour here."

John Heath, from his *Two Centuries of Epigrams*, 1610.

"Ned will not keep the Jewish Sabbath, hee,
Because the Church hath otherwise ordain'd:
Nor yet the Christian, for he does not see
How altering of the day can be maintain'd.
Thus seeming for to doubt of keeping either,
He halts between them both, and so keeps neither."

Thomas Freeman, who, Bliss says, was highly esteemed by Sam. Daniel, Owen the Epigrammist, Dr. Donne, Shakespeare, Chapman, and Heywood, was the author of two volumes of Epigrams, which are so extremely rare that, except a copy in Brand's collection, and that in the Bodleian, he knew not where to refer for one. His best piece, in praise of Cornwall, is in Ellis's *Specimens of Early Poetry*.

"*Epigram* 63.

"Vive tibi: Consanguineo suo.

"Looke to thyself and learne to live at home:
Haue fellowship, henceforth, with few or none;
See, see, to what a passe the world is come,
Friendship abides not, bee thy fortunes gone.
Be thou like winter, that like sommer wast,
The swallows flie that flockt before so fast.

"Friends swim like fishes, as the stream doth run,
And like slye serpents lurke in fairest greene;
They only reuerence the rising sunne;
Scarce looking t'wards him when hee doth decline.
'Tis wealth preserves good will, that from thee taken,
Thou that wast followed shalt be soon forsaken.

"Nay, marke! ean now, the very bird of love
Betakes herself unto the fairest building,
And her owne home abandoneth the dove,
If once she sees it ruinous and yeelding;
No marvell though faith faile in the tryall,
When love's true turtle is turn'd thus disloyall.

"This vile, hart-knawing, vulter-age then flye;
Feed not the hounds whose teeth may after teare them;
Let not the serpent in thy bosome lye,
Lest stinging, thou repent he lay so near thee.
Be thine owne neighbour, and be this thy doome,
To looke unto thyself; to live at home."

"*Epigram* 4.

"O! tempora! O! mores.

"Had I a hundred mouthes, as many tongues,
An iron voyce, then should this iron age
Be moved, or I would thunder out their wrongs,
And breathe out boysterous accents, full of rage.
I would inveigh against foul usurers
As those that live by causing others' wants;
I would defy the filthy flatterers
That shew themselves dissembling sycophants:
The lawyer too my lavish tongue should lash
And avarice should not avoid the scourge;
And with the courtier would I have a crash,
But most of all, the Atheist would I urge.
Yea every one (as every one is faulty)
Should bide the brunt of my all-biting tongue,
It should be no excuse t'alledge their frailty,
Suffiz'd they sinn'd, and I must tell the wrong.
Yet well I wot, when words had done their worst,
Lewd men like foxes fare best when th' are cursed."

Thomas Coryate, the author of *Crudities hastily gobbled up in Five Months' Travel in France, Savoy, &c. &c.* "There is prefixed to these *Crudities* several copies of verses by the wits of the age, who all affected to turn Coryate's book into ridicule, but which at least is not so foolish as their verses." (Walpole's *Anecdotes of Painting*.) The following lines, Dr. Bliss says, "which do not appear in the printed collection of verses, were evidently intended for a place in the original work.

They are transcribed from a manuscript in the Bodleian."

"*In Laudem Libri et Itineris Primi Thome Coriati.*

"As eloquence upon a trotting nagge
out-ambles Wisdom in a morris daunce,
or, as the waves doe over-flush the cragge rocks of Fortune on the shoares of Fraunce,
or, as your monkie, playing with his tayle
shewes a fayr body, and berayes a scholler,
so, have you here the man and his travayle,
who had no leader, nor shall have a foll-or."

Thomas Bastard. Ant. Wood calls him a most excellent epigrammist; and being always ready to versify upon any subject, did let nothing material escape his fancy, as his compositions running through several hands in MS. show. He was the author of *Chrestoloros, Seven Bookes of Epigrammes*, 1598.

"*Ad Thomam Strangwaies.*

"Strangwaies, leave London and her sweet contents,
Or bring them down to me, and make me glad,
And give one month to country merriments;
Give me a few days for the years I had.
The poets' songs and sports we will read over,
Which in their golden quire they have resounded,
And spill our readings one upon another,
And read our spillings, sweetly so confounded.
Nulam * shall lend us light in midst of day,
When to the even valley we repair;
When we delight ourselves with talk or play,
Sweet, with the infant grass and virgin air;
These in the heat, but in the even, later,
We'll walk the meads, and read trouts in the water."

Sir Walter Raleigh. The additions which Dr. Bliss has made to Sir Walter's life are many and very interesting, and among them I find the following poems.

In allusion to his *devirginating* the daughter of Sir Nich. Throckmorton, as Wood calls it, Dr. Bliss has inserted the following lines from one of Raleigh's poems:—

"But in vain she did conjure him
To depart her presence so;
Having a thousand tongues t'allure him,
And but one to bid him go.
When lips invite,
And eyes delight,
And cheeks as fresh as rose in June,
Persuade delay
And boots to say,
Forego me now, come to me soon."

The following poem was written by Sir Walter's only son, born while the father was prisoner in the Tower of London. It is inserted in Lawes's *Ayres and Dialogues*, 1653, and was set to music by him:

"Careless of love and free from fears,
I sate and gazed on Stella's eyes,
Thinking my reason, or my years,
Might keep me safe from all surprise.

"But love, that hath been long despised,
And made the baud to others trust,
Finding his deity surprised
And chang'd into degenerate lust,

"Summon'd up all his strength and power,
Making his face his magazine,
Where Virtue's grace, and Beauty's flowre,
He placed his Godhead to redeem.

"So that too late (alas!) I finde
No steeled armour is of proof,
Nor can the best-resolved minde,
Revest her beauty and her youth.

"But yet the folly to untwist,
That loving I deserve no blame,
Were it not Atheisme to resist
Where Goddes themselves conspire her flame?"

"The following lines," Dr. Bliss says, "are given to Raleigh on the authority of a MS. in the Bodleian, Rawl. poet. 85. They are now, I believe, printed for the first time:

"As you came from the Holy Land
Of Walsinghame,
Met you not with my true love
By the way as you came?

"How shall I know your true love,
That hath met many a one,
As I went to the Holy Land,
That have come, that have gone?

"She is neyther whyte nor browne,
Butt as the heavens fayre;
There is none hathe a forme so divine
In the earth, or the ayre.

"Such a one did I meet, good Sir,
Such an angelyke face,
Who like a queene, like a nymph did appear,
By her gate, by her grace.

"She hath left me here all alone,
All alone, as unknowne,
Who sometymes did me lead with herselfe,
And me lov'd as her owne.

"What's the cause that she leaves you alone,
And a new waye doth take;
Who lov'd you once as your owne
And her joye did you make?

"I have lov'd her all my youth
Butt no ould as you see,
Love lykes not the falling fruit
From the witheryd tree.*

"Know that love is a careless chyld,
And forgetts promyse paste;
He is blynde, he is deaffe when he lyste,
And in faythe never faste.

"His desyre is dureless contente,
And a trustless joye;
He is wonne with a world of despayre,
And is lost with a toye.

"Of women kynde suche indeed is the love,
Or the word love abused,
Under which many childish devyces
And conceytes are excused.

* His residence.

* Very similar are Raleigh's expressions on this subject in *his Instructions to his Son.* "Let thy time of Marriage be in the young and strong years; for believe it ever the young wife betrayeth the old husband, and she that had thee not in thy flower will despise thee in thy fall."—Birch's *Works.*

"But true love is a durable fyre
In the mynde ever burninge,
Never sycke, never ould, never dead,
From itself never turnynge." "Sr. W. R.
"Finis."

(*To be continued.*)

FOLK LORE.

Charms for Ague. — The following charms, "not borrowed," as Burton has it, "from circumforean rogues and gypsies," but taken from the mouth of an intelligent octogenarian lady, may appear worthy of record. I do not find them in the collections of Pettigrew or Hone, and am not aware that they have been printed before. The first, my informant tells me, was given to a young woman at Stourport about sixty years ago, with a strict injunction, under pain of certain and speedy death, not to attempt to decypher the characters. Curiosity, however, prevailed, and her death actually followed, whether from horror at the purport of the legend, belief in the prophecy, or other causes, it is difficult to say. The words were —

"Ague, farewell,
Till we meet in Hell."

The other is of a similar character: —

"Good dear Devil,
Shake not Nell here;
But when you get her to Hell,
Shake her well there."

William Bates.

Edgbaston.

Dutch Folk Lore. —

"Where storks abide no mother dies in throes."

If on a wedding-day the weather is rainy, the saying is, "that the bride has neglected to feed the cat."

A triangular piece of peat put into the fire means an unexpected visitor.

When a loaf of bread, being cut up, exhibits large holes in the inside, the customary proverb is, that the baker "has chased his wife through the dough." It is also a current saying that —

"The cook is in love when the porridge is burnt."

And, in fact, the same supposition is uttered when there is too much salt in the dinner: the salt, in Holland, being always added beforehand.

At every dinner-party given in honour of an engaged pair, the bride and bridegroom have each a nosegay to dispose of; and these by them are sent to an unmarried gentleman and lady of the guests, as a friendly hint that now it will be *their* turn.

"The shell, when put to child-like ears,
Yet murmurs of its bygone years,
In echoes of the sea;
The Dutch-born youngster likes the sound,
And ponders o'er its mystic ground
And wondrous memory.

"Thus, in Dutch hearts, an echo dwells,
Which, like the ever-mindful shells,
Yet murmurs of the sea:
That sea, of ours in times of yore,
And, when de Ruyter went before,
Our road to victory."

J. H. van Lennep.

Zeyst, near Utrecht.

Children Unbaptized. — The *Morning Herald* of the 18th June reports a case of attempted infanticide near Liverpool. The wretched mother, having gained access to a gentleman's grounds, laid her child on the ground and covered it with sods. The child was happily discovered, and its life saved. But now comes the curious part of the story. The mother was apprehended, and charged with the atrocious crime of having attempted to murder her child. She confessed that she was guilty: and added (the tender mercies of the wicked are cruel), "that she had previously succeeded in getting the child baptized, as she believed it could not otherwise have died." This piece of folk lore is quite new to me, and may probably be new to some of your readers. W. Sparrow Simpson.

Whitsunday Custom at S. Briaval's. —

"On Whitsunday, at St. Briaval's in Gloucestershire, several baskets full of bread and cheese, cut into small squares of about an inch each, are brought into church; and immediatcly after divine service is ended the churchwardens, or some other persons, take them into the galleries, whence their contents are thrown among the congregation, who have a grand scramble for them in the body of the church. This occasions as great tumult and uproar as the amusements of a village wake, the inhabitants being always extremely anxious to attend worship on that day. This custom is holden for the purpose of preserving to the poor of St. Briaval's and Havelsfield the right of cutting and carrying away wood from 3000 acres of coppice land in Hudknoll and the Meend, and for which every housekeeper is assessed 2*d.* to buy the bread and cheese which is given away."

The preceding is from a newspaper cutting, unfortunately without a date. Does the custom still exist? K. P. D. E.

Three Sunday Changes of the Moon. — Having remarked to my groom on one of the few fine days which we have had lately, that I hoped that we should have fine weather, I was amused by his replying, "Yes, Sir, I think there is a good chance of it, for we have had three Sunday changes of the moon." Does this odd notion extend beyond Nottinghamshire?

A person to whom I mentioned this told me that he thought there was much more truth in a saying which he had heard: —

"Oak before Ash,
There'll be a splash;
Ash before Oak,
There'll be a choke."

I have some recollection of having read or heard that when the oak comes into leaf before the ash,

the summer following is generally wet. Can any of your readers say whether they have found this to be a fact? Can they farther inform me whether "choke" refers to "heat," or to "plenty"?*

SENESCENS.

TREATMENT OF WIFE-BEATERS IN THE AHR-THAL. — In the Ahr-thal and on the neighbouring Eifel, the country people still keep up a kind of self-instituted police, called *Thierjagen* (*Beast-chasing*). It revives each time that a husband beats his wife, and woe to him that is found guilty. With kettles, fireshovels, and tongs, boys and women assemble under the venerable village lime-tree, — the witness of scenes far more solemn in ages past — and after having settled everything, the mob hurries towards the culprit's house, before whose door soon resounds a music whose echoes a lifetime perhaps does not shake off.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

DUTCH SCHOOL-RELICS. — Some days ago we had in Amsterdam an exhibition of objects either belonging or having belonged to school-management and school discipline. Amongst the objects, dating from a former *régime*, were a *ferula* and *the semblance of a bird*. The mode of application was this: the bird was thrown to the offender, who had to take it back to the schoolmaster in order to receive his destined share of slaps on the palm of the hand. There besides were *an iron comb*, to unravel stubborn and uncultivated hairs, *a fool's cap with bells and asses's ears*, *a wooden block for penitence*, *a painted piece of board*, *on which an ass's head*, to hang over the chest, &c.

J. H. VAN LENNEP.

A BREAKING-UP IN GRONINGERLAND (NETHERLANDS). — When in olden times, that is to say till the end of the former century, the Groningen school children obtained a holiday, before their leaving the school they had to jump through a hoop, which position the master always turned to account, to slap their weariest part. Sometimes, too, the schoolmaster posted himself within the entrance door, and the children had to wriggle through between his legs. It was also the custom to give a *kick-in* (*inslag*) as well as a *kick-out* (*uitslag*), but then, of course, the master changed his position, and the pupils were dubbed in. In commemoration of this custom, the word *uitslag* in Groningerland is always used for breaking-up, and in glad expectancy of the happy moment the children sing: —

"Uitslag, inslag,
Heele wake speuldag!"
[Kick us out, kick us in,
Weeks of holidays begin!]

J. H. VAN LENNEP.

[* Several illustrations of the "Oak and Ash" saying will be found in our 1st S. v. vi. — ED.]

MANCHESTER RIOTS.

I send you a letter which I have long had in my possession. It affords a curious proof of the extent of party feeling existing in the days in which it was written.

Perhaps some of your Manchester correspondents can throw light upon the time and events to which it relates.

R. W. B.

"SIR,

"Recollecting that you were formerly an acquaintance of Major ——, who has now that post in my Lord Cobham's regiment of Draggoons, I do now send you his letter to my Lord, which was wrote after he had suppress the Rioters at Manchestr. But whether it will recommend you to his farther conversation I know not.

(*The Major's Letter.*)

"MY LORD.

"I came early yesterday morning with two Troops of yr Lordship's Draggoons. I thought it best to come early yt the mutineers should not be prepared. As soon as I arrived I put the two troops into the two great Inns of this Town wthout staying for ye usual formality of sending for Billets to the Constable. My Sudden arrival and siezing of those two Inns struck a great damp amongst the Tories. I find the occasion of all the disorder here only arises from the animositys that are between the Damnd high church Dogs and the honest Presbyterians. I teach all my men to call the Tories Jacobites. I kept a strong guard all day at my quarters for fear of surprise. But orderd all the rest of my Draggoons to turn their horses into any corn or grass that belonged to the High Church. This my Lord is the best way to deal wth them, and make them respect Cobham's Draggoons. At night, as the Draggoons were going merrily home, they met with some Townes fellows sneaking by them. The Draggoons asked if they were High church or Low, they answered trembling they were for the Church of England: upon which an honest Draggoon, for we have many Jolly Doggs amongst us, knockt one down: upon which ye rest made a grumbling noise. The rest of the Draggoones, being Lads after my own heart, ran amongst them, upon which more of the Townes fellows got together. The Draggoons retreated to my quarters where the Guard was: upon which I beat to Horse. These foolish fellows, not knowing the advantage they might have had, did not stir to hinder ye assembling of the Draggoons. However, it was Daylight ere I got my two troops; I beg yr Lordship's pardon I should have said yr Ldsps Draggoons mounted. Those silly Currs kept grumbling which way they ought to complain against the Draggoons.

"As soon as I advanced towards them a few of the boldest advanced with their hats off by way of grumbling; but I cut the first I met with over the head, and ordered the Draggoons to charge them sword in hand, which they soon did, and ye cowardly Currs dispersed in an Instant. I took however several of them Prisoners, and have them on my guard. These talk of being revenged and sueing for false Imprisonment. But I'll make the Dogg's hearts ake, and respect yr Ldsps Draggoons. For now we have begun with them we must not be baffled, but goe thro Stitch with them, or else we shall be in great danger. For the Church party is very strong here, and will grow upon us if they are not immediately crushd.

"By God, my Lord, let me have smart orders, and you shall see how I will execute them. I have writt to my Ld Viscount Townsend to know what I shall do with my Prisoners, since we have no justice of Peace in this Town,

but one Mr Belladine, a sad High Church Dog, who will certainly take the Town's people's part against yr brave Draggoons. It is a pity to baulk them, for a little encouragement and a little plunder will make the Dogs of any side. Yr Ldshp may command wth these troops the whole county.

"I have likewise desird orders about burning and pulling down houses.

"Yr Ldsp. knows my character: I love to be in action, and yr Ldsp shall always find I am devoted to my Superiors, and am yr Ldsps most ready officer and Slave.

". . . Sow a dignify'd
Clergyman."

FIRE-PLACE IN CHURCH TOWERS.

Many architectural details in the towers of our parish churches have escaped the observation of most architects and antiquaries, or, if noticed, their efforts have made little progress in making clear the purposes for which each compartment was destined to be applied.

The remarks in this notice will be confined to a single appendage in the basement story, leaving the differently formed recesses there, and whatever may be found in the bell-sollar for some future communication.

Fire-hearths in church towers are far from common; but as they do exist, the object of their construction is at least worthy of investigation.

In the *Glossary of Architecture* they are dismissed with only the following sentence appended as a foot-note at p. 130.:—

"Fire-places are sometimes found in churches, but seldom of an earlier date than the end of the fifteenth century."

As there is no reference to the tower, or to any part of the church in which such conveniences were to be found, it is necessary to refer to existing examples. In the tower of Bradeston church is one of the most perfect remains of a fire-hearth and tunnel; and it may be added, it has been found practically useful to labourers of modern times when employed within the church: the tube is carried to the height of about eight feet, without any external or internal projection from the otherwise solid rubble walls, and the aperture on the north face is without the slightest embellishment. In the tower of Ranworth church, both in Norfolk, is precisely the same formed hearth, but the flue, if it exists, is no longer to be detected.

Fire-places are frequently found in the rooms over church porches, where they probably were intended for the use of an anchorite; but the basement room of a tower could not have been appropriated to the purposes of an anchorage.

The subject has occupied the attention of some writers in the truly important work, *The Archæologia;* and the reference there being to an example from the same county makes it more particularly worthy of notice. The church of the village of Thorp Abbots has this remarkable appendage, which is thus summarily dismissed by the contributor writing on the subject of circular towers:—

"On the north side of the basement is a chimney, the flue of which runs up the wall[h] nine inches square, the smoke escaping from a small north loop."

A foot-note is then added:—

"[h] This flue is original. At Bedlake, in Yorkshire, a tower-chimney occurs; and at Mettingham Church, in Suffolk, there is a flue in the porch, with an aperture for a fire-cradle or grate."—*Archæologia*, vol. xxiii. p. 13.

Whether certain apartments in the church towers were ever intended for village or local prisons, is a subject deserving investigation, and may lead to an explanatory development of the present inquiry; as the church porch was, till within a very recent period, claimed by the houseless as a legal place of refuge. H. D'Aveney.

Minor Notes.

Dactylology foreshadowed.—The use of a manual alphabet, as affording means of intercourse to the deaf and dumb, or, by a system of digital notation, facilitating arithmetical instruction, is *literally* anticipated in the following text: "He teacheth with his *fingers*" (Proverbs, vi. 13.)
F. Phillott.

Fontevrault Abbey and the Royal Statues.—In Murray's *Handbook for France* (1859), p. 201., describing the route down the Loire, may be found the following Note of these interesting relics. Might not the concluding paragraph be converted into a Query, and so be suitable to the pages of "N. & Q.," for the purpose of ventilating the subject?—

"Three miles up the little retired and wooded valley behind Montsoreau lies the Abbey of Fontevrault, one of the richest in France in ancient times, ... It has an interest to Englishmen, from having been the burial-place of several of our Plantagenet Kings . . . . The Abbey is now converted into a prison; one of the largest in France . . . The church, approached by a covered way, from which you look through loopholes into the prison-yards, is an interesting building of Romanesque architecture . . . The royal monuments are transferred to the south transept, enclosed by bolts and bars and grilles, in a dark corner, mutilated and broken by the Vandals of the Revolution, who rifled the graves of their contents, and scattered the royal dust. The effigies, in spite of the injuries they received, are interesting from the evident marks they exhibit of being portraits; they retain still a little of the colouring with which they were ornamented. They are recumbent statues of Henry II. and Richard Cœur de Lion, represented in their robes, without armour, the drapery of complicated execution: Richard is remarkable for his lofty stature (6½ feet) and broad forehead; he wears moustaches and a beard; his hair is cut short. The two female effigies are in better preservation; they represent Eleanor of Guienne, Queen of Henry II., and Isabelle d'Angoulême, widow of King John. The last a statue of considerable beauty. *It is much to be desired*

that these neglected effigies of our kings should be transferred from their dark prison-house to Westminster Abbey, where they would form an interesting link in the series of British historical sculpture. There can be no longer any harm in separating them from graves rifled and empty, and from an abbey now a prison. The French government owes us some return for our ready compliance with its wishes to possess the bones of Napoleon."

Jos. G.

Inner Temple.

St. James, Westminster. — The following notice of the religious condition of this parish at the commencement of the last century may be interesting to some of your readers. The preacher of the sermon from which it is extracted, alludes to various subjects for thankfulness in connexion with his ministry, and amongst these he reckons up the following: —

"The numerous and orderly assemblies on the returns of these days, and those multitudes that without superstition or tumult every month crowd up to the altar; the good congregations there are at all the four courses of the daily prayers; the encouragement that is given by those who are advanced in knowledge and years to the catechising of children, by a greater appearance than ordinary on the days of that exercise; the calling for more opportunities of worship, which has added a course to the daily service in one part of the parish *, and occasioned the opening of a new chapel in another †; the kind unanimity with which the parochial business has been despatched, and the great peace that is preserved by that means; in a word, that charity which has influenced all, and particularly shown itself in so liberal a distribution to the necessities of the saints, and the care of their poor children, as to encourage an addition to the number of those that were formerly taught, are to me so many marks of your professed subjection to the gospel of Christ." — Bp. Trimnell's *Farewell Sermon at St. James', Westminster*, Sunday, 30 Jan. $170\frac{8}{9}$, p. 25.

W. B. Macray.

The London Ladies' Equestrianism in the reign of Richard II. defended *from the rude and false aspersion of Sir Richard Baker*, "Untill this time (the reign of Richard II.) women used to ride (astride on horseback) as men do." So alike ungallantly and erroneously wrote this Richard Baker in his *Chronicles of England*, folio 157.; but such a statement was unwarrantable and not the truth; for the critical and veracious Thomas Blount in his "Animadversions" declares: —

"I have seen in Sir John Cotton's famous library a deed of the Lady Johanna de Stuteville made in Henry the Third's time with a fair seal, whereon the lady is sculped sitting sideways on horseback, with her shield or coat of arms in her hand."

Now Henry III. reigned fifty-five years, and died 1272, just sixty-four years before Richard II. was born.

Humphry Clinker.

Millionaire. — The following narrative will probably point back to this expression as of Venetian origin.

After the return of Marco Polo to Venice, in the year 1295, after an absence of twenty-four years, chiefly spent at the court of the Khan of Tartary, he was constantly interrogated as to the wealth of that potentate, which he estimated at ten or fifteen *millions* of gold ducats. This computation of wealth brought him the name of Messer Marco Milioni.

The family dwelling-place was for centuries after termed "la corte del millioni;" and (I now copy from the introduction to the *Travels of Marco Polo*, 4to. ed. 1818, p. xx.): —

"Sansovini, in his *Venezia Descritta*, attributes the popular application of this surname to the immense riches possessed by the Polo family at the period of their return to their own country. In this sense the French apply the term 'millionaire' to a great capitalist."

The recent wealth of some of our English magnates in riches has of late years naturalised the word with us. The computation by francs, as in France, may account for its earlier adoption in that country. Here it would take twenty times as much to form a millionaire in its common monetary sense.

Francis Trench.

Islip, near Oxford.

Queries.

MARQUIS DE VILLARS' "MEMOIRES DE LA COUR D'ESPAGNE."

Some years ago, at a sale at Sotheby's, of which I have unfortunately lost the catalogue, but which I do not think was earlier than 1853, I purchased a quarto volume in MS. (pp. 427. besides introduction and index) entitled *Mémoires de la Cour d'Espagne depuis l'année* 1678 *jusqu'à l'année* 1682. After noticing the topics of interest which the *Mémoires* touch, the introduction contains the following passage: —

"Ces Mémoires sont d'autant plus certains qu'ils ont été faits par Messire Pierre, Marquis de Villars, qui a été deux fois ambassadeur de France à la cour d'Espagne avant le Traité de paix de Nimegue de l'année 1678, et une troisième fois depuis 1679 jusqu'à l'année 1682. Il a rapporté tous les faits qui ont été de son ministère, ceux qu'il a vû qui avoient du rapport au gouvernement, et ceux dont il a été assuré, dont la plus grande partie ont eclaté dans les cours des Princes de l'Europe. Le Marquis de Villars est père de Louis Hector Duc de Villars, Pair et Maréchal de France, Commandeur des Ordres du Roy, vivant.

"Ses Mémoires ont été donnés pour instruction au Marquis de Blecourt, Lieutenant Général des Armées du Roy, lorsque sa Majesté l'a envoyé en Espagne, après le Traité de Partage, au sujet du Testament du Roy Charles Second, et y a resté pendant plusieurs années en qualité d'Envoye auprès de Philippe V.

"On est encore redevable à M. le Marquis de Villars de plusieurs autres ouvrages; entre autres,

"*Des Mémoires des Affaires concernant le Commerce que les Ambassadeurs du Roy trés chrétien ont poursuivi à la Cour d'Espagne, depuis le Traité de Nimegue, c'est à dire depuis l'année* 1678 *jusqu'à la Rupture de la Paix entre les deux Couronnes, arrivé en l'année* 1689.

* King's Street Chapel. † Berwick Street.

"*Du Cérémonial des Ambassadeurs de la Cour de France à celle d'Espagne.*"

The MS. has evidently no pretension to be the original MS. of the author, but appears a careful transcript made in the earlier part of the eighteenth century. As the Marquis de Villars died in 1698, aged about eighty, the Memoirs were probably written several years before that date. Blecourt, for whose use they are said to have been written, accompanied his relative the Marquis d'Harcourt on his embassy to Spain towards the end of the reign of Charles II., and was left there by that minister as *chargé d'affaires*, which post he filled at the time of the King's death.

The Memoirs are curious and interesting, and I believe unpublished. I have consulted all the best bibliographies without finding any mention of them, or of either of the other works attributed in the introduction to their author. No notice of them, or of the fact of his having written anything beyond despatches, is to be found either in the *Biographie Universelle*, or in the Memoirs of St. Simon, or of the Maréchal Duc de Villars, or in the preface to the latter by M. C. Cayx (*Coll. Petitot*, tom. 68—71.), or in the *Lettres de la Marquise de Villars* (his wife), Amsterdam, 1759, 12mo. No copy of the *Mémoires* exists among the MSS. at the British Museum, nor can my friends there give me any information on the subject.

If any reader of "N. & Q." should happen to know of another copy, or, in the course of his reading, should have met with any account of them, or any notice of the Marquis de Villars as an author, I shall feel grateful if he will communicate such knowledge to me. As the book appears worth printing, I am contemplating a small impression of it for the Philobiblon Society; and I am naturally desirous of obtaining all available information with regard to it, and an opportunity, if that be possible, of collating my copy with another.

WILLIAM STIRLING.

SHAKSPEARE'S FAMILY. — I have in my possession a seventeenth century token of one "John Shackspeer, of Roap Walk in Upper Shadwell." Can any of your correspondents inform me whether he had any family connections with our great dramatic poet? If he was not a relation of the poet, I should be glad if anyone could tell me who he was.

E. A. T.

THE REV. THOMAS FORD'S CATALOGUE OF MUSICIANS. — In the Sale Catalogue of Dr. Burney's musical library, sold by White of Storey's Gate, August, 1814, lot 986, is the following, of which I should be glad to know something more: —

"A curious MS. Catalogue of the Names of Musicians and Works, carefully selected and Alphabetically arranged, with a Chronological Index and Remarks, &c., written and collected by Thomas Ford, Chaplain of Christ Church, Oxon. (118 pages.)"

The Rev. Thos. Ford was prebendary and vicar-choral of Wells, and vicar of Banwell and Wokey in the county of Somerset. Noble, from whom I glean this notice (*Biographical Hist. of England*, iii. 115.), adds, "This gentleman, who died Aug. 29, 1746, was father of the late deservedly eminent physician and accoucheur, Dr. Ford."

EDWARD F. RIMBAULT.

MANUSCRIPTS OF IRISH FORFEITURES. — I have recently been perusing the Report of the Commissioners for Inquiry into Irish Forfeitures presented to the English House of Commons on 15 December, 1699, and published by order of the Speaker in the year 1700.

This Report refers to nine different books of rentals and accounts delivered to the House with it, and which seem to contain valuable information to the student of Anglo-Irish history. Perhaps some of your readers can say what has become of those MS. books, and if they have ever been published?

λ.

COPE FAMILY. — Information is desired respecting the daughters of Jonathan Cope, Esq., of Ranton Abbey, co. Stafford, who married Anna, daughter of Sir Hatton Fermor of Easton Neston, co. Northampton. He had issue:

1. Jonathan, whose son Jonathan was created a baronet in 1713.

2. Elizabeth, married, 1691, John Gouldsmyth, Esq., of Stapeley Manor, Cheshire, and had a son Jonathan, who died *s. p.*; and a daughter and heir Judith, who married Walter Stubbs, Esq.

3. Arabella, m. 1696, Robert Slaney, Esq., of Hatton Grange, and of Budge; and had a daughter Anne, who d. *s. p.*

4. Katherine, m. Gabriel Wettenhall, Esq., of Hankelow, Cheshire, but has no descendants.

There were two other daughters; and the names of these and of their husbands are required. Any information concerning Elizabeth Gouldsmyth, and her husband and son (especially as to the date of their decease and place of burial), is particularly requested. The *Baronetage* of Burke and Brydges, and various county histories, have been searched in vain.

T. E. S.

EARL OF HALIFAX. — Johnson, in his *Life of the Earl of Halifax*, says:

"Charles Montague was born April 16, 1661, at Horton, in Northamptonshire: the son of Mr. George Montague, a younger son of the *Earl of Manchester*."

A little farther on it is said of the same Charles Montague:

"About the same time (1687) he married the *Countess Dowager of Manchester*."

Who was this lady, and how related to the Earl of Manchester, grandfather of Charles Montague?

LIBYA.

Dr. J. B. Gilchrist.—A work with the following title was published by Dr. Gilchrist:—

"Sukoontula-Natuk; being an Appendix to the English and Hindoostanee Dialogues in a separate form, and as a dramatic performance; translated long ago from the original Sanskrit into elegant Hindoostanee, but now first exhibited in the universal character, by Dr. J. B. Gilchrist, London, 8vo. 1827."

Is this a translation by Dr. Gilchrist himself of the drama of *Sacontala* into Hindoostanee? Iota.

Organ built by Father Smith.—I should be much obliged if any of your readers could tell me whether the organ in the Danish church in Wellclose Square was built by Father Smith. I have been frequently told that it was, but on no very good authority. Notsa.

Waltham Abbey.—What churches were served by the monks from the Abbey? And what churches or property belonged to the Abbey? Notsa.

"Decry Date": "Sureties Shoe."—Thomas Churchyard, in a poem prefixed to Lloid's *Pilgrimage of Princes*, remarks:—

"Hee shewes by learned lines, our painefull pilgrim's state,
And how the prince and people both driues out their *decry date*:
A pilgrimage we go, in pathes of perils great:
And through the shades of *sureties shoe*, we passe in burning heat,
That all consumes by flame of deepe desire in brest."

Will anyone enlighten me as to "decry date" and "sureties shoe" in the above lines.

George Offor.

Hackney.

Spun Glass.—In an old book of accounts, filled with memoranda relative to the education of Anne Clifford (afterwards Countess of Dorset, Pembroke, and Montgomery), from 1600 to 1602, I find mention of "eleven bunches of *glass* feathers," and "two dozen of *glass* flowers."

Query, Was the art of *spinning glass* into these resemblances known at the commencement of the seventeenth century? Edward F. Rimbault.

Kent Archæological and Naturalist Society.—Mr. A. J. Dunkin (2nd S. x. 154.) states that Mr. Pocock, the historian of Gravesend, "was the founder of the first Kent Archæological and Naturalist Society." Will Mr. Dunkin have the kindness to inform us when that Society was founded? How long it subsisted? And what memorials of its existence, published or unpublished, remain? J. G. N.

The Taillbois Family.—Could any of your readers be so good as to state how the vast possessions of the Taillbois family, the ancient barons of Kendal, went out of the family?

I remember reading (in the *Illustrated London News*, I think,) that the last known descendant of that great and powerful race died in the workhouse at Shrewsbury, as a *tramp* or casual pauper! She was eighteen years old, and gave her name as Emily Tailbois. Sir Bernard Burke does not allude to this remarkable case to my knowledge. The tombs of the family of Tailbois are still to be seen in the ruins of Furness Abbey.

A Descendant of the Tailbois by the Female Branch.

Threepwood, the Refuge of Deserters.—By clause 37. of the Militia Act passed in 1756, it is provided:

"That this Act shall take effect in a certain place called Threepwood, lying within or near the counties of Chester and Flint, or one of them, and adjoining the town of Cuddington in the said county of Chester, wherein divers deserters from his Majesty's service have been harboured."

What were the privileges, real or assumed, of Threepwood that led to this enactment? J. G. N.

Hailstones in the Dog-days.—The following paragraph may be found in the *Dublin Chronicle*, 21st August, 1788:—

"The hailstones which fell in this city and suburbs on Tuesday last about three o'clock, is a very remarkable phænomenon, which was heightened by the warmth of the dog-days, and is a circumstance not paralleled in Dr. Rutty's *Diary of the Weather*, during sixty years in this climate."

A similar "phænomenon," as I can testify, was witnessed in the parish of Booterstown, near Dublin, and elsewhere, on Monday afternoon, 6th August, 1860; but I wish to know whether any of your correspondents can refer me to a few recorded instances of the like at the same season in other years, in any quarter of Great Britain and Ireland? Abhba.

Crest.—A wyvern's head erased, holding in the beak a branch from which issue three stems, each crowned by a cinquefoil. Can any of your readers tell me to what family this crest belonged? I find it engraved on an ancient alms dish found under the communion table of one of the oldest churches in Middlesex during recent repairs.

J. K.

Geo. Keate, F.R.S.—This well-known writer, born in 1730, is always stated to have been a great-grandson of Sir Geo. Hungerford of Cadenham, Wilts. Mr. Keate died in 1797, leaving an only child, married to John Henderson, Esq.

I should be obliged by information as to his relationship to Mrs. Walker, afterwards Walker-Hungerford of Calne, Wilts, who died in 1803, and was in the same degree of descent from Sir Geo. Hungerford. She was Henrietta Maria, daughter of John Hungerford Keate, who was son of John Keate and Frances his wife, daughter of Sir Geo. Hungerford. Mrs. W. Hungerford had an only (I believe) brother, Lumley Keate, who died *s. p.* in 1766. The Hungerford estate around

Calne devolved on her, and is now possessed by her grandson, the present Lord Crewe. G. B.

Quotation Wanted. — Who is the author of the oft-quoted phrase — "Union is strength"? The corresponding expression — "L'union fait la force" — is quite as much used by our neighbours on the other side the Channel as the English one is in ours. A friend of mine asserts the author to be a Frenchman, and that we merely adopt the translation. Which of your correspondents can set the question at rest? H. E. Wilkinson.

"Cossimorus." — What is the *cossimorus* of resin? And whence the name? C. W. Bingham.

Speaker Lenthall. — In a brief Memoir of Speaker Lenthall, simply signed "T. M.," but which I believe to have been written by the late Mr. Thos. Moule, author of the *Bibliotheca Heraldica*, for the large engraved series of "Ancient Historical Pictures," published by G. P. Harding in 1847, it is said that "the Speaker Lenthall was the first who proposed fortifying the King's palaces, and making them garrisoned places against the royal person." As I do not recollect to have seen this fact mentioned elsewhere, I should be very glad to be referred to an authority for the statement, which I presume rests on *some* foundation; or it would scarcely have found its way into a memoir which (though not marked by much originality) is, apparently, written with some little care, and which at all events exhibits greater fairness and impartiality than most of the very scanty biographical notices hitherto bestowed on Lenthall. R. W.

Uncle Mamouc. —

"The greatness of *Don Quixote* precluded rivalry and sanctioned imitators. The flame kindled at the lamp of Cervantes burnt brightly in Friar Gerund, and flickered and expired in Uncle Mamouc." — *Remains of the late John Hill, Esq.*, London, 1794, p. 25.

What is Uncle Mamouc? H. A.

Chiming Queries. — Attending St. Peter's church, in the Isle of Thanet, recently, I was struck by what was to me a novel mode of chiming. The ringers went down and up the scale thus:

1 2 3 4 5 6
6 5 4 3 2 1

And this was continued till the "tolling in," or "parson's bell."

On mentioning this to a lady who was with me, she informed me that at Newdigate, in Surrey, at a funeral, when the coffin is carried into the churchyard, "a merry peal" is rung. The present incumbent was at first much surprised at this, but finding that it was a very old custom, he did not interfere.

Does this custom exist elsewhere, and can any reason be given for its origin? I should like also to intrude the following Queries:

Is there any rule with regard to chiming?

Is the above any novelty?

Can any reason be given for the last, or "parson's bell," as it is sometimes called?

And lastly, Was "ringing changes" practised before the Reformation? Clarry.

Isabella, Queen of Edward II., Coin of. — Blomefield, in his *History of Norfolk*, 8vo. edit. (vol. ix. p. 61.), mentions having seen a brass coin of Queen Isabella of the size of a modern shilling, having on one side a shield, "quarterly an antique ship in the sea or water," the old arms (as he says) of the borough of Castle Rising. The legend obscure. On the reverse, in a lozenge, four fleurs-de-lis: the legend on this side is also obscure. Blomefield in a note refers to the work *Britannia Antiqua et Nova*, iii. 458. I have no present opportunity of referring to this work; and as the heraldry of the coin is remarkable, I should be obliged by any information upon the subject.* Alan Henry Swatman.

Lynn.

Henry Scobell. — Henry Scobell was Clerk to the Parliament and to the Council during the Commonwealth. Henry Scobell was also a Deputy Registrar of the Court of Chancery much about the same period. I am desirous of ascertaining whether the Clerk to the Parliament and the Registrar were one and the same person; and, if so, how and when the translation from the one office to the other was effected? If any of your correspondents can answer this question I shall feel much obliged. C. M.

Change of Name. — Is there any *printed* register extant of people who have changed their name by licence? If not, where can I find a list of such, with their reasons for changing?

Sigma Theta.

Transfer of Land. — What register in England corresponds to the Register of Sasines in Scotland, in which every transfer of land by sale, and every succession to land, is registered? Is there such a register for every county in England, and where are the registers preserved? I mean a register by which, when a man has succeeded to an estate, it can be seen whether he has succeeded as nearest of kin, or by having the estate bequeathed to him. Sigma Theta.

Blackstone's Portrait. — Under the portrait of the "Honourable Mr. Justice Blackstone," engraved from the well-known portrait by Gains-

[* It would seem that the reference figure in Blomefield should have been placed at the end of the paragraph, as on referring to *Britannia Antiqua et Nova*, iii. 458., we find it merely gives an engraving of the modern arms of Castle Rising, a castle triple-towered. — Ed.]

borough, on either side of his arms appear the reverses of two Roman medals, one inscribed "Æquitus Augusti," the usual type, appears very suitable; the other is inscribed "Rhedycina," a female seated on a celestial globe, in the right hand a cornucopœia, left a sceptre, crowned with a mural crown: S. C. in exergue.

My Query is, What person or province is symbolised by this coin? and why is it appropriate in reference to Mr. Justice Blackstone?

Also, whom did his sons marry, and what male descendants of the Judge are now living? S. S.

Maori Language. — Is there an English and Maori Grammar and Dictionary to be had anywhere? and if more than one has been published, which is the best? Subscriber.

Sir Ralph Abercromby. — Can any of your correspondents give the exact date of the general's birth? In Knight's *National Cyclopædia*, Chambers's *Encyclopædia*, and other works, the year 1734 is given; whilst the *Annual Register*, the new edition of the *Encyclopædia Britannica*, and other authorities place it in 1738. Inquirer.

Queries with Answers.

Anecdote in Walpole's Letters. — When Walpole wishes to describe a man so engrossed by his private affairs as to be indifferent to public events, he several times quotes the story of the country squire living near Edgehill, who was seen going out with his dogs, for his morning's sport, just as the royalist and parliamentary armies were about to join battle. By whom is this story (too good, I think, to be true) *originally* told? It is curiously varied by a writer in the current number of the *Quarterly Review* (April, 1860, p. 342.), who says: —

"We read with indignation and contempt of the country squire, who, on the morning of the battle of *Marston Moor*, was seen within hearing, and almost within sight, of the hostile armies, quietly drawing his covers for a fox."

Gervase Markham might have informed the reviewer that, in the days of Marston Moor, sportsmen did not "draw covers" for foxes, in the modern style, but treated them like vermin, and knocked them on the head in the most ignominious manner possible. Jaydee.

[We may perhaps be pardoned if we take occasion from the repetition of this Query, which has already appeared in our 1st Series, to point out how its history illustrates the utility of "N. & Q." One of the first communications which we received from the late Right Hon. J. W. Croker was the Query (1st i. 93.): "Where did Walpole find this anecdote?" Being ourselves unable to answer this inquiry, we wrote a private note to a distinguished man of letters, who was and is, we believe, the highest authority on all points of history connected with Charles and Cromwell. From him we received a very characteristic reply, expressing his entire disbelief in the story, which he characterised as an after-dinner lie of Walpole's; and adding his conviction that at the time when Edgehill was fought, every man in England was up and doing his part in the great work that was then going on. We felt that if neither Croker nor —— could trace Walpole's authority, it probably rested on tradition, and gave up the hope of finding it. But we were wrong. In the course of a few weeks a correspondent, F. C. B., to whom the readers of "N. & Q." have been indebted for many curious and valuable articles, gave us the information required (1st S. i. 338.). The story is to be found in Dugdale's *Warwickshire* (edit. Thomas, 1730, i. 309.), where we are told that the merry sportsman was Richard Schuckburgh of Upper Schuckburgh—that the meeting took place on the 22nd Oct. 1642 — "that the next day he attended the King in the field, when he was knighted, and was present at the battle of Edgehill."]

Humphry Duke of Gloucester and Quin. —If you can find a space in your valuable publication for the purpose of further information on the following quotation, you will much oblige a constant subscriber.

"The discovery in 1703 of the body of Humphry, the good Duke of Gloucester, *lying in pickle* in the Abbey Church, gave rise to a well-known epigram written by Garrick as a Soliloquy of the epicure Quin."—*Gentleman's Magazine*, "History of Hertfordshire," vol. lxxxvii. Pt. ii. p. 231.

W. D. Haggard.

[The following are the lines referred to: —

"A plague on Egypt's arts, I say!
Embalm the dead! on senseless clay
Rich wines and spices waste!
Like sturgeon or like brawn shall I,
Bound in a precious pickle, lie,
Which I can never taste.

"Let me embalm this flesh of mine
With turtle fat and Bordeaux wine,
And spoil th' Egyptian trade.
Than Humphry's Duke more happy, I
Embalm'd alive, old Quin shall die
A mummy ready made."]

Vulgar Errors in Law. — Has any collection been made of "vulgar errors" in law? Allow me to state three, and to ask if they are deviations from any truth?

That first cousins may marry, but second not.

That all notices from landlords to tenants must be in writing; but that verbal notice to the landlord is sufficient, if the tenant is a farmer occupying on the south of the Thames.

That a locksmith is guilty of felony if he make a key from a pattern, unless he has also the lock.

The first is widely diffused, and I have heard the second and third in various parts, but chiefly south of the Thames. C. E.

[We do not profess to answer legal questions, conscious, if we did so, that our "opinions" would be of even less value than those given at the dinner-table or in a stage coach are reputed to be. But we are assured by the friends we have consulted, eminent both in forensic and chamber practice, that neither of the three *dicta* inquired after by our correspondent are recognised as truth in the science of law: and our own limited expe-

rience reminds us of many practical contradictions of each of them. We are not aware of any separate publication of the "vulgar errors" in law; but we believe many of them will be found in Brown's collection.]

Replies.

GHOST IN THE TOWER.

(2nd S. x. 145.)

I have often purposed to leave behind me a faithful record of all that I personally know of this strange story; and K. B.'s inquiry now puts me upon consigning it to the general repertory of "N. & Q." Forty-three years have passed, and its impression is as vividly before me as on the moment of its occurrence. Anecdotage, said Wilkes, is an old man's dotage, and at eighty-three I may be suspected of lapsing into omissions or exaggerations; but there are yet survivors who can testify that I have not at any time either amplified or abridged my ghostly experiences.

In 1814 I was appointed Keeper of the Crown Jewels in the Tower, where I resided with my family till my retirement in 1852. One Saturday night in October, 1817, about "the witching hour," I was at supper with my then wife, our little boy, and her sister, in the sitting-room of the Jewel House, which—then comparatively modernised—is said to have been the "doleful prison" of Anna Boleyn, and of the ten bishops whom Oliver Cromwell piously accommodated therein. For an accurate picture of the *locus in quo* my scene is laid, I refer to George Cruikshank's wood-cut in p. 384. of Ainsworth's *Tower of London;* and I am persuaded that my gallant successor in office, Colonel Wyndham, will not refuse its collation with my statement.

The room was—as it still is—irregularly shaped, having three doors and two windows, which last are cut nearly nine feet deep into the outer wall; between these is a chimney-piece projecting far into the room, and (then) surmounted with a large oil picture. On the night in question, the doors were all closed, heavy and dark cloth curtains were let down over the windows, and the only light in the room was that of two candles on the table. I sate at the foot of the table, my son on my right hand, his mother fronting the chimney-piece, and her sister on the opposite side. I had offered a glass of wine and water to my wife, when, on putting it to her lips, she paused, and exclaimed, "Good God! what is that?" I looked up, and saw a cylindrical figure, like a glass tube, seemingly about the thickness of my arm, and hovering between the ceiling and the table: its contents appeared to be a dense fluid, white and pale azure, like to the gathering of a summer cloud, and incessantly rolling and mingling within the cylinder. This lasted about two minutes; when it began slowly to move *before* my sister-in-law; then, following the oblong shape of the table, *before* my son and myself; passing *behind* my wife, it paused for a moment over her right shoulder [observe, there was no mirror opposite to her in which she could then behold it]. Instantly she crouched down, and with both hands covering her shoulder, she shrieked out, "Oh, Christ! it has seized me!" Even now, while writing, I feel the fresh horror of that moment. I caught up my chair, struck at the wainscot behind her, rushed up stairs to the other children's room, and told the terrified nurse what I had seen. Meanwhile, the other domestics had hurried into the parlour, where their mistress recounted to them the scene, even as I was detailing it above stairs.

The marvel—some will say the absurdity—of all this is enhanced by the fact that *neither my sister-in-law nor my son beheld this "appearance,"*—as K. B. rightly terms it,—though to their mortal vision it was as "apparent" as to my wife's and mine. When I the next morning related the night's horrors to our chaplain, after the service in the Tower church, he asked me, might not *one* person have his natural senses deceived? And if *one*, why might not *two?* My answer was, if *two*, why not two thousand? an argument which would reduce history, secular or sacred, to a fable. But why should I here discuss things not dreamed of in our philosophy?

I am bound to add, that, shortly before this strange event, some young lady-residents in the Tower had been, I know not wherefore, suspected of making phantasmagorial experiments at their windows, which, be it observed, had *no* command whatever on any windows in my dwelling. An additional sentry was accordingly posted, so as to overlook any such attempt.

Happen, however, as it might, following hard at heel the visitation of my household, one of the night sentries at the Jewel Office was, as he said, alarmed by a figure like a huge bear issuing from underneath the door; he thrust at it with his bayonet, which stuck in the door, even as my chair dinted the wainscot; he dropped in a fit, and was carried senseless to the guard-room. His fellow-sentry declared that the man was neither asleep nor drunk, he himself having seen him the moment before awake and sober. Of all this, I avouch nothing more than that I saw the poor man in the guard-house prostrated with terror, and that in two or three days the "fatal result," be it of fact or of fancy, was—*that he died.*

My story may claim more space than "N. & Q." can afford: desiring to be circumstantial, I have been diffuse. This I leave to the Editor's discretion: let it only be understood, that to *all* which I have herein set forth *as seen by myself*, I absolutely pledge my faith and my honour.

EDMUND LENTHAL SWIFTE.

This unfortunate affair took place in Jan. 1816, and shows the extreme folly of attempting to frighten with the shade of a supernatural appearance the bravest of men. Before the burning of the armouries there was a paved yard in front of the Jewel House, from which a gloomy and ghost-like doorway led down a flight of steps to the Mint. Some strange noises were heard in this gloomy corner; and on a dark night at twelve the sentry saw a figure like a bear cross the pavement, and disappear down the steps. This so terrified him that he fell, and in a few hours, after having recovered sufficiently to tell the tale, he died. It was fully believed to have arisen from phantasmagoria, and the governor, with the colonel of the regiment, doubled the sentry, and used such energetic precautions that no more ghosts haunted the Tower from that time. The soldier bore a high character for bravery and good conduct. I was then in my thirtieth year, and was present when his body was buried with military honours in the Flemish burial ground, St. Catherine's.

George Offor.

CHARLES II.

(2nd S. x. 78.)

Whether so large a sum as 100,000*l.* was really offered to the Duchess of Portsmouth for her assistance in obtaining from the feeble Charles II. his consent to the disinheriting of his brother, is perhaps doubtful; but that a smaller, though still considerable, amount was proffered is probable, the party anxious for the exclusion of the next heir, as their subsequent conduct proved, not being over scrupulous as to the means they employed to attain their object; and the Duchess, in spite of the vast sums lavished upon her, was never prudent. On the contrary, like most persons of her class, she must have been improvident, as notwithstanding the great amount she must have received from her royal lover, she appears on her return to France to have been greatly reduced in circumstances.

It is curious to observe in what a business-like way Louis XIV. treated her mission to England. Previously to her departure for the purpose of becoming the mistress of the English sovereign and the spy of France, Louis settled the estate of Aubigny-sur-Nière upon her, and had moreover minutely arranged the manner in which the same should descend upon the children she might have by Charles II.

The estate was situated in Berry, now the Departement du Cher, and consisted principally of vast woods, which extended for a distance of three leagues by one in breadth.

M. de Kerouet, the father of the Duchess, appears to have differed from the general opinion of the times, when the noblest families of France conceived themselves to be honoured when one of their members became a royal mistress. His sense of honour was deeply wounded at the disgrace brought upon his name; and notwithstanding the riches and titles heaped upon his daughter, in the bitterness of his heart he cursed her. When in reward for the services the Duchess had rendered France, Louis XIV. determined to raise her to the peerage, he wrote the following letter to M. de Kerouet, for the purpose of prevailing upon him to withdraw his malediction: —

"Mon féal et cher sujet.—Les services importants que la Duchesse de Portsmouth à rendus à la France, m'ont décidé à la créer pairesse, sous la titre de Duchesse d'Aubigny, pour elle et toute sa descendance.

"I'espere que vous ne serez pas plus sévère que vôtre roi, et que vous retirerez la malédiction que vous avez cru devoir faire peser sur votre malheureuse fille. Je vous en prie en ami, mon féal sujet, et vous le demande en roi.

"Louis."

What the result of this application was does not appear; but in after days the Duchess returned to a better spirit, for St. Simon tells us, that in 1718 she was very old, very penitent, and perfectly converted; but in spite of the vast sums she had received in her days of worldly prosperity, so reduced in circumstances that she was "réduite à vivre dans sa campagne" (and what greater misery could be inflicted upon a lively Frenchwoman?), and that the Regent augmented the pension she received from the government from 12,000 to 20,000 livres. And the noble author adds, —

"Il étoit juste et de bon exemple de se souvenir des services importants et continuels qu'elle avoit rendus de très-bonne grâce à la France du temps qu'elle était en Angleterre, maîtresse très-puissante de Charles II."

P. P. P.

CAMPBELL OF MONZIE.

(2nd S. ix. 326.)

In Playfair's *Baronetage of Scotland*, Appendix, p. 6., to the account of Patrick Murray, b. 3 March, 1591, died 2 Feb. 1677, married Mary Moray, d. of Sir William Moray of Abercairney, Knt., b. 1587, died 29 July, 1667, a note is appended, tracing the history of eleven children of this marriage:

"I. Agnes, born at Abercairney the 20th of Nov. 1614. On the 7th of July, 1633, she was married to Duncan Campbell of Monzie, to whom she bore three sons and two daughters, 1. Colin, born in Coige, 3d Nov. 1635, who married Anne, daughter of Sir Laurence Oliphant of Gask (by whom he had Duncan Campbell, who married Anne Drummond, d. of —— Drummond, of Machany, and died without issue; Patrick Campbell, who succeeded to the estate of Monzie, and married Catharine Areskine, d. of Sir Charles Areskine, of Alva; James Campbell, who was a surgeon in a man of war; Colin Campbell, was minister of Gask, where he died and was buried, leaving an only son; Anne Campbell, married to John Grahame of Glendoich; Elizabeth Campbell, married to

William Stewart, of Clunie; Lilias Campbell, married to —— Kinloch, minister of Dundee; and Margaret Campbell, married to William Ferguson, merchant, burgess, and Dean of Guild of Perth)."

In the Registers for the city of Edinburgh there occurs a service dated 2nd March, 1764, wherein "Ann Campbell, of Fairntoun, relict of the deceased Captain John Mainzies of Fairntoun, and eldest daughter in life of the deceased Mr. Patrick Campbell of Monzie, one of the Senators of the College of Justice," claims to be served heir to "the now deceased Captain James Campbell of Monzie, my cusin-german, only lawful son of the deceased Mr. Collin Campbell, sometime minister of the Gospel at Gask, who was brother-german of the said deceased Mr. Patrick Campbell, my father," as being "nearest and lawful heir of tailzie and provision to the said deceased Capt. James Campbell, my cusin-german, conformr to the terms of the destination contained in the contract of marriage between the said deceased Capt. James Campbell and Mrs. Mary Stirling his spouse, dated 4th Aug. 1760."

The destination being to the heirs male of this marriage; failing these, to the heirs male of any subsequent marriage of Capt. James Campbell; failing these, to the heirs female of said marriage; failing these, to the heirs female of any subsequent marriage of Capt. James Campbell; whom failing, to his own nearest heirs or assignees whomsoever: and in the event of heirs female succeeding, to the eldest heir female and her descendants, without division throughout the whole course of succession. "The said Capt. James Campbell having deceased without issue of his body, and there being no issue male existing of the body of the said deceased Mr. Patrick Campbell of Monzie," her father, the claimant was served heir accordingly.

According to Douglas's *Peerage* (title Breadalbane), Archibald, fourth son of Sir Colin Campbell, of Glenurchy, got part of the barony of Monzie by his marriage with Margaret, daughter and heir of Andrew Toshach of Monzie.

They had a charter of one-fourth part of the lands of Monzie in conjunct fee, 23rd Dec. 1585, wherein he is designed fourth son of Colin Campbell of Glenurchy.

Having no male issue, the estate seems to have gone to his nephew, "Archibald Campbell of Monzie, ancestor of the Campbells of Monzie."

Douglas, in his *Baronage*, has no notice of Campbell of Monzie; and Nisbet merely gives his arms, and states that he is "descended of a third son of the family of Glenurchy."

There is a brief notice of Patrick Campbell, Lord Monzie, in Brunton's *Senators of the College of Justice*. He is there said to be "second son of Colin Campbell of Monzie (who got a charter from Charles II., dated 1st December, 1676, of the lands of Monzie,) and Anne Oliphant, was retoured heir to his brother Duncan (who died 17th June, 1697,) on the 2nd of July, 1706." He took his seat as Lord Monzie 10th June, 1727; and his death is recorded in the *Scots Mag.* for 1751:—

"Aug. 1. At Dunse, whither he had gone to drink the waters for his health, in the 76th year of his age, Patrick Campbell of Monzie, Esq., one of the Senators of the College of Justice. He is succeeded in estate by his only surviving son, Patrick."

His successor on the Bench was Lord Kames, who took his seat Feb. 6, 1752.

He had a son—Capitani Colini Campbell, filii legitimi natu maximi Mri Patricii Campbell de Monzie unius ex senatoribus Collegii Justitiæ,"—who had a charter of the lands of Wester Craige, &c., Perth, 26th July, 1739.

There is also a charter of the same date to "Mri Caroli Campbell advocati filii legitimi natu secundi Mri Patricii Campbell," etc., of the lands of Trewin in Perth.

The death of Miss Campbell, eldest daughter of Lord Monzie, is noted in the *Scots Mag.* for Aug. 1739; and in Dec., Colin Campbell, of Monzie, Jun., is appointed Captain in the Earl of Crawford's Regiment.

Upon the death of Lord Monzie's only surviving son, the estate had evidently gone, though at a much more recent period than that stated in 2nd S. ix. 326., to his cousin James as next heir male; and he dying without issue, it reverted again to the heirs female of Lord Monzie.

WILLIAM GALLOWAY.

Edinburgh.

DATE OF THE CRUCIFIXION.

(2nd S. ix. 404. 473.)

The precise dates in the personal history of our Saviour have been admirably discussed in *A Chronological Introduction to the History of the Church*, by the Rev. Samuel Farmar Jarvis, D.D., LL.D., Historiographer of the Protestant Episcopal Church in the United States of America. His appointment as historiographer, by the House of Bishops (the House of Clerical and Lay Deputies concurring) took place in 1838, and the volume now before me was published in London in 1844 as the first result of his official labours. I presume it was at the same time, if not previously, published in the United States.

The respective answers of the Editor of "N. & Q." and F. C. H., with the absence of any other answers to the Query of CYWRM, lead me to the suspicion that this book is not so generally known in England as it assuredly deserves to be; and I therefore think that I shall please many of the contributors and readers of "N. & Q." by placing on its pages a few extracts, containing the *conclusions* to which the laborious and learned investi-

gations of the reverend author have brought him, on some of the leading points.

The book is divided into two parts: the first appertaining "to ancient history in general;" and the second "to the personal history of our Lord Jesus Christ." The extracts are drawn from the latter.

The Passion of our Lord.

"I would fain hope that we have now, to the satisfaction of the reader, established on a solid basis the true time of the death of our Lord and Saviour Jesus Christ. We have seen, by a variety of details, . . . that he made his solemn entry into Jerusalem on Palm Sunday the 21st of March, which was the tenth day of the Jewish month Nisan; that he was betrayed by Judas Iscariot on Wednesday evening the 24th of March; that he celebrated the Passover and instituted the sacrament of the Eucharist on Thursday evening, March the 25th; that he was crucified on Friday, March the 26th; and that he rose from the grave on Easter Sunday, March the 28th. This great event took place in the 4741st year of the Julian period, in the ninth month of the fourth year of the 201st Olympiad, in the last month of the 780th year of Rome, the 73rd year of the Julian calendar, the 28th year of the modern Christian æra; in the 19th year of the associate reign of Tiberius, and the 15th year of his sole reign, when Lucius Rubellius Geminus and Caius Fufius Geminus were consuls." — Ch. vii. pp. 428–461.

Our Lord's Age at the Time of his Baptism.

"We may safely therefore consider the point as decided by reason and authority, that our Lord came to his baptism when He had passed the birth-day on which He had completed his thirtieth year, and consequently that he was then in the thirty-first year of his age." — Ch. ix. pp. 524-534.

The Day of our Lord's Nativity.

"Jesus completed his thirtieth year on the twenty-fifth of December preceding his baptism, in the year of the Julian period 4737; the sixth month of the first year of the 201st Olympiad; on the fifth day of the ninth month A. U. C. 777; the sixty-ninth year of the Julian calendar, which was Bissextile; and when M. Asinius Agrippa and Cossus Cornelius Lentulus were consuls.

"Consequently (4737-30) HE WAS BORN on the twenty-fifth of December, A. J. P. 4707; the sixth month of the third year of the 193rd Olympiad; on the fifth day of the ninth month A. U. C. 747; the thirty-ninth year of the Julian calendar; when D. Lælius Balbus and C. Antistius Vetus were consuls; on the twenty-third day in the fourth month of the twenty-sixth year after the battle of Actium; about the tenth day of the seventh month in the 35th year of Herod, from the time he was made king by the Roman senate; and exactly, as Orosius states the fact, though he has erred in his date (lib. vi. c. 18.), in the very same year in which Augustus shut the temple of Janus the third time, in token of UNIVERSAL PEACE." — Ch. x. pp. 535-563.

As the year of our Lord's birth is thus shown to have preceded the common Christian æra *six years*, having taken place in the 747th year of Rome, the year silently adopted by the French Benedictines in their learned work on the Art of Verifying Dates, it follows, that the Rev. Dr. Cumming's calculation of the coming of the *Great Tribulation*, in 1867, must be reduced by a like number of years; and, consequently, that it behoves us to have our houses set in order before 1861! ERIC.

Ville-Marie, Canada.

SEPARATION OF SEXES IN CHURCHES (2nd S. vii. 326. *et antè.*) — The following passage is extracted from, I believe, a scarce pamphlet containing two curious and very plain-spoken sermons, *Of Luxury, more particularly with respect to Apparel*, on 1 Tim. ii. 9., by a country clergyman. 4to. Lond. 1736, p. 41.: —

"And, indeed, it is a great pity our churches are not better contrived for religious purposes; but men and women sit together promiscuously; wherein they have departed from the ancient simplicity, which still remains in many of our country churches, where, the seats being single, the upper ones are filled by the men only, and the lower by the other sex: so that the men see not the women at all, nor the women the face of a man, except the person who officiates, during the whole service. Were they all so, there would not perhaps be so many present, but those who were would probably behave with more decency than now they do."

W. D. MACRAY.

"NANCY DAWSON" (2nd S. x. 126.)—According to Lowndes, the life of this celebrated dancer was published in 1760; but the book is so rare that I have been unable to meet with a copy. *The Dramatic History of Master Edward, Miss Ann, and Others*, published anonymously by the facetious George Alexander Stevens, in 1785, was a "Satire upon Edward Shuter, the Comedian, and Nancy Dawson, the far-famed toast." From this work it appears that she first appeared, as a dancer, at Sadler's Wells; and as "she was extremely agreeable in her figure, and the novelty of her dancing added to it, with her excellence in her execution, she soon grew to be a favorite with the town; and at the ensuing season was engaged at Covent Garden play-house. She became vastly celebrated, admired, imitated, and followed by every body."

The popular song of "Nancy Dawson" is given at p. 110. of the present volume of "N. & Q." The tune became very popular about the middle of the last century. It was printed in many collections as a country-dance; was arranged with variations for the harpsichord, as Miss Dawson's Hornpipe; was introduced in "Love in a Village" (1762), as the housemaid's song; and is still known in the nursery as "Here we go round the mulberry-bush."

Smith, in his *Book for a Rainy Day*, says: —

"I have been informed that Nancy, when a girl, sat up skittles at a tavern in High Street, Marylebone. Sir William Musgrave, in his *Adversaria*, (No. 5719) in the British Museum, says that 'Nancy Dawson was the wife of a publican near Kelso, on the borders of Scotland.'"

Her portrait, in oil, is preserved at the Garrick Club; and there are four different prints of her, one of which, by Spooner, is in Dr. Burney's Collection of Theatrical Portraits in the British Museum. Another is by G. Pulley (folio), dancing a hornpipe, with the song; a third is by Watson; and a fourth, in theatrical costume, with a sheet of music in her hand, has no engraver's

name. She died May 27th, 1767, at Hampstead, and was buried *behind* the Foundling Hospital, in the ground belonging to St. George the Martyr.

EDWARD F. RIMBAULT.

CORONATION OF EDWARD IV.: FEAST OF ST. LEO (2nd S. x. 106. 153.) — The doubt is not about the Feast of St. Leo, the Pope, which is rightly given by Sir Harris Nicolas as the 28th June; but as to the Feast of St. Leon, which he assigns to 13th June on the authority of Cotton MS., Domitian A. XVII.

There is no mystification: the record is, "Md qd die Dm'ca post fest'm scti Leonis, vigiliis aptorz petri e paulli añ Dñi miiij lxj," &c. This shows that the Feast is not quite so clearly fixed for the 28th as MR. WILLIAMS supposes, and the doubt is not ended by a letter received by me from Dr. T. W. N. Smart, in which he says: —

"On referring to a Calendar at the end of a small volume of ancient MS. prayers, illuminated, but without date, I find in 'Juing' as follows: —

'12th day. Saincte basille.
13th „ Sainct leon.
26th „ Sainct johan.
27th „ Sainct leon.
28th „ Sainct pierre Vigl.
29th „ Sainct pierre and paul.'"

Two days in this month appear to have been assigned to St. Leo, as well as the 11th of April and 12th of November. WM. DURRANT COOPER.

ISRAELITISH COSTUME (2nd S. x. 46.) — The inner garment was the *citoneth*, usually translated *coat*, but it was rather a *shirt* without collar or sleeves.* (Gen. xxxvii. 3.) The priests were required to wear drawers, *micnasim* (Ex. xxviii. 42.), from which we may infer that they were not in general use B.C. 1491. These descended half way down the thigh. The Arabs wear a shirt with very full sleeves, *chameés*, but it is not probable that the Israelites then had sleeves, as their *citoneth* resembled the Greek χιτὼν, according to the Septuagint. The Arabs wear drawers, *dik'-keh*, reaching below the knee or to the ancle. Neither Hebrews nor Arabs wore anciently stockings, but sandals must have been in common use with the Hebrews at this early period, because they constituted a legal symbol in the ceremony of *chalitzah*, probably long before the promulgation of the Mosaic law. (Gen. xxxviii. 8—12.; Deut. xxv. 5—10.) The upper garment was termed in Hebrew *shimlah* or *beged*, the ἱμάτιον of the Greek, five or six cubits long and five or six feet broad. In this the Hebrew slept, and when given as a pledge it could not be retained beyond sunset. (Ex. xxii. 25, 26.; Deut. xxiv. 13.) A covering for the head, as distinct from the *shimlah*, does not appear to have been in use in 1491 B.C., but the priests wore a linen mitre. (Lev. xvi. 4.) Of the other articles of dress, and of their colour, texture, &c., information may be had from Jahn. (*Arch. Bib.* s. 118—135.) Some doubt attends the supposed representations of Jews in the Egyptian paintings; and I am not aware of any illustrated works that can be relied on for the period in question, because they introduce costume of a much more recent period, after the Jews had come into communication with Chaldeans, Persians, &c.

T. J. BUCKTON.

Lichfield.

* The "*collar* of a coat" (Job xxx. 18.) means the *folds* of the *citoneth*; it was fastened by a girdle, and the folds formed a pocket.

ASTIR (2nd S. x. 171.) — The word *astir* is to be found in Dr. Hyde Clarke's *New and Comprehensive Dictionary of the English Language as Spoken and Written*, published in 1855. It is stated to mean *stirring*, and to be of Anglo-Saxon origin.

G.

Edinburgh.

"ASTIR. A Stirring. Active."— MR. NORTH and the Editor of "N. & Q." overlooked that most useful English dictionary called the *Imperial Dictionary*, by Ogilvie: in the Supplement to which is the word *astir* with the above meaning.

GEORGE OFFOR.

HEREDITARY ALIAS (2nd S. ix. 344. 413. 454.; x. 17.) — The replies of your able correspondents under this head seem rather to have exceeded the scope of the original inquiry; the instances adduced being rather the assumption of names including or conferring some property qualification, represented in the present day by the royal licence to bear the name (and arms) of representative heiresses, accompanied also in some cases by titular honours: one instance of which may be noted in the recently extinct baronetcy of Mill of Mottisfont, in this county — the late Sir John Barker-Mill (as he was always designated) having inherited the name and estates of the last baronet of the first creation, through his mother, daughter and heiress of Sir Charles Mill (who married J. Barker, Esq., of Wareham), and who consequently assumed her name *in addition* to his patronymic Barker, and had the baronetcy revived in his favour in 1819, now, by his death, *s. p.*, a short time since, a second time extinct. Besides the instances already given of the older form of *alias*, there may be mentioned the "Alias Williams" of the Protector Cromwell, who was descended from and bore the arms of that family; and a cursory glance through the pages of Burke's *Armory* will reveal others, such as "Heriz *alias* Smith;" "Herst *alias* Grove" (most probably a synonym); "Norris *alias* Banks," &c. These, and the names furnished by MR. CARRINGTON, will be found generally bearing the arms of the families assumed as "*aliases*:" with reference to one of which, "Pyt *alias* Benett," it is somewhat singular (as proving the connexion sometimes to

be traced between names of somewhat similar sound, and perhaps of kindred source,) that the arms borne by the Bennett family of Wilts, paternally descended from the last owner of the Pyt estate (from whom the Benett family, the present possessors, maternally deduce), are strikingly similar to the arms quoted by Burke for Pitman of Devon, and now borne by the representative of that family at Dunchideock in that county.* This is an interesting field of research, and tends to throw considerable light on the origin and connexion of many of our county families.

HENRY W. S. TAYLOR.

Southampton.

Another instance of this is the "Gillet *alias* Candler" family; concerning which I asked a question in 2nd S. ii. 150., which has not yet received an answer. E. G. R.

PLAN OF BOULOGNE (2nd S. x. 70.) — It is not probable that there is anything of novelty or interest now to be obtained from any source respecting the armament gathered together at Boulogne for the *asserted* purpose of invading England in 1804. I say asserted, for I believe it is the present general impression (and there are abundant grounds for considering it a just one) that Napoleon himself never contemplated *that* use for *that* force, and all the "détails relatifs à l'expédition" are already familiarly known (vide *int. al.* Dr. Millingen's *Sketches of Ancient and Modern Boulogne, &c.*, Boul. 1826). Nor can much of either value or interest attach to a plan of Boulogne of any date within the last 150 years, see St. Marin's Plan, 1716-17, &c., amongst the maps in the King's Library, British Museum, and the ordinary guide books of the last thirty years.

JAMES KNOWLES.

HATCH (2nd S. x. 107.) — *Hatch* I suppose to be another form of the old French word *hèche*, a gate. Johnson, in his *Dictionary*, says "perhaps from *hacher*, to cut, as a *hatch* is part of a door cut in two." Johnson's suggestion is reproduced by your correspondent, as if it was his own; but whatever authority there may be for it, it appears to me to be untenable. The French word *hacher* does not mean to cut in two, but to *hack* or chop in pieces.

From what Jacob says in the passage quoted from his *Law Dictionary*, it would appear that the term *hatch* was peculiarly applied to Common Gates. But it must not be supposed that by a common gate a turnpike gate is meant. In former ages turnpike gates were anything but common; and at the time when places acquired the name of *hatch*, probably no such things were in existence. A *Common Gate* is a *gate* standing on the limits of a *common*, to keep the cattle of the commoners from straying.

The name *Hatch* as applied to places is not confined to the Eastern Counties. For instance, in Somersetshire we meet with *Hatch-Beauchamp* and *West Hatch*, standing not far from the borders of Ashill Forest, an ancient common, now enclosed. And I have no doubt that if your correspondent were to make an excursion into Essex he would find more traces of ancient *commons* than he would of ancient *mines*.

It is to be observed that what we learn from Jacob agrees very nearly with the meaning given by Morant, as quoted by MR. CHARNOCK; and it will probably be found that when a place is called *Hatch*, it formerly stood on the borders of some unenclosed land, a common, or a forest. P. S. C.

HERALDIC (2nd S. x. 89. 153.)—MR. GARSTIN remarks: "It is to be regretted the powers of Ulster in restraining the use of unauthorised arms are not put in force." Is there a law in Ireland, then, which has power, if the King-of-Arms would use it, to punish those who assume armorial bearings without authority? Formerly, in England, there was doubtless such a power; for history records instances where those who took up coat armour without authority were deprived of it by the Heralds, and disgraced or otherwise punished. How is it the Heralds have not got similar power now? One day when I was in the Heralds' College in London something gave rise to a few remarks on this subject. One of the Heralds told me that the last instance where a person was deprived of his coat armour, assumed without authority, occurred about seventy or eighty years ago. They painted out and obliterated the arms on the panel of some wealthy citizen's carriage on Ludgate Hill or Cheapside. I asked why the same thing could not be done now? I was told that such an act would be construed into one of assault or trespass, and that an action for damages might lie. This state of things, therefore, allows those quacks, the seal engravers, to make fortunes out of the ignorance and vanity of the public, who profess to "find" everybody's arms. This presupposes that everybody is born with arms as surely as he is with legs. Whilst coat-armour and the title of Esquire (for modesty's sake written "Esq.") can be assumed indiscriminately by any snob, they cease to stamp the bearer with any respectability. I am surprised that the Heralds, who have so powerful a chief as the Duke of Norfolk, Hereditary Earl Marshal, at their head, do not try to get their quondam powers better acknowledged and better established.

P. HUTCHINSON.

TYBURN GALLOWS (2nd S. ix. 514.)—In farther confirmation of your correspondent J. D., and in confirmation of your correspondent J. H. W., I

* See Burke's *Gen. Arm.*, under "Bennett" (Pyt House, co. Wilts, and Pitman (Dunchideock, co. Devon).

may mention that the late Mr. Lawford, the bookseller of Savile Passage, told me that he had been informed by a very old gentleman who frequented his shop that the Tyburn Tree stood as nearly as possible opposite to the public-house in the Edgeware Road, now known by the sign of the Hop Poles, which is at the corner of Upper Seymour Street, he having several times witnessed executions there: amongst them Dr. Dodd's, which had made a strong impression on his memory on account of the celebrity of the culprit, and because, when the hangman was going to put the halter round the doctor's neck, the latter removed his wig, showing his bald shaved head; and a shower of rain coming on at the same time, some one on the platform hastily put up an umbrella, and held it over the head of the man who had but a minute to live, as if in fear that he might catch cold. JAMES KNOWLES.

MILITARY CENTENARIANS (2nd S. ix. 439.) — I beg to hand you the following, thinking it may be one addition to the list contributed by M. S. R.

Colonel Cromwell Massey entered the service of the East India Company on the Madras establishment in early life, and rose through every successive grade to the rank of colonel. During the course of his career he saw and shared in much hard service. He was on the 10th September, 1780, at the sanguinary battle of Perimbancum, in Mysore, against the forces of Hyder Ali. There he, Colonel Bailie, Captain (afterwards Sir David) Baird, and about 200 British officers were taken prisoners.

Their capture is thus described. Being without ammunition, their waggons having accidentally blown up, they formed themselves into a square under the fire of the enemy's numerous artillery, and resisted and repelled thirteen different attacks, until, borne down and trampled upon under the feet of the elephants and horses, they yielded to numbers, and (though still fighting) were overpowered, and on being seized they were chained together, two and two, and were thus cast into Hyder's dungeons at Seringapatam. In this state, suffering from wounds that had no surgical aid, scarcely clad, and exposed to ill-treatment and indignities, and numerous privations, they lingered on as captives for three years and nine months, when the death of Hyder led to their release.

Colonel Cromwell Massey retired from the army the 1st October, 1800, and died on the 8th September, 1845, at St. Lawrence, Ramsgate, completing the patriarchal age of 103. (*Illustrated London News*, Sept. 20, 1845.) T. C. N.

"PEN AND INK SKETCHES" (2nd S. ix. 123.) — I am not surprised at the remarks of PARATHINA on the statements about Crabbe the poet in that mendacious book entitled *Pen and Ink Sketches*, &c.; nor is this the first time I have had to lament the effect of the egregious falsehoods therein published. If the reader should wish for a glaring example of grave outrage to literary and moral integrity, let him turn to the example cited in *Memoirs of Montgomery*, vol. vi. p. 253., where the name of the Sheffield poet is passed through the same "limbo of lies." To draw a line between the exact boundaries of fact and fiction in avowed story-telling is not always either easy or necessary: but in biographical sketches of whatever character, and especially where no warning of romance is given or implied, the case is very different; and no terms of reprehension can be too severe upon an offender in this way. I make these remarks on this case, because it is not only the most flagrant I ever met with, but because the coinages of the unprincipled writer's mischief are being unsuspiciously adopted by the authors of Memoirs, &c., and thus vitiating some of our most delightful literature. If I were to add that I know the offender in this instance, I might be saluted with "Name! name!" But I am afraid there are other not less painful secrets allied to this anonymous authorship — I hope not affecting the genuineness of an interesting biography — with a name. I may mention that the *Sketches* in question first appeared in an American newspaper; and I shall not soon forget the amazement with which one of the celebrities named read the "sayings and doings" so gravely attributed to him! I believe, in some instances, the fabricator of these fictions had seen, and possibly talked with, the parties; but that the bulk of his Boswellising gossip is pure and dishonest invention may be proved by any one who will take the trouble, as PARATHINA has done, and as I have had occasion to do, to investigate a particular case. D.

CHARACTER OF ST. PAUL'S HANDWRITING (2nd S. ix. 482.) — Will Galatians iv. 15., "If it had been possible, ye would have plucked out your own eyes, and have given them to me," bear the inference that when St. Paul wrote this epistle his sight was failing or defective? If so, the use of the larger or uncial Greek character would be a necessity. U. O. N.

COLLEGE SALTING (2nd S. x. 10.) — That this practice was recognised by the authorities at Cambridge in the reign of James I. appears from a Diary of Sir Symonds D'Ewes. See *College Life in the Time of James the First*, p. ix. H. M.

PAINTINGS (2nd S. x. 145.) — The following particulars respecting Herman Swaneveldt are gathered from Pilkington.

Born at Woerden, in Holland, in 1620, he is said to have been the disciple of Gerard Douw; but he went very young to Italy, and studied under Claude, frequently with his master observing natural effects. He spent all his leisure

hours in visiting the remains of antiquity about Rome, and from his studious and retired manner of life obtained the name of the *Hermit of Italy*. Swaneveldt produced several beautiful etchings of landscapes and animals, and died at Rome in 1690.

In the *Art Journal* for this month (August) there is an engraving from a picture of Ibbetson's "Going to Labour." He is there stated to have been born at Masham in Yorkshire, where he died in 1817. West is said to have called him the "Berghem of England;" a distinction which the critic in the *Art Journal* considers to be undeserved, though admitting him to have been usually regarded as a good painter of landscapes with figures and cattle.

"In his choice of subjects and in his treatment, Ibbetson evidently studied Gainsborough and Morland; yet, especially as a colourist, he was far behind both."

Pilkington says of him: —

"He was liberally educated, and studied painting for amusement, but rose to such eminence in it that his landscapes were eagerly sought for by collectors of the first rank. He also painted some historical pictures."

His full name was Julius Cæsar Ibbetson.

R. F. Sketchley.

Socrates (2nd S. x. 69. 96.) — To appreciate the variety-maker's skill in adapting the anecdote to English taste, so that Xenophon himself could not have recognised it as his own, I send the original: —

"Καὶ ὁ Χαρμίδης εἶπεν· Ἀλλὰ τί δήποτε, ὦ Σώκρατες, ἡμᾶς μὲν οὕτω τοὺς φίλους μορμολύττῃ ἀπὸ τῶν καλῶν, αὐτὸν δὲ σέ, ἔφη, ἐγὼ εἶδον, ναὶ μὰ τὸν Ἀπόλλω, ὅτε παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βυβλίῳ ἀμφότεροι ἐμαστεύετέ τι, τὴν κεφαλὴν πρὸς τῇ κεφάλῃ, καὶ τὸν ὦμον γυμνὸν πρὸς γυμνῷ τοῦ Κριτοβοῦλου ὦμῳ ἔχοντα. Καὶ ὁ Σωκράτης, Φεῦ, ἔφη· ταῦτ' ἄρα, ἔφη, ἐγὼ ὥσπερ ὑπὸ θηρίου τινὸς δεδηγμένος, τόν τε ὦμον πλεῖον ἢ πέντε ἡμέρας ὠδάξουν, καὶ ἐν τῇ καρδίᾳ ὥσπερ κνησμά τι ἔδοκουν ἔχειν." — Xenophontis *Convivium*, c. 4, ed. Bornemann, Lipsiæ, 1844, p. 19.

W. D.

Bug as a Provincialism (2nd S. ix. 261. 314.) —This word is in very common use not only in Derbyshire, but in Nottinghamshire, with precisely the same meaning as given by Mr. Jewitt. It is, however, used in some parts of Yorkshire to indicate size, or bigness, independently of pride or vanity. I very well remember (more than fifty years ago) hearing it used thus: "Aye, marry, he's a varry *bug* man," to denote a man above the usual size. It was also very common for lads when inquiring the size of an object, to ask "what *bugth* is it?" or, giving the measure of an object, to say, "it's this *bugth*," showing perhaps the length or thickness by stretching the hands apart, &c.

M. B.

Nottingham.

Commissary Court of Edinburgh (2nd S. x. 170.) — The Commissary Court *of* (not *at*) Edinburgh had from the time of the Reformation the original cognizance of all questions which occurred in Scotland on the subjects of marriage and legitimacy, and could give decree of divorce, not only *a mensa et toro*, but *a vinculo matrimonii*. This part of its jurisdiction was, however, by a statute of 1829, transferred entirely to the Court of Session, which had previously the power of reviewing its judgments.

The same Commissary Court still retains as to wills the right it had possessed for the same period, of giving what in England is called Probate and Letters of Administration, denominated in Scotland respectively Confirmation of Testaments Testamentary and Testaments Dative. As to this its jurisdiction comprehended the three Lothians, but, by a statute of 1825, is now confined to Midlothian or Edinburghshire. That statute abolished the old commissariats, each of which embraced several counties, and constituted the sheriffs as commissaries, each of his own shire.

In regard to Scotland it was, previously to 1804, optional to register wills; but by a statute of that year the registration of them in the Commissary Court Books was made requisite if they relate to personal property exceeding the value of 20*l.*; and now that succession duty has been imposed on real property, such registration is necessary in every case.

On the subject generally there is a valuable work, applicable to both countries, published in 1836, *A Treatise on the Law of Personal Succession in the different Parts of the Realm*, by the late Mr. D. Robertson, of the firm of Spottiswoode and Robertson, long eminent Scotch solicitors in London.

G.

Edinburgh.

Pavement (2nd S. x. 147.) — It is, I think, clear that "pavement" should be taken to represent the generic name of both foot and roadway. Streets were paved long before flagstones or "trottoirs" were heard of; and many of the paved streets of Europe are to this day destitute of accommodation for foot-passengers. In one of Pigault-le-Brun's novels (written long before the time of "trottoirs"), the hero, after summing up the earnings of his father, a common soldier, goes on to say: "Le Pavé en valait autant à ma mère," she being a nymph thereof. In *Paul's Letters to his Kinsfolk*, Sir Walter Scott relates a characteristic anecdote of a lady who objected to the new-fangled innovation of foot-pavements, which, with many other English fashions, began to gain ground in the French capital after our occupation of Paris in 1815: "Quant à moi, Monsieur," said the conservative dame, "j'aime la totalité du Pavé" — the whole of the pavement; *i. e.* without the flagged margin.

George Augustus Sala.

Farrendine (2nd S. x. 170.) — Mr. Wright, in his *Dictionary of Obsolete and Provincial English*,

says of "Farrendine, a sort of stuff," and he adds this quotation: —

"If I were your wife, I must board half a year with a friend in the country, tumble about the other half in most villainous hackneys, lye two pair of stairs high, and wear black *farrendine* the whole year about." — Sedley, *The Mulberry Garden*, 1668.

R. F. Sketchley.

Miscellaneous.

NOTES ON BOOKS.

Ancient Danish Ballads translated from the Originals, by R. C. Alexander Prior, M.D. 3 Vols. 8vo. (Williams & Norgate.)

Not more welcome was Autolycus, when he presented himself before the shepherd's cottage in Sicily with his "songs for man or woman of all sizes," than these three volumes will be to all lovers of Folk-lore and Old Ballad Literature. Such admirers of national poetry as have made the songs of Scandinavia a part of their study will scarcely need to be reminded that the National Ballads of Denmark, or rather a large collection of them, were given to the press as early as 1591 by Pastor Vedel; honoured for it be his name, and that of Sophia, Queen of Frederick II., at whose desire he printed them! For it is said that the publication originated in the wish of the queen, who, having, on the occasion of a visit paid by her to Tycho Brahe, been detained in the house of the great astronomer by stress of weather, had been amused and delighted with Vedel's recital of the national songs of her country. Vedel's collection was, as we have said, first published in 1591. In 1695, rather more than a century after Vedel's book appeared, P. Syv gave to the world a new edition, in which he inserted a hundred additional ballads. Again, after the lapse of little more than another century, namely, in 1814, appeared another edition enlarged from MS. sources by Abrahamson Nyerup and Rahbek; while, as we learn from Mr. Prior's Introduction, the younger Gruntvig is now publishing an enlarged collection, and in his Introduction to the various ballads displays, says our author, a depth of research such as has never before been devoted to any edition of popular poems. From this latter chiefly has Mr. Prior selected the 173 ballads here translated, by far the larger portion of which are presented to the English reader for the first time. The first division is that of the *Hero Ballads*. Then come the *Legendary Ballads*. These are followed by the *Historical Ballads*; and the last and most extensive division is that of the *Ballads of Romance*. Dr. Prior has obviously brought no small love to his task, and no small knowledge of the ballad literature of Europe to its illustration; and the result is a collection of old songs which will serve at once to delight all who love a ballad in print, and to throw much new and valuable light upon the Ballad Literature of these islands.

The Fall of Man, or Paradise Lost, of Cædmon. Translated in Verse from the Anglo-Saxon, with a New Metrical Arrangement of the Lines of Part of the Original Text, and an Introduction on the Versification of Cædmon. By William H. F. Bosanquet, Esq. (Longman.)

This is a little volume calculated to interest two very distinct classes of readers. Those who are ignorant of the original poem will be pleased at the opportunity of studying in Mr. Bosanquet's translation the great work of the Anglo-Saxon Milton; and will, from its perusal, readily believe the assertion of the venerable Bede, that "Cædmon was a very devout man, and that by his poems many were inflamed with a love of heavenly things." While Anglo-Saxon scholars will be equally interested with Mr. Bosanquet's ingenious endeavours to restore to the original the character of "most harmonious verse" bestowed upon it by the man of all others the best qualified to pass a judgment upon it — we mean Bede — himself a poet and well acquainted with the harmonious verse of Greece and Rome.

A Handbook for Travellers in South Wales and its Borders, including the River Wye. With a Travelling Map. (Murray.)

This is a fresh addition to the excellent Series of Handbooks which has won for Mr. Murray not merely an European, but a world-wide reputation: and the present *Handbook* offers this security for its rivalry with its predecessors in accuracy and usefulness, that the editor has lived the greater portion of his life in the district he has undertaken to delineate.

Lives of the Italian Poets. By Henry Stebbing, D.D., F.R.S. *A New Edition.* (Bentley.)

This third edition, which comes forward at a moment when all eyes are directed towards Italy, exhibits considerable alterations, and the volume will, we have no doubt, justify Dr. Stebbing's hope that it will prove acceptable to the tourist as well as to the student and general reader.

Medals of the British Army, and How they were Won. By Thomas Carter. *Author of Curiosities of War and Military Studies. First Section—The Crimean Campaign.* Parts I. and II. (Groombridge & Sons.)

While our Orders of Knighthood have their Historians, it is but justice that Orders of Merit should receive the like attention. Mr. Carter has hit upon an idea which deserves to be popular, and is carrying it out in a way to ensure that popularity. The first part is illustrated by our own *Crimean Medal*, the second by the *French War Medal*.

A Supplement to a List, with Descriptions, Illustrations, and Prices of whatever relates to Aquaria, containing Practical Directions for their Management, and a Description of a Series of Tanks in which Cheapness of Cost and Efficiency of Action are combined to an extent hitherto unattained. (By W. Alford Lloyd.)

Although this may be considered in the light of a trade list, it is really something far more important, for it contains the latest experiences of one to whom we are indebted in a very high degree for the successful treatment of Aquaria. It is a sixpennyworth indispensable to all interested in the management of these beautiful additions to our home study of Nature. We see from it that Mr. Lloyd has been intrusted by the Imperial Society for the Acclimitation of Animals at Paris with the construction of some Aquaria of very large size in the new Zoological Gardens in the Bois de Boulogne.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Answers to correspondents in our next.

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LONDON, SATURDAY, SEPTEMBER 15. 1860.

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STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 11.—*Curll before the House of Lords for publishing Pope's Letters.*

The year 1735 saw Curll once more summoned before the House of Lords, and that at the instigation of Pope. But although Pope took this step for the avowed purpose of annoying Curll, there can be little doubt that it was only a part of Pope's grand scheme of mystification for the purpose of inducing the world to believe that the publication of an authentic edition of his Correspondence was a step which he was compelled to take.*

The "True Narrative of the Method by which Mr. Pope's Letters have been published,"—as Pope's account of the transaction is called—albeit the epithet "True" is sadly misapplied to it, is so familiar to the readers of Pope, being reprinted in all the collected editions of his Works, that it is unnecessary to occupy the pages of "N. & Q." with a recapitulation of the facts set forth in it.

But it may be of interest to the readers of "N. & Q.," and of value to future editors of Pope, to put on record (which it is believed has never yet been done) a correct report of what took place in the House of Lords, undoubtedly at Pope's suggestion, and on the application of Lord Islay.

On the 12th May, 1735, Curll advertised in the *Daily Post Boy* the publication on that day of Mr. Pope's Literary Correspondence, and on the *Lords' Journals* of that very same day we find the following entry:—

"Die Lunæ, 12° Maij, 1735.

"*Books Printed for Curll to be seized.*—Notice was taken to the House of an Advertisement printed in the Newspaper intituled, *The Daily Post Boy*, Monday, May 12, 1735, in these words, (videlicet):

"'This day are published, and most beautifully printed, price 5*s.*, Mr. Pope's Literary Correspondence for Thirty Years, from 1704 to 1734, being a collection of Letters, regularly digested, written by him to the Right Honourable the late Earl of Halifax, Earl of Burlington, Secretary Craggs, Sir William Trumbull, Hon. J. C., General * * * *, Hon. Robert Digby, Esquire, Hon. Edward Blount, Esquire, Mr. Addison, Mr. Congreve, Mr. Wycherley, Mr. Walsh, Mr. Steele, Mr. Gay, Mr. Jarvas, Dr. Arbuthnot, Dean Berkeley, Dean Parnelle, &c. Also Letters from Mr. Pope to Mrs. Arabella Fermor, and many other Ladies. With the respective answers of each Correspondent. Printed for E. Curll in Rose Street, Covent Garden; and sold by all Booksellers.

"'N.B. The original manuscripts (of which affidavit is made) may be seen at Mr. Curll's House, by all who desire it.'

"And the said Advertisement being read by the Clerk:

"Ordered, That the Gentleman Usher of the Black Rod attending this House, do forthwith seize or cause to be seized the impression of the said Book; and that the said E. Curll, together with J. Wilford, at The Three Flowers de Luces behind the Chapter House near St. Paul's, for whom the said News Paper is said to be Printed, do attend this House Tomorrow."

The books were duly seized, and on the following day Curll and Wilford appeared at the Bar. The proceedings are thus recorded in the *Lords' Journals:*—

"Die Martis, 13° Maij, 1735.

"*Curll and Wilford, &c., examined.*—The Order made Yesterday, upon the Complaint of a Printed Advertisement in the News Paper, intituled the *Daily Post Boy*, giving notice 'That there was that day published, Mr. Pope's Literary Correspondence for Thirty Years,' being read.

"Mr. Wilford, for whom the said News Paper is mentioned to be printed, attending (according to Order), was called in, and examined as to his being the Printer or Publisher thereof.

"Also a servant of Mr. Redmaine, the Printer of the said News Paper, was examined, in relation to the said Advertisement.

"Then Mr. Curll was called in, and likewise examined touching the same advertisement, as also the contents of the Book advertised; and concerning a note in the said Book, mentioning something of letters that would be inserted in a Second Volume.

"And then he was directed to withdraw.

[* This article has been in type for many months. Its appearance at the present moment may serve to illustrate the very interesting "Search into the History of the Publication of Pope's Letters," now appearing in *The Athenæum*, and which unquestionably clears away most thoroughly the mystery with which the ingenuity of Pope had contrived to envelope the facts connected with the publication of his CORRESPONDENCE.—ED. "N. & Q."]

"After which,

"The Gentleman Usher of the Black Rod being called upon, gave the House an account, 'That in pursuance of their Lordships' Order, he had caused all the Books found at Mr. Curll's to be seized, and believed there might be near Five Hundred.'

"Ordered, That the matter of the said Complaint be referred to the Consideration of the Lords following, (videlicet):

D. Bolton.	E. Fitzwalter.
D. Atholl.	V. Say and Sele.
D. Ancaster, L.G.C.	V. Tadcaster.
D. Newcastle.	L. Bp. Hereford.
D. Portland.	L. B. Sarum.
D. Bridgewater.	L. B. Norwich.
E. Pembroke.	L. B. Bangor.
E. Northampton.	L. B. Glocester.
E. Warwick.	L. B. Bristol.
E. Winchilsea.	Ld. Delawarr.
E. Chesterfield.	L. Willoughby, Par.
E. Cardigan.	L. Lovelace.
E. Shaftesbury.	L. Cornwallis.
E. Scarborough.	L. Cathcart.
E. Albemarle.	L. Boyle.
E. Coventry.	L. Montjoy.
E. Craufurd.	L. Masham.
E. Morton.	L. Foley.
E. Balcarris.	L. Bathurst.
E. Ilay.	L. Onslow.
E. Oxford.	L. Ducie.
E. Strafford.	L. Hobart.
E. Aylesford.	L. Monson.
E. Cowper.	L. Hardwicke.

"Their Lordships, or any Five of them, to meet To-morrow, at the usual time and Place, and to adjourn as they please; and that E. Curll, for whom the said Literary Correspondence is mentioned to be printed, do attend the said Committee; and that the Gentleman Usher of the Black Rod do produce before their Lordships some of the printed Copies of that Book."

The trickery of which Curll had hitherto been the sole victim was now to be played off upon the very body who were called upon to punish the unlucky bookseller. Curll had advertised, as directed by P. T., that the volume contained Letters to certain noble Lords — the publication of which was a breach of privilege — and Lord Islay, as will be seen, told the committee that "he had one of the books at home which was bought at Mr. Curll's, and that on the 117th page there was a letter to Mr. Jervas, which contained (as he apprehended) an abuse of the Earl of Burlington." But what are the real facts, as exhibited in the following authentic extract from the record of the proceedings of the Committee? Why, that the volume did not contain "any letter of any Lord in it," and neither was the passage at p. 117. which Lord Islay had *in his book at home* to be found in any of the copies which had been supplied to Curll, and been seized by order of the House, and produced before the Committee:—

"Die Mercurij, 14° Maij, 1735.

"*Compl^t. of Advertisem^t. touching the publish^g. a collection of letters by E. Curll.*—L^d. Delawarr in the Chair.

"The Order of Reference Read.

"The Black Rod laid before the Committee some of the Books which he had seized at Mr. Curll's pursuant to the Ord^rs of the House.

"After Debate in relation to the Method of Proceeding,

"The Earl of Ilay acquainted the Com^ee that he had one of the Books at home which was bought at Mr. Curll's, and that on the 117 page there was a Letter to Mr. Jervas, which contain'd (as he apprehended) an Abuse of the Earl of Burlington, and his Lordship desired that the Book laid before the Committee might be look'd into for that letter; but the said books being in Sheets, and the Pages not to be easily turn'd to, Mr. Curll was called in, and directed to take the said Sheets and fold one intire Book, which he having done accordingly, he brought the same and deliver'd it to the Lord in the Chair, And then he withdrew.

"Then the said Book was look'd into, but the abovemention'd Letter to Mr. Jervas could not be found in it.

"Then the Black Rod was ask'd, whether the said Book was one of those which he seized at Mr. Curll's, and says it was.

"And after further Debate in relation to the Method of Proceeding,

"It was proposed to call Mr. Curll in again, and ask him how he came to publish the Advertisement.

"And he being called in, and Ask'd accordingly, says, The Advertisem^t was sent to him, he was to take a Copy of it and put it into the Papers, he do's not know from whom it came, but the Person who sent it Subscribed himself P. T.

"Says he wrote to Mr. Pope to acquaint him that a Gentleman whom he had dis-obliged, who signed himself P. T., had offer'd him a large collection of his (Pope's) Letters to Print. That Mr. Pope did not send him any answer to his letter, but put an Advertisem^t in *The Daily Post Boy*, that he had received such a letter from E. C. That he knew no such Person as P. T. That he believ'd nobody had such a collection of letters, but that it was a Forgery, and that he should not trouble himself about it; And then read an Advertisem^t which he put into *The Post Boy* in answer to the said Advertisem^t of Mr. Pope.

"He is directed to look on the Book which was delivered to the Com^ee, and asked whether that Book contain'd the whole of what he publish'd, and sold in pursuance of the Advertisem^t.

"Says, This Book was more than those he published, for this has a Preface and Title Page, which he never saw before he came to the Com^ee. There were two parcels sent to him, the first he received himself, the other parcel was left at his House with his Wife, when he was not at home, which he had not opened when they were seized; those that he sold had not the title and preface.

"Notice taken to him that the Advertisement mentions that the original Letters (of which Affidavit is made) may be seen at his House, and he was asked whether he has the Originals of all the letters contained in the Book, and how he came by 'em.

"Says he has not the Originals of all the letters, he has the Original letters of the Correspondence with H. C., he had 'em from Mrs. Thomas, for which he paid her a sum of Money, and being ask'd what sum, he says Ten Guineas, and says he is willing to produce those Letters if their Lordships please.

"Ask'd who made the Affidavit. Says he made it, and that the purport of it was, that he believed the said Letters to be original Letters, he knowing Mr. Pope's Handwriting, and several of 'em having the Post Mark upon 'em.

"He is again shew'd the Book, and asked whether he takes upon him to say, that is the Book and the only Book which he published and Sold in pursuance of the Advertisement.

"He says, Yes it is the only Book excepting the title and Preface.

"Asked how he came to advertise with the respective Answers of each Correspondent if there is no Letter of any Lord Printed in the Book. Says that it was his Ignorance, he only meant by Correspondents such persons as had answer'd the Letters, and Says there is not any Letter of any Lord printed in the Book, he read every Line of ye Book before he published it.

"Notice taken to him of a Note in the Book which mentions that a letter from the D. of Chandos to Mr. P., may be printed in the 2nd volume. Says he knows nothing at present of a 2d Volume, but if ever he should publish a 2d Volume, he will not print any Letter of the Duke of Chandos, or of any other Lords, without their Leave.

"Ask'd whether he has any other Original Letters besides the Correspondence with H. C. which he had from Mrs. Thomas. Says he has not, but he believes he shall have others, he has been promis'd 'em.

"Ask'd who promis'd 'em him. Says the promise was made him by a Penny Post Letter, he do's not know from whom it came, when he has 'em he shall be very willing to produce 'em.

"Ask'd whether he ever saw P. T. Says he never did.

"Ask'd whether he has any other Copy of this Book. Says he has not, he deliver'd 'em all to the officers of the House.

"Ask'd whether any other Edition was publish'd by any body else. Says he knows of no other Edition.

"Ask'd whether he did not sell some of the Books before The Lords Order came to him. Says he sold about 50.

"Then he was directed to withdraw.

"The Lord in the Chair acquainted the Comee That he had turn'd over the said Book, and did not find any Letter of any Lord in it, and proposed that it should be declared That it did not appear to the Comee that there was any Letter of any Lord printed in the said Book.

"After further Debate.

"It was Proposed to adjourn till tomorrow, and that the Clerk should keep the said Book in his Custody, and that the Black Rod should deliver to him some Copies of the said Book, and that he should against tomorrow look into the said Copies to see if the above-mentioned Letter to Mr. Jervas was in any of 'em.

"And the same being agreed to, It was Ordered accordingly. Intimation to be given to Curll to attend the Comee tomorrow, and bring with him the original letters which he has in his Custody.

"Adjd. till tomorrow Morning 10 o'clock.

The Committee met again accordingly the next morning; but, as will be seen by the following minute of their proceedings, their search for the Letters to noble Lords, and for the passage in the letter to Jervas, at p. 117. of Lord Islay's copy, was attended with no better success:—

"Die Jovis, 15° Maij, 1735.

"*Compln. of Publishing Collection of Letters.*—Ld. Delawar in the Chair.

"The Order of Reference to this Committee Read.

"The Standing Ords of the 31st of Janry 1721, declaring it to be a Breach of Privilege to print Lords' Works, &c., also read.

"And the Lord in the Chair acquainting the Committee that he had carefully look'd over the said Book, and did not find any letter of any Lord therein, and other Lords of the Committee declaring the same also,

"It was proposed to report to The House That the Committee not finding any Letter of a Lord printed in the said Book, they conceive that the printing of the Book is not contrary to the said Standing Order, and are of opinion that the said Books should be delivered back to the said Curll.

"And the same being agreed to, Report was Ordered to be made to the House accordingly."

The Committee reported accordingly, and the following extract from the Journals shows how the matter ended, so far as the House of Lords was concerned:—

"Die Jovis, 15° Maij, 1735.

"*Books Ordered to be returned to Mr. Curll.*—The Lord Dela Warr reported from the Lords' Committee appointed to consider the Matter of the Complaint made of an Advertisement printed in the News Paper, intituled *The Daily Post Boy*, Monday, May 12, 1735, 'giving Notice, That on that day was published, Mr. Pope's Literary Correspondence for Thirty Years, from 1704 to 1734, printed for E. Curll, in Rose Street, Covent Garden:' That the Committee have looked into the Book produced before them by The Gentleman Usher of the Black Rod pursuant to the Order of the House; and having examined the same, do not find that there is any Letter of any Lord printed therein; and therefore conceive, that the Printing of the said Book is not contrary to the Standing Order of the House of the 31st of January, 1721; and the Committee are of opinion, that the Books seized by the said Gentleman Usher should be delivered back to the said E. Curll.

"Which Report being read by the Clerk, was agreed to by the House: and Ordered accordingly."

Thus ended Curll's attendance before the Lords: not so his warfare with Pope. He had no doubt served Pope's turn by calling public attention to his *Correspondence*, and awakening in the public a desire to be furnished with an authorised edition of the Poet's Letters. But Curll had played his cards so well that his edition of the *Correspondence* was also sought for. The success attending the first volume induced him to publish a second. The following saucy advertisement announces his intention to publish a third:—

"E. CURL TO THE PUBLIC.

"From Pope's Head, in Rose Street,
Covent-garden, July 26th, 1735.

"Mr. Pope having put me under a Necessity of using him as he deserves, I hereby declare that the *First Volume* of his *Letters* which I publish'd on the 12th of May last, was sent me ready printed by himself, and for *six hundred* of which I contracted with his Agent, *R. Smythe*, who came to me in the Habit of a Clergyman. I paid the said *R. Smythe* half the sum contracted for, and have his Receipt in full for *Three Hundred Books*, tho' it has since, by him, been honestly own'd that he delivered me but *Two Hundred and Forty Books*, and those all imperfect. For this Treatment I shall have Recourse to a Legal Remedy. Mr. Pope, in the Grub-street Journal (a Libel wherein he has been concerned from its Original), the Daily Journal, and the Daily Post Boy declared these letters to be *Forgeries*, and complained of them to the House of Lords; which Falsehood was detected before that most August Assembly; and, upon my Acquittal, he publishes a very idle Narrative of a Robbery committed upon two Manuscripts—one on his own, and the other in the Earl of *Oxford's* Library. This Fallacy being likewise expos'd, he now Advertises *he shall with all convenient speed* publish *some Letters* himself, particularly relating to his correspondence with the Bishop of Rochester. But the Publick may be assured that, if any Letters

Mr. Pope himself, or any of his Tools, shall think fit to publish, are the same, or any way interfere, with those I have publish'd, that the same shall be instantly reprinted by me.

"*The Second Volume of Mr. Pope's Literary Correspondence* contains the Remainder of his Own Letters to *Henry Cromwell, Esq.*, Bishop Atterbury's Letters to Mr. Pope, and some other curious Pieces which I had of his Son. Also, Original Letters to, and from, Ld. Somers, Ld. Parker, Ld. Harrington, Judge Parrys, Sir R. Steele, Mr. Prior, Mr. Addison, &c., with which, I presume, Mr. Pope has not anything to do.

"The *Third Volume of Mr. Pope's Literary Correspondence*, I shall publish next Month, ORIGINALS being every day sent me, some of them, to *a certain* DUTCHESS, which I am ready to produce under *his own Hand.*

"I know not what Honours Mr. Pope would have confer'd on him: — 1st. I have hung up his *Head* for my *Sign*; and, 2ndly, I have engraved a fine view of his *House, Gardens*, &c., from Mr. *Rijsbrack's* Painting, which will shortly be publish'd. But if he aims at any farther Artifices, he never found himself more mistaken than he will in trifling with Me. E. CURLL."

Nor did he end with a third volume. Another and another still succeeded; and he has not on his shelves a complete set of Curll's edition of *Mr. Pope's Literary Correspondence* who has less than six. The fifth volume contains a curious advertisement pointing out the Letters omitted in Pope's Genuine Edition: —

"Besides these many considerable Paragraphs are omitted in the Letters which remain; others are *interpolated*; and upon the whole the *Genuine Edition* is so far from being an *authentic one*, that it is only a *Select Collection* of Mr. Pope's Letters, more *old Letters* being *omitted* than there are *new ones* added."

In conclusion we must remark that a large portion of these six volumes of Curll's have nothing to do with Pope or his Correspondence, but are made up of various tracts, poems, &c., which we presume Edmund Curll could not otherwise get rid of. M. N. S.

(*To be continued.*)

DR. BLISS'S SELECTIONS FROM THE OLD POETS.

(*Continued from* p. 184.)

Samuel Daniel, author of various sonnets and some tragedies. *Tethy's Festival* is the scarcest of all Daniel's productions, says Dr. Bliss, as it was not inserted in any collected edition of his works. A copy of it is in Garrick's Collection in the British Museum.

"Youth of the Spring, milde Zephyrus, blowe faire,
And breathe the joyfull ayre,
Which Tethy's wishes may attend this day,
Who comes herself to pay
The vows her heart presents
To these faire complements.

"Breathe out new flowers, which yet were never knowne
Unto the Spring, nor blowne
Before this time, to bewtifie the earth.
And as this day gives birth
Unto new types of state
So let it blisse create."

"*Beau Tethy's Message to the Ocean King.*

"Say how she joyes to bring
Delight unto his islands and his seas;
And tell Meliades
The offspring of her bood
How she applauds his good.

"Are they shadowes that we see?
And can shadowes pleasure give?
Pleasures only shadowes bee
Cast by bodies we conceive,
And are made the thinges we deeme
In those figures which they seeme.

"But these pleasures vanish fast,
Which by shadowes are exprest.
Pleasures are not, if they last;
In their passing is their best.
Glory is most bright and gay
In a flash, and so away.

"Feed apace then, greedy eyes,
On the wonder you behold;
Take it sodaine as it flies,
Though you take it not to hold;
When your eyes have done their part
Thought must length it in the heart."

Henry Hutton, author of *Folly's Anatomy*, or Satyrs and Satirical Epigrams, 1619. A scarce volume. The satyrs commence with the following caustic lines, very much in the style of George Withers' *Satires Stript and Whipt*: —

"I urge no time, with whipt stript Satyrs lines,
With furies' scourge whipping depraved times:
My Muse, tho' fraught with such, shall not begin
T' unleese the Centinel of sin.
Yet let earth's vassailes, packhorse unto shame,
Know I could lash their lewdnesse, evil fame,
Reade them a lecture should their vice imprint
With sable lines on their obdured flint,
Their mappes of knavery and shame decry
In lively colours, with a sanguine die,
And tell a tale should touch them to the quick,
Should make them startle, fain themselves capsick,
But that no patron dare, or will maintaine
The awful subject of a Satyre's vaine.

"What have we here? a mirror of this age
Acting a comick's part upon the stage!
What gallant 's this? his nature doth unfold
Him to be framed in Phantastes mold.
Lo here he sits; how stern he shewed his face,
Whiles from the wall he passengers did chase!
Muse, touch not this man, nor his life display,
Ne with sharpe censure 'gainst his vice inuey—
For sith his humour can no jesting brooke,
He will much less endure a Satyre's booke.
Beshrew me, sirs, I durst not stretch the streete,
Gaze thus on conduits scrowls, base vinters beat,
Salute a mad-dame with a French cringe grace,
Greete with God-dam-me a confronting face,
Court a rich widow, or my bonnet vaile,
Converse with bankrupt mercers in the gaile;
Nor in a metro-shew my Cupide's fire
Being a French-poxt ladie's apple-quire—
Lest taxing times, such folly being spide,
With austere Satyres should my vice deride.
Nere breath, I durst not use my mistresse fan,
Or walk attended with a Hackney-man;

Dine with Duke Humfrey in decayed Paules,
Confound the streets with chaos of old broiles,
Dancing attendance on the Blackfriers stage,
Call for a stoole with a commanding rage;
Nor in the night time ope my ladie's latch,
Lest I were scared by th' all-seeing watch;
Which critique knaves, with pearcing eye,
Into men's acts observantly do prye."

Sixty Satyricall Epigrams follow, from which Dr. Bliss has selected the following:—

21.

"Tom vow'd to beat his boy against the wall,
And as he strook he forthwith caught a fall;
The boy deriding said, 'I will averre
Y' have done a thing you cannot stand to, sir.'"

32.

"Neat Barber Trim, I must commend thy care,
Who doest all things exactly to a haire."

53.

"Shoe-makers are the men, without all doubt,
Be 't good or bad, that set all things on foot."

54.

"A Glazier which endeavors to reap gaines,
Endureth toyle — is troubled with much panes."

John Norden, author of *Labyrinth of Man's Life, or Virtue's Delight and Envy's Opposite*, 1614. The following is the specimen which Dr. Bliss has selected:—

"*Description of Virtue and Envy.*

"Her looks were loving, beauty sun-light bright;
Her stature tall; above the clouds in height;
Her arms extended infinitely farre,
And on her breast a brazen shield for warre.
One hand a scepter, her other hand did hold
A sword, her head a diadem of gold;
Instead of pearles, rich, to adorne the same,
There streamd from it a farre extending flame.
Over her head a rich pavilion set,
Azure coloured, which in circle met;
Under her feet a pavement strangely spred,
Layd and compact, of ghastly bodies dead.
. . . . . .
Attendant on this lady grave I sawe
A hideous hagge, clad with rent leaves of lawe,
For impious ones, that only worke disdaine,
To seeme upright, seeke shrowde for outward staine.
This hagge was ougly, coloured pale and wan,
Her face puft up, she coverd with a fan;
Her eyes were fiery, teeth of ghastly shape,
A sword-like tongue, seene when the hagge did gape;
Lyon like, her clawes in handes and feet were set,
And when she grypd her ugly tallandes met;
Her nostrills wide, her breath a stinking sent;
Her stature lowe, her bodie corpulent.
Her hands were both the left, she had no right,
Her armes seem'd great, with bow-and-arrowes dight.
Her life she leades in darke and dismall den,
She comes among, but seldome seene of men.
She counterfeits, chamelion-like, her hew,
That none may know her by the outward view.
She's always dry, and only drinkes of blood,
Whereof there flowes, where she abides, a floud."

William Browne was the author of *Britannia's Pastorals*, 1613, and *The Shepherd's Pipe*, in 7 Eclogues, 1614. Browne was a great favourite with Michael Drayton, Christopher Brook, Davies of Hereford, George Wither, Ben Jonson, and other poets of that day, particularly with Wither, who wrote some of the Eclogues. The following was dedicated by Wither to his friend Browne. It is in imitation of Moschus and Meleager. It is written in Wither's sweet pastoral style.

"*To his Milisa.*

"Loud did Cytherea cry;
If you straggling Cupid spy,
And but bring the news to me,
Your reward a kisse shall be:
You shall, if you him restore,
With a kisse have something more.

"Markes enough the boy's known by,
Fiery colour, flamy eye;
Subtill heart and sweetned mouth,
Faining still, but failing, truth;
Daring visage, armes but small,
Yet can strike us Gods, and all.

"Body naked, crafty mind,
Wing'd as a bird, and blind;
Little bow, but wounding hearts,
Golden belt and leaden darts;
Burning taper; if you find him,
Without pity, look you bind him.

"Pity not his tears or smiles,
Both are false, both forged guiles;
Fly it, if a kisse he proffer,
Lips enchanting he will offer,
And his quiver, bow, and candle,
But none of them see you handle.

"Poysoned they are, and such
As myself I dare not touch;
Hast no sight, yet pierce the eye,
Thence unto the heart they flie.
Warned thus, pray take some paine
T' help me to my boy again.

"Thus while Cytherea coy'd him,
Sweet, within thine eye I spy'd him:
Thence he slily shot at mine,
Strook my heart, and crept to thine.
Pay, you sweet, the promist fee,
Him, I'll swear, I did not see."

Dr. Bliss says, under the name of *Thomas Newton*, "I find the following extract to his *Atropoion, or the Death of Delia, with the Tears of her Funeral*, 1608, in reference to Newton's funeral tribute to Queen Elizabeth, the whole of which is published in Nichols's *Progresses*."

"Cease, nymphes, with teares to overcharge your eies,
For Delia weeps not now that she hath left ye;
Comfort yourselues in earth, for she in skies
Comforted is by them which late bereft ye:
So many yeeres the Gods did let ye keep her,
In tender love for to support your peace;
But, being gone, it naught avails to weepe her,
She now enjoyes a crowne of longer lease.
Let this suffice, how looth she was to part
So long as she had tongue, hand, eye, or breath,
Till when one quire of angels tooke her heart,
She then did welcome joies, and farewell earth,
Where once ech soule his Delia's soule shall see
Crown'd in another kinde of majestie."

Anecdotes.—In refutation of a report that Newton was the author of a play written by Christopher

Marlow, Dr. Bliss has inserted the following anecdote of Marlow, which differs from Wood's account of his death: —

"Marlow's tragical end is related somewhat differently by William Vaughan in his *Golden Grove moralised*, 1608, who lived sufficiently near the time to be correct. Speaking of God's judgments upon atheists, he says: 'Not inferior to these was one Christopher Marlow, by profession a play-maker, who, as it is reported, about fourteen years ago, wrote a book against the Trinitie; but see the effects of God's justice: it so happened that at Detford, a little village about three miles distant from London, as he meant to stab with his ponyard one named Ingram, that had injured him thither to a feast, and was then playing at tables; he quickly perceiving it, so avoyded the thrust, that withal drawing out his dagger for his defence, he stabbed this Marlow in the eye, in such sort that his braynes coming out at his dagger's point, he shortly after died.' In allusion to Marlow's beautiful song of 'Come with me and be my love,' Dr. Bliss remarks, that it has been well observed that this composition is not so purely pastoral as it is generally supposed to be; golden buckles, coral clasps, silver dishes, and ivory tables, being rather too refined and luxurious for rural retirement and simplicity. This song is alluded to in a very scarce tract in the Bodleian, called *Choice, Chance, and Change, or Conceites in their Colours*, 4to., 1606. In answer to an invitation, 'I pray let us be merry, and let us live together?' We have, 'Why, how now, do you take me for a woman, that you came upon me with a ballad of "Come live with me, and be my love." '"—P. 3.

Thomas Lodge, "author of 'Euphues Golden Legacie,' 1590, 'A Fig for Momus,' 1595. (Lodge's *Pastoral Songs*)," says Dr. Bliss, and his Madrigals were scattered pretty thickly in his *Golden Legacy*, as well as in the miscellaneous collections of the day. The following commences with great sweetness and beauty: —

"*The Solitarie Shepherd's Song.*

"O shadie vale, o faire enriched meades,
O sacred woods, sweet fields and rising mountains,
O painted flowers, greene hearbs where Flora treades,
Refreshed by wanton winds and watry fountaines:
O all you winged quoristers of wood,
That pearch'd aloft, your former paines report,
And straite again recount, with pleasant moode,
Your present joyes in sweet and seemly sort:
O all you creatures whosoever thrive
On mother earth, in seas, by ayre, by fire,
More blest are you than I heere under sunne:
Love dies in me, when as hee doth revive
In you; I perish under beauties ire,
Where after stormes, winds, frosts, your life is won."

"*Solitariness.*

"Sweet solitary life, thou true repose,
Wherein the wise contemplate heaven aright,
In thee no dread of war or worldly foes;
In thee no pomp seduceth mortal sight:
In thee no wanton ears to win with woes,
Nor lurking toys, which silly life affords."

Francis Beaumont. Bliss notices, that his literary partnership with Fletcher in their dramatic writings is too well known to require explanation. On this subject, however, he remarks that Aubrey, whose accounts are always curious and entertaining, relates the following anecdote of the two dramatists: —

"There was a wonderfull consimilarity of phansy between Beaumont and Fletcher, which caused that dearnesse of friendship between them. I have heard Dr. John Earle (since Bishop of Sarum) say, who knew them, that his maine businesse was to correct the overflowings of Mr. Fletcher's witt. They lived together on the Bankeside, not far from the playhouse. Both batchelors, lay together, had one wench in the house, between them, which they did so admire; the same cloaths and cloake," &c.

Nichols, Chalmers, and Heber, who published their poems, say that it was *bench*, and not wench, which they so much admired, which is much more probable.

Beaumont's poems, says Bliss, "are all of considerable, some of them of high merit. The following extract will show the sprightly style of his composition:" —

"Flattering Hope! away, and leave me!
She'el not come, thou dost deceive me;
Hark! the cock crows—th' envious light
Chides away the silent night;
Yet she comes not! oh! how I tire,
Betwixt cold fear and hot desire.

"Here alone enforced to tarry,
While the tedious minutes marry
And get hours, those days and years,
Which I count with sighs and fears;
Yet she comes not—oh! how I tire,
Betwixt cold fear and hot desire.

"Come then, Love, prevent day's eyeing,
My desire would fain be dying:
Smother me with breathless kisses,
Let me dream no more of blisses;
But tell me which is in love's fire,
Best to enjoy, or to desire?"

(*To be concluded in our next.*)

OLIVER GOLDSMITH.

There is an instance of the frequent manner in which Goldsmith managed to be more sensible in his writings than in his life or his conversation, which I think deserves a Note. It is commonly said and thought that he was rendered averse to his college studies, and especially to mathematics, by the unkind, some say brutal, behaviour of one of his tutors. His tutor, it is stated, was a Mr. Wilder. This must have been the Rev. Theaker Wilder (afterwards D.D.), who was a Senior Fellow of Trinity College, Dublin, in 1769, when he published an edition of Newton's *Universal Arithmetic*. His predecessor in teaching mathematics in the College was, as he informs us, a Mr. Maguire; but the tradition is that Wilder was the teacher of Goldsmith, who was at college from 1744 to 1749.

Goldsmith, as we know, threw snatches of his own life into the mouths of any of his characters whom he put forward as narrators of their own

youthful career. One marked instance is the Vicar of Wakefield's son: another is the over-benevolent man who relates his own history in Letter XXVII. of the *Citizen of the World*. This narrator, whose earlier life is Goldsmith's in most of the facts, mentioning his father's disappointment at his college failures, speaks as follows:—

"His disappointment might be partly ascribed to his having overrated my talents, and partly to my dislike of mathematical reasonings, at a time when my imagination and memory, yet unsatisfied, were more eager after new objects, than desirous of reasoning upon those I knew."

Here is the plain and discriminating account of a man who in after life came to understand the causes of his own earlier likes and dislikes; and the account, short as it is, contains useful matter for thought. I believe it may be added that, fond as Goldsmith is of making his young characters repeat his own life, he does not in any one case make them give any account of unkind usage received from college tutors. If there were anything of the sort which dwelt on his mind, it is most probable that his writings contain allusions to it. Perhaps your readers may produce them: I do not remember any. A. De Morgan.

MENTION OF PAINTING IN THE OLD TESTAMENT.

Being in conversation the other evening with some gentlemen, queries were thrown out as to what mention there was of painting in the Old Testament, and whether the painting of pictures was in that early period practised as an art. Having had my attention directed to the subject, I searched several passages of the Old Testament, and beg now to offer to the readers of "N. & Q." a few Notes and conclusions at which I arrived; hoping hereby to open the way for others, who know more of the subject than myself, to give farther information through the medium of the same pages.

In Jeremiah, xxii. 14., we find a passage which seems to intimate the practice of painting: "painted with vermilion"—מְשׁוּחַ בַּשָּׁשַׁר (*mashoach bashashar*). The word here rendered *painted* is somewhat approaching to our mode of painting; for מְשׁוּחַ (*mashoach*) means *spread* or *smeared over*. It is in fact the same root which is used in the expression "Anoint the shield" in Isaiah xxi. 5., and which is known to us in "The Messiah," *i. e.* "The anointed one."

Two passages from Ezekiel may be taken together, viz. Ezekiel, viii. 10., where the prophet speaks of "all the idols of the house of Israel *pourtrayed* upon the wall"; and Ezekiel, xxiii. 14., where he mentions "the images of the Chaldæans *pourtrayed* with vermilion." In both of these passages the word *pourtrayed* is represented in the original by the verb חָקַק (*chakak*), to cut in or engrave.

From these three passages, then, taken in conjunction with each other, I arrive at the following conclusion: That the painting here mentioned was not such an art as is now in use under the name of painting; but that it was simply confined to colouring the lines cut out by the tool of the engraver.

The note of Clemens Alexandrinus on that part of St. Stephen's speech where he refers to Moses being instructed in all the learning of the Egyptians, is well known to mention painting as one of those branches of learning; but this is of little assistance in the present inquiry, as he does not define the kind of painting to which he refers. Nor is that passage in the Second Book of Kings which tells us how Jezebel painted her face of any value to us, for it merely says, she "put her eyes in paint or dye." And thus the word for paint gives us no farther information on the subject.

P. S. D.

Minor Notes.

Prevention of Rain.—The surprising announcement in the accompanying newspaper-cutting is surely worthy of being embalmed in your miscellany as an example of the "wonders" of the age, if not as a tale for the special perusal of the marines:—

"No more Rain.—There is now before the Academy of Science at Paris a wonderful invention of Mons. Helvetius Otto, of Leipsic, by which he promises to insure fine weather—in fact, by making use of his invention rain cannot fall unless desired. His plan is simple enough. He erects a platform at a considerable height in the air, on which he places a 'propeller,' or huge bellows, worked by steam. With these bellows, which are very powerful, he blows away the clouds as they gather; and as rain comes from the clouds, it must necessarily follow that where clouds are not allowed to gather there can be no rain. He maintains that if a certain number of his 'Rain Propellers,' or 'Pluvifuges,' as he has named them, are placed at intervals over the city, he can provide for the inhabitants a continuance of fine weather, and a certain protection from sudden showers and muddy streets, so long the terror of fair pedestrians. The Academy have received the proposition of Mons. Otto with acclamation, so we trust it will soon be put into execution. The invention is scarcely more wonderful than Franklin's discovery of lightning conductors; and as the American succeeded by attraction, why should not Mons. Otto by repulsion?"

Credat Judæus.

The Duke of Wellington and Ireland.—It has been very frequently and boldly asserted, that the Duke of Wellington was anxious to disclaim all connection with his native land, and the assertion has been too readily and generally believed. The following extract from the speech of his Excellency the Marquis Wellesley, at the en-

tertainment given to him by the Lord Mayor of Dublin in January, 1822 (in reply to the toast, "The Duke of Wellington, and the Heroes who fought under his Grace's Command"—and reported in the *Dublin Patriot*, of which a copy is now before me), will, I doubt not, prove acceptable to many readers of "N. & Q.":—

"I took the opportunity I did of rising, in order that I should assure you, with all the fervency of truth, that there does not exist on the face of the earth a man more warmly and firmly attached to and proud of this country, than the Duke of Wellington. All that has been said on that subject to the prejudice of the Duke, all the tales that have been whispered, all the statements which have been made, are calumnious, slanderous, and base. He knows, he feels, that the greater part of his achievements have been accomplished by Irishmen; and he glories in the feeling. It is his peculiar pride to be an Irishman; and it is his proudest boast that, in common with the brave of the other countries of the empire, his victories have been won by Irishmen, by heroes of this country. Let not the character of the Duke of Wellington be misconceived by a single man; let not one of his countrymen hold any other impressions of him than those which, I do pledge my word to all around me, he holds towards them."

Whatever may subsequently have been the case (and I do not take upon myself to decide), the foregoing were the sentiments of the Duke of Wellington towards his native land in the year 1822, as so forcibly expressed by his illustrious brother, the Marquis Wellesley, Lord Lieutenant of Ireland. ABHBA.

GARIBALDI A CANADIAN.—A paragraph with the above heading appears in a local print, extracted from *L'Orde*, Montreal; and at the present moment, when the news of his pacific occupation of Naples engrosses universal admiration, it may be considered that anything relating to so worthy a name may be worth embalming. The account is as follows:—

"The birthplace of the noted Sardinian general has been claimed by several countries, all making out a tolerably clear case. All disputes on this subject may, however, be considered as settled, as we give below proof sufficient to satisfy all thinking individuals that he is a Canadian. In the year 1812 a noted Iriquois chief named 'Garrabaldeh' (signifying Mighty in War), immigrated to Lower Canada. He had several sons, the eldest called Joseph, who was called by the French *habitans*, who could not pronounce the Iriquois correctly, 'Garribalde.' In the year 1820 old Garrabaldeh died, and Joseph was prevailed upon by a priest to accompany him to Italy. He was educated by this priest, and received Giuseppe as a name instead of Joseph, and was taught to write his name Garibaldi. This information was received from Francis Garibalde, *at present living* near Sorel, with whom the great General constantly corresponds. Persons still having doubts can satisfy themselves by applying to Francis at Sorel. It can no longer be said that Canada has not produced one great man."

HENRY W. S. TAYLOR.

BRACTON, A JUDGE OF THE COMMON PLEAS.—In the *Penny Cyclopædia*, art. BRACTON, speaking of the authors who mention that writer, it is said, "Their statements that Bracton was a judge of the Common Pleas, and that he was Chief Justice of England, are now regarded as questionable." May I ask through "N. & Q." by whom?

A chartulary of Waltham Abbey preserved in the British Museum (MS. Harl. 391. fol. 71.) preserves a "final concord" of the 30th Henry III., made before the King at Westminster, which among the greater persons present mentions three, "*Henrico de Batonia, Jeremia de Caxton, et* HENRICO DE BRACTON, *Justiciariis.*" The deed is an agreement between Peter de Savoy and Simon, Abbat of Waltham, respecting common of pasture at Cheshunt; and so far determines the existence of Bracton as a justice of the Common Pleas. Y. S.

WIT.—The late Dr. Archer, who, for the first part of the present century, was favourably known as a preacher at the Catholic chapel, Warwick Street, dining once at a friend's, met there an effeminate stripling who wore his hair in girlish length down upon his shoulders. On taking leave, the old Doctor went up to young languish, and playfully tossing in his hand one of the youth's long locks, thus addressed him, in that distinct sonorous utterance for which he was so remarkable, laying a very strong emphasis on the first word:—

"*Men* want but little here below,
Nor want that little long."

C.

Queries.

CRANMER'S CORRESPONDENCE WITH OSIANDER.

On a hint from Strype, affording a faint hope that this correspondence might yet be in existence, hidden away in some of the unexplored private storehouses of manuscript treasures, of which England has so many, I ventured the Query kindly inserted in "N. & Q.," 2nd S. viii. 87.

The curious piece of literary history for the knowledge of which I am now indebted to your courteous correspondent N. T., seems to awaken hopes almost too good to be true.

Can it be that any considerable number of Cranmer's letters are still suffered to remain unpublished? Such must be the case if the lot 1015 sold by Evans of Pall Mall, on July 21st, 1838, "containing letters by the early Reformers," was indeed the correspondence once owned by Richard Smith, and in his library "met with" by Bp. Burnet. But I fear that can hardly be assumed as certain.

The "quantity of original letters of the early Reformers, and transcripts of others" were inherited from Bp. Burnet, as having been his property. But Strype's language asserts the property

of the correspondence in question to have been in another, and implies that it so remained; not even going so far as to say that Bp. Burnet had ever had the letters out of the library "*in* which he *met with* them." Yet the frequent looseness of Strype's expressions leaves room for hope that the letters may have passed out of Smith's library into the ownership of the Historian of the Reformation; or at least into his keeping, so as to have been there when Smith's books were dispersed, and so not included in the sale.

It now becomes important to know where the lot purchased for 26*l.* by Mr. Boone on the 21st July, 1838, can be found? May I not hope that some one of your many correspondents may be able and willing to let it be known where that lot is, and *what* it *did* contain?

The following extract concerning one of Cranmer's works, which I take the liberty of offering for insertion as a "Note," may serve to suggest the reasons for attaching more than usual interest to the epistolary intercourse between Archbishop Cranmer and the remarkable man at Nuremberg with whom he was so closely connected. W. M.

Baltimore, U. S. A.

"*Cranmer's Catechism.*

"This is a translation from the German, (with alterations from a Latin Translation by Justus Jonas, and further original alterations and additions) of a Catechism prepared for the reformed Churches of Nuremberg and Brandenburg, by Andrew Osiander (whose niece Cranmer married) in the year 1533, at which time Cranmer was resident at Nuremberg in close intimacy and daily conference with the author. The continually varying choice between the German and Latin copies, and the multitudinous modifications, (some very nice, and more than one of great and very curious importance,) amply prove that Cranmer was entirely justifiable in assuming, as he did, the full responsibility for the work. He avowed it in his controversy with Gardiner, and again before his triers, with his dying breath. He changed his views afterward on the subject of the Holy Eucharist; but gave, by word nor sign, no indication of other change.

"The time of its appearance makes it of great importance, as a medium of interpretation for our Formularies. It came out just *after* the First Book of Homilies, and just *before* the First Book of Common Prayer. They who really want to know what the compilers of those authorities meant by any overbrief, or isolated, or ambiguous expression, have only to look for fuller statements in the clear, elaborate and popular work put forth to keep them company. The internal evidence of most diligent supervision afforded by a comparison of the English with the German and Latin, (which I have made throughout,) furnishes convincing proof that no word or sentence found its way into that book which had not Cranmer's entire assent at the time when he, as principal agent and controlling mind, put forth the Homilies and Prayer Book.

"It has, besides, a special value as an expository mean in application to our Baptismal Offices, for they, it is well known, are greatly influenced by the Formulary of Herman of Cologne, which was prepared by Bucer and Melanchthon avowedly on the basis of that of Nuremberg; and *the Nuremberg Formulary was prepared and published by the same author, at the same time, with this Catechism.*

"It is at once interesting and instructive, too, to know that this Catechism of Cranmer contains *the whole of Luther's Minor Catechism*, except one answer (the supplement to the First Commandment) and the supplement on Confession; copying it word for word as it stands in the Nuremberg Catechism, of which it is the basis.

"The Nuremberg book came out before the articles of 1536, which were the germ of our present 'Thirty-nine.' Cranmer, who, three years before that date, had been present, and in all probability assisting at its preparation, used his very earliest freedom under the young reforming King, to bestow on it his riper care and study, and bring out, for the indoctrination of the whole Church in which he held chief office, what every indication in his writings shows to have been the cherished and persistent type of his own inmost convictions of religious truth. No interpretation of any thing in which Cranmer bore chief hand between 1533 and his dying day, can be intelligent or conclusive unless it take into account the teachings of this Catechism, and from it supply deficiencies, explain ambiguities, and settle controverted meanings."

The American Standard: Henry Laurens, etc.—Can any of your transatlantic readers furnish me with some account of the American national flag, the date of its adoption, &c., or alterations? As I find mentioned that, in 1775, "the rebels hoisted upon the State House, at Charles Town (S. Carolina), a *blue silk standard with the device of thirteen golden rattle-snakes twisted together.*" Was this the acknowledged standard of all the provinces who threw off the yoke of Great Britain? Henry Laurens, the democratic Vice-president of that province, obtained the fullest account of the movements of Great Britain in the struggle for independency, the destination and strength of the armament equipped for America, &c., from his son John Laurens in London. This information, so fatal to the Royal interest, was regularly supplied to the younger Laurens by Peter Taylor, Esq., M.P. for Portsmouth, whose intimacy with various gentlemen in public offices enabled him to procure the same.

Abracadabra.

Pedigree of Evans of Loddington, Co. Northampton.—Is any pedigree of the above family, resident at Loddington, co. Northampton, towards the early part of the seventeenth century, in existence? I can find none in the Visitations of the period. Lady Tanfield, wife of Sir Laurance Tanfield, Lord Chief Baron of the Exchequer *temp.* Charles I., and grandmother of the great Lord Falkland, was an "Elizabeth Evans" of Loddington; and a few years later Mr. Speaker Lenthall (then described as "William Lenthall, Esq., of Lincoln's Inn") also married an "Elizabeth," daughter of Ambrose Evans, Esq., of the same place. In 1625 (in conjunction with his youngest brother, Francis Lenthall), it appears that he bought the mansion and estate at Loddington of his father-in-law; who, however, in 1627, still continued to reside there. Some trace

must, I should think, exist of a family the ladies of which made such alliances, though I have not hitherto succeeded in finding any. R. W.

Temple.

FABIAN PHILLIPS, ESQ., OF THE INNER TEMPLE. — Is anything known of this gentleman, who is cited by MR. HARGRAVE JENNINGS (2nd S. x. 165.) on the authority of Aubrey, as the assertor of the *clairvoyance* of King Charles I.? As the name is an uncommon one, I think that he may be identified with an individual bearing the same Christian appellation, who was a descendant of Owen Phillipps, youngest son of Sir Thomas Phillipps of Cilsant, in Carmarthenshire, and afterwards of Picton Castle, Pembrokeshire. Maud, a daughter of the aforesaid Owen Phillipps, is mentioned in the family pedigree as having married John Lloyd and Griffith Lewis *at once*. Fabian Phillips was third son of John Bowen Phillipps, who was second son of Thomas Phillipps, Esq., of Cilsant. A daughter of this Fabian is also recorded in the family history as having disgraced herself by marrying a tailor. The descendants of Fabian Phillips are exceedingly numerous.

JOHN PAVIN PHILLIPS.

Haverfordwest.

"LE BUREAU D'ESPRIT." —

"Le Bureau d'Esprit, Comédie en Cinque Actes et en Prose. P. M. L. C. R. G. A.

'Time makes more converts than reason.'

'Te Tems fait plus de Prosélites que la raison.'

Seconde édition, revue, corrigée et augmentée, à Londres, 1777."

The above is the title-page of a satire against Voltaire and his worshippers. It is bitter and clever, and must have been much noticed in its time, though I never heard of it till a few days ago. Among the characters I can trace Dalembert, La Harpe, Marmontel, and I think Condorcet. Any information as to the author, or books wherein more may be learned about it, will much oblige FITZHOPKINS.

RICHARD WOODWARD, BISHOP OF CLOYNE. — What were the arms borne by Richard Woodward, Lord Bishop of Cloyne, Ireland? and what was the Christian name of his daughter, who was the wife of another bishop or archbishop? Immediate information will oblige HENRY BARKER.

YEPSOND, DERIVATION OF. — This word occurs on p. 32. of *Tusser Redivivus*, being notes on Tusser's poem on *Five Hundred Points of Husbandry*, and bearing date 1744. The passage is in a note upon wild oats: —

"Mr. Atwell, in his Surveying, says he took up whole *yepsonds* (that is as much as both hands would hold at a time), and carry'd them home; one would think they were of the Devil's own sowing, the ancient Fizania."

The word is not in Nares; but Halliwell has "Yepsintle. Two handfuls. *Lanc.*" This must be a diminutive form. But what is the derivation? DEFNIEL.

JOHN A LASCO: CRANMER. — In Deering's *Nottinghamia Vetus et Nova*, 1751, p. 312., is the following: —

"Perambulatio de Shirwood facta nono die Septembris Anno Hen. VIII. xxxv. p. . . . . Johanném Laskow . . . . . regardatores dicte forreste de Sherwood," &c.

In Procter's Book of Common Prayer, ed. 3., p. 48., mention is made of John à Lasco's friendly intercourse with Cranmer, and it is there stated that "his first visit to England was in September, 1548, when he resided six months with Cranmer."

In Massingberd's *English Reformation*, ed. 3., p. 535., apropos of Cranmer's guilt or innocence in acquiring church lands, quotation is made from Thoroton, p. 140., to the effect that the Archbishop got two rectories with their advowsons in Notts (his own county), formerly belonging to Welbeck, on the 20th March in the 1st year of Edward VI., that is in 1547.

As the perambulation was made in 1544, there remain two questions, 1°. When did John à Lasco first come over? 2°. Can John Laskow be shown to be a distinct person? or, without supposing corruption or mis-spelling, was there any Nottinghamshire or English family of that name?

S. F. CRESWELL.

The School, Tonbridge, Kent.

P.S. Thoroton, p. 320., under Normanton, has, "Not long since Mr. William Loscoe had interest here and at Farnesfield." (Date of Thoroton, 1677.)

ALPHABET OF ARMS. — I shall be extremely obliged by being informed how much of the following work was published, and, if more than I possess, where I might see a copy of it: it was printed in 1782, and sold at one shilling each number. I have the engraved title-page and twelve folio plates, each containing forty-eight coats. The title runs thus: *A New and Correct Collection of Arms, Crests, &c.*, Alphabetically displayed, with the Blazonry annexed to each Coat, by Philip Bryan, Engraver.

JOHN TUCKETT.

FAMILY OF CARY, Co. DEVON. — Can any of your correspondents assist me in identifying a William Cary, Gent., whose daughter, Mary, married William Helyar*, D.D., and died 6 July, 1607? She is buried with her husband in Exeter Cathedral, where her monument attests the marriage.

The eldest son of this union was Henry Helyar

* Dr. Helyar was a divine of some eminence. He was Archdeacon of Barnstaple, Canon of Chester and Exeter, Treasurer of Chelsea College, and one of Queen Elizabeth's Chaplains. He died at a great age in 1645.

of Coker, co. Somerset, who married, in 1621, Christian, daughter of Will. Cary of Clovelly, co. Devon, and died in 1634, leaving issue. This marriage is proved by family deeds, and is noted in Coles's *Escheats*, and in the descent of Helyar given in the *Visit. of Somerset*, 1672 (penes Coll. Arm.).

I have not, however, been able to find any mention of either marriage in the ordinary pedigrees of Cary, and should therefore be greatly obliged to any Devon antiquary who could favour me with farther information. C. J. Robinson.

Volow = to baptize. — Tyndale, in his *Obedience of a Christian Man*, p. 310., vol. i. of Russell's edition, says: —

"Baptism is called *volowing* in many places of England, because the priest saith, *Volo* say ye. The child was well *volowed* (say they); yea, and our vicar is as fair a *volower* as ever a priest within this twenty miles."

But Tyndale is plainly in error as to the derivation of *volow*. For it has nothing to do with *volo* or Latin, but is true Anglo-Saxon. Mr. Coleridge, in his Glossary, has, —

"Folewen, v. a. baptize. Marg. 58. A.-S. fullian, to whiten, baptize."

And in the *Harrowing of Hell*, ed. Halliwell, we find, l. 22., —

"Ant to Johan the Baptist,
That *folewede* Jhesu Christ."

And l. 208., —

"Loverd Christ, icham Johan,
That the *folewede* in flum Jordan."

Query, Is the word still in use in any parts of England? Defniel.

Kilpirnie. — Can any correspondent inform me of any tradition connected with the name of an eminence near Cupar Angus called *Kilpirnie*. The name is peculiar. *Kil* is a common prefix, as Kilbagie, Killicrankie, Kilmarnock, Kilwinning. *Pirnie* is an uncommon name; perhaps one of the most so. The only work in which I ever observed it is Froissart's, where a Flemish knight so named is mentioned. *Perne*, I believe, is, or rather was, a name oftener met with, and the arms given to it have as a charge a pelican, &c. M. M. M.

Execution of Lord Kilmarnock. — Among the spectators at the execution of the Earl of Kilmarnock and Lord Balmerino on Tower Hill, in the month of August, 1746, was Spencer Duke of Marlborough, the grandson of the great warrior, the first duke. He was accompanied to the spot by three or four young ladies. One of these was (I believe) a Lady Lucy Rice, a member of the family from which the present Lord Dynevor descends. Can any correspondent of "N. & Q." oblige the writer by informing him whether any account has been preserved of the principal personages who witnessed the execution, and if the Duke of Marlborough and his party are enumerated in it? or whether any family tradition exists to corroborate the foregoing statement?

Perhaps you could tell me whether any lists of deaths of persons of station and title were published about the year 1734 by contemporary newspapers. The *Gentleman's Magazine* of that date mentions some of the births, deaths, and marriages of the time, but I have not seen any other periodical containing them. An answer would be duly esteemed by Jaytee.

Margaret Vaughan. — In the course of a ramble in North Wales during the last month, I passed a night at Llanwrst, in the old church at which place there are some very curious monuments, which no visitor should omit seeing. In the chancel there is an old-fashioned, but not inelegant, mural tablet, in memory of Margaret Vaughan, to whose schedule of virtues is added the information that "she was the Sappho of her age." I would beg to be allowed to ask Mr. Woodward or Mr. Salisbury whether they know anything about this lady and her poems, and, if the latter be in English, where they are to be seen? I trust no apology will be necessary for this direct appeal, made as it is, with all respect, to gentlemen whose names appear in "N. & Q." (*antè*, p. 125.) in connexion with Welsh bibliography. H.

St. Paul's School, Number of its Scholars. — This school was founded and endowed by Dean Colet, in 1512, for the free education of 153 poor scholars. The founder is said to have selected the above number with reference to the miraculous draught of fishes recorded John xxi.: the net, which St. Peter drew to land, containing "an *hundred and fifty and three*." I find this mentioned in Knight's *Cyclopædia of London*, and Cunningham's *Handbook*, &c. Is this alluded to in any Life of Dean Colet? F. Phillott.

Missing Scriptures. — Meeting with the following Note in an old MS., I transcribe it for the edification of your readers: —

"A Catalogue of those Scriptures wich are *mentioned* but not *inserted* in y^e^ Bible.

The prophecy of Enoch, mentioned Jude 14.
Y^e^ Booke of Jehu, mentioned 2 Chron. 20. & 34.
The booke of y^e^ battles of y^e^ Lord, Numb. 21. 14.
The booke of Nathan y^e^ prophet.
Y^e^ booke of Iddo.
Y^e^ prophesie of Ahijah, mentioned 2 Chro. 14. 29.
The booke of Shemaiah y^e^ prophet, 2 Chro. 12. 15.
Y^e^ Booke of Jashar, mentioned 2 Sam. 1. 18.
The booke of Gad, 1 Chro, 29. 29.
One Epistle to the Corinthians ment^d^ 1 Cor. 5. 9.
Y^e^ 1st Epistle to the Ephesians, ment^d^ Ephesians 33.
Y^e^ Epistle to y^e^ Laodiceans, 4 Golos. 4. 16.
Y^e^ Booke of Henoch, ment^d^ in y^e^ Epistle of Thædrus, Origen, and Tertullian.
Y^e^ Book of Soloman's 3000 proverbs and 1000 songs

with his bookes of nature, of Trees, plants, beasts, and fishes mentioned 1 Kings iv. 32. and 33.

The Epistle fathered upon Barnabas. Ye Revelation of Peter. Ye doctrine called Ye Apostles mentioned in Eusebius, Lib. iii. chap. 22."

Can you inform me whether any in the above list have ever been supposed to have been discovered? or can you give me any reference to lists of MSS. preserved by the Greek Church?

The MS. from whence I take the above gives the Epistle of St. Paul to the Laodiceans verbatim, with this addendum:—

"This epistle of St. Paule to ye Laodiceans was found in ye oldest bible yt was printed at Wormes."

ABRACADABRA.

Queries with Answers.

OLD RESTORATION SONG.—Can anyone oblige me with a copy of the song, of which one verse runs thus:

"Tho' for a time we see White Hall,
With cobwebs hung around the wall,
Yet Heaven will make amends for all
When the King shall have his own again."

Has it been printed in any book?

HERUS FRATER.

[The above quotation is a portion only of the third stanza of the once highly popular ballad, "When the King enjoys his own again." Ritson has included it in his *Collection of Ancient Songs*, but was unaware of the fact that it was from the prolific pen of Martin Parker, who, in a contemporary tract (*Vox Borealis*, 4to. 1641), is described as "the Prelates' poet, who made many base ballads against the Scots," for which he was "like to have tasted of Justice Long's [*i. e.* the Long Parliament's] liberality, and hardly escaped the Powdering-tub, which the vulgar call a prison." From internal evidence, it would appear that "When the King enjoys his own again" was written about the year 1643. Ritson says, it did more to support the failing spirits of the Cavaliers, throughout their trials, than any other composition of the kind, and that it contributed in no small measure to the restoration of Charles II. It continued to be the favourite song of the Jacobites till the extinction of the Stuart family. Mr. Chappell, in his *Popular Music of the Olden Time*, has not only given the correct version of this ballad, but also the air to which it was originally set.]

THE TWO SIDES OF A RIVER.—My hours of study having of late been partly given to military subjects, I observe that in the description of warlike operations the two sides of a river are often distinguished as *left* and *right*. How am I to understand this? Which is the left bank of a river, which the right? Does the distinction turn upon any general rule or principle? RIFLEMAN.

[The rule or principle is general. In speaking of the right and left bank of a river, it is supposed that a person is looking *down* stream. Occupying this position, he will have the "right bank" on his right hand, the "left bank" on his left; so that in any case, in order to know which is right bank, which is left, he has only to know which way the river runs, in flowing from its source to the sea. Thus, supposing him to stand on Waterloo Bridge looking *down* the river towards the Southwark Bridge, in that case he has on his right hand the right bank of the Thames (Surrey side), and on his left hand the left bank (Middlesex or London side). Or to take another instance,—on that celebrated occasion when the Duke won for himself the sobriquet of "Old Douro," by which he was ever after known to our forces in the Peninsula, he passed over his army, in the face of the enemy, from the *left* side of the river to the *right*, i. e. in that case from South to North, the Douro running westward.]

SNORING OF OWLS.—A travelling party, whose destination was an old English mansion, being detained on the road, did not arrive till long after the household had retired for the night. On reaching at length their journey's end, they pulled up at the ancient gateway of the mansion, and for a long time knocked, rang, and shouted, without being able to rouse the inmates. What made their detention the more annoying was the audible snoring, as they thought, of some person or persons fast asleep almost close at hand, in fact so close that the sound seemed to proceed from immediately over the portals at which the party sought admission. Admitted at length, they asked with some impatience who were those obstinate sleepers, that still snored and slumbered on, regardless of such loud appeals from benighted travellers. The reply was, that the snorers were owls who built over the gateway, not humans. Do owls snore? I was not aware of the fact, and I ought to know something about it. HIBOU.

[The snoring of owls is an article of popular belief; but we never enjoyed an opportunity of personally investigating this curious subject, till the present season. Domiciled for a few weeks at a place called "The Hall," which was once a splendid and lordly residence, we stood after sunset in the porch on the evening of our arrival, when our attention was roused by a sound which issued from the trunk of a decayed but venerable elm not many paces distant, and which did certainly bear some resemblance to snoring. The sound was not indeed a snore, strictly speaking, but might easily be mistaken for one. Perhaps it rather resembled what in medical language is called "stertorous breathing." Still, as it was regularly repeated at short intervals, you would say that the party from whom it proceeded, if not actually snoring, at any rate would begin to snore ere long, and no mistake. And coming as it did from an old elm in the still evening, and in a remarkably secluded and silent spot with many solemn and mediæval surroundings and the churchyard close at hand, the effect was very odd, and a little thrilling. We were informed on inquiry that a pair of owls had built in the elm, and that from them the sound proceeded.

Now as owls after sunset are usually wide awake, one had some difficulty in supposing that at such an hour they would be caught snoring. On reflection, therefore, we were led to think that the sounds which issued from the elm, and which subsequently we often heard repeated, were rather notes of menace, occasioned by our proximity to the nest, and designed to repel intrusion. Wishing, however, to obtain all the information we could, we at length consulted a venerable inmate of "The Hall," who confidently maintains that the snoring (as *he* calls it) does not proceed from the owls at all, but from the owlets;

—it is their cry for food. We think this very likely; but, in order to realise the idea, the sound should be heard. Perhaps some of our correspondents, who have had more extended opportunities of investigation, may be able to throw some farther light upon this subject.]

Replies.

BISHOP HICKES *v.* ARCHBISHOP LEIGHTON.

(2nd S. x. 124.)

If Bp. Hickes wrote the work and the passage in it above referred to, it only furnishes another instance of the ill effect which party-spirit and controversial times exercise on the best of men. If there be a redeeming point in Bishop Burnet's character, it is his appreciation of such men as Leighton and Scougal; yet even this indication of his better, nobler self, Burnet's adversaries take as ground for fresh animadversion. Bp. Hickes sees in the saintly Robert Leighton only "an usurper of the see of Glasgow, a great libertine in comprehension, and an enthusiast of the first magnitude."

It is true that there are certain passages in the life and writings of Abp. Leighton which every churchman must regret: doubtless he committed some grave errors of judgment, and, in his endeavors to reconcile the Presbyterians, compromised Church Principles to a serious extent, catching a Tartar after all, as invariably follows in such cases. Yet he was not singular in this, for it appears that none of the Scotch Bishops, except Bp. Mitchell, imposed reordination.* That he had some misgivings about the soundness of his views, appears from his own words addressed to the uncompromising Presbyterians at the conference held at the house of Lord Rothes: —

"My sole object has been to promote peace, and to advance the interests of true Religion. In following up this object, I have made several proposals, which, I am fully sensible, involved great diminutions of the just rights of Episcopacy. Yet, since all Church power is intended for edification, and not for destruction, I thought that, in our present circumstances, Episcopacy might do more for the prosperity of Christ's Kingdom by relaxing some of its just pretensions, than it could by keeping hold of all its rightful authority. It is not from any mistrust of the soundness of our cause, that I have offered these abatements; for I am well convinced that Episcopacy has subsisted from the Apostolic age of the Church. Perhaps I may have wronged my own order in making such large concessions: but the unerring Discerner of Hearts will justify my *motives*; and I hope ere long to stand excused with my own brethren," &c.†

The fact is, Leighton had great disadvantages to contend with, both from his early education and prejudices, as well as from the chaotic times he lived in. He seems never to have clearly grasped those Principles and Truths on which the Church was founded, and which make it what it is. This necessarily led him into much inconsistency. Thus, to use his own words, he was so "well convinced that Episcopacy has subsisted from the Apostolic age of the Church," that he took the solemn and decided step of leaving the religious sect in which he had been brought up, and joining the Church: nay more, after being a Presbyterian minister, he, as a layman, received the Three Orders at the hands of the Church of Laud. Yet even in this very act he seems so little to have understood the great fact, as well as doctrine, of Apostolical Succession, and to have been so little aware that it is the *sine qua non* of Church Unity, Church Principles — even of Church *Existence* — that he actually declares that "the reordaining a priest ordained in another Church, imported no more, but that they received him into Orders according to their own rules; and did not infer the annulling the orders he had formerly received."* In the same way he sanctioned the monstrous Erastianism of the Assertory Act which deposed Abp. Burnet from the see of Glasgow; and "intruded" into his chair as Bp. Hickes complains; though, to do him justice, he shewed the utmost repugnance to this step, and persistently resisted it till he was induced to believe it would promote the great object of his life, viz. the Glory of God, and the Peace and Welfare of His Church.

As to Abp. Leighton's Works, they contain scarcely anything that a Churchman could object to. To quote Dr. Fall's words: —

"The Author was so averse to all Controversies, that he thought the best way to refine some low notions was to graft great and high thoughts on them. And therefore instead of attacking them, or disputing about them, he studied to improve them to some pious reflection. If he went along with some of the received Notions of that Age and Place he lived in, he made them much brighter, and less offensive, by his way of handling them."†

I may appropriately close this reply to Bp. Hickes in the words of that most pious and learned Churchman William Wogan, who thus introduces Burnet's account of Leighton: —

"In the Preface to the first Edition of his Sermons, it is mentioned that his Life would soon be published; but not meeting with it after much inquiry, we are obliged to extract the following account from Bp. Burnet's *History of His Own Times* who was intimately acquainted with the Author [*sic*]. And although *some* may, on that score, have a less regard for the Testimony and Character given, yet whoever can so far divest himself of prejudice, as candidly to attend to the rich vein of genuine and sincere Piety which shines throughout these Discourses, and compares it with the exalted Character which that Writer gives him, will find no reason to suspect it of Partiality. And indeed our Author so lives in his Works, that the

* Cf. a work entitled *The Present State of Scotland*, by Matthias Symson, Canon of Lincoln; Mr. Pearson quotes it at p. xci.

† Cf. Pearson, p. xcv.

* Cf. Pearson, p. xlvii.

† Preface to the *Eighteen Sermons*. Cf. Wogan's "Short Explanatory Essays" appended to his edition.

History of his Life would appear less necessary to be inserted, were it not of use to throw some light on many passages in these Sermons. Besides, where Precept and Example so eminently concur, as they did in this Holy Man, it cannot well fail of stirring up the affections of an attentive Reader to the like holy frame of mind, and sense of Piety. An Example so congruous to the purest Doctrines, Doctrines so exemplified in a holy Life and Conversation, as they cannot but confirm and give weight to each other, so we may reasonably hope they will have the more effectual influence on the Judgment and Practice of all that peruse them."

EIRIONNACH.

"TOOTH AND EGG" METAL.

(2nd S. viii., ix. *passim.*; x. 144.)

There can be but little doubt that this absurd appellation is a corruption of the word *Tutenac* or *Tutenag*, terms signifying a white alloy, extensively used by the Chinese in the manufacture of gongs, opium pipe-bowls, &c., and the composition of which is, or was, held a secret by that extraordinary people. It has been, however, analysed of late years by Dr. Fyfe (*Penny Cyc.*), and its components found to be copper, zinc, nickel, and iron, containing thus a small proportion of the latter metal, about one-fiftieth part, in addition to the three former, an union of which forms an alloy resembling, in many respects, the modern Packfong, or German silver. The essential property which it possesses of not readily oxygenising or tarnishing, long a desideratum in white alloys, engaged the attention, some forty years ago, of the late ingenious Sir Edward Thomason, of Birmingham, who communicated the results of his experiments to produce an imitation of, or substitute for, the "Tutenac of the Chinese," to Arthur Aikin, the then Secretary of the Society of Arts. See Sir E. Thomason's *Memoirs*, London, 1845, vol. i. p. 240.

The white metal introduced by Mr. Tutin, a plater and buckle maker at Birmingham, carrying on business at No. 12. Coleshill Street (*Directory of Birmingham*, &c., 1781), and used by him in the manufacture of the then important article, soon, alas! to be superseded by the slovenly ribbon, was a different thing altogether. I never heard it called *Tutinic*, but it is not improbable that it originally received this appellation, which suggests at once the name of its inventor, and the oriental alloy which it was intended to rival. However this may be, the celebrity of another white alloy, introduced about the same period at Sheffield, and known then as now as "Britannia metal," probably led to that made by Mr. Tutin being called "Tutania," thus still retaining an indication of its paternity. Poet Freeth, a well-known Birmingham character, at once a bard and a publican, was intimate with Tutin, who, a frequenter of his coffee-house and club, is immortalised by him as "the manufacturer of the metal called TUTANIA,— a friendly cheerful companion, and exceedingly fond of a pipe." This is an explanatory note to a song on "Tutania Buckles," from which I extract the following stanzas:—

> "Some for PINCHBECK, some for PLATED,
> Some for SOFT-WHITE, some for HARD;
> Every one is overrated,
> With TUTANIA, when compared.
>
> . . . . . .
>
> "All to one good soul must truckle,
> He that does the rest eclipse,
> Makes a SONG and forms a BUCKLE,
> Whilst a PIPE's between his LIPS.
>
> "Now farewell to vain disputing,
> Of the evening make the most;
> FRIENDSHIP, FREEDOM, TRADE, and TUTIN,
> ROUND the BOARD shall be the TOAST."

(*The Political Songster, or a Touch at the Times, &c.* By John Freeth, 12mo. Birm. 1790, p. 70.)

Hoblyn and Hooper, in their Dictionaries, make *Tutenag* the oriental term for zinc or spelter; also for *Chinese Copper*. Here, I think, they are in error; and believe the *white copper* of the Chinese to be a different alloy. These terms, however, have been interchanged to such an extent, as to lead to much difficulty in ascertaining their real meaning. The *Tutia*, *Tutty*, *Tutie*, or *Tuty*, of the old lexicographers and medical writers, was a flower, or oxide of zinc, used with a cerate in diseases of the eye. WILLIAM BATES.

Edgbaston.

MARAT.

(2nd S. viii. 52. 93. 158. 256.)

I am happy to provide W. B. C. of Liverpool with a clue to the farther investigation of the statement contained in the *Glasgow Star* of March 4, 1793; for by means of the date given below law records and newspapers may be searched with a good chance of success.

My grandfather, Edward Creswell, writing home from Christ Church, Oxford, thus mentions Marat (for so it is to be inferred after comparison with the extract from the *Star*), under date of Feb. 12, 1776:—

> ". . . . . I shall now tell you a piece of news respecting a robbery which was committed here lately. The particulars as I can learn are as follow. About a week ago a native of France, who calls himself M. Le Maitre, and was formerly a teacher in the Warrington Academy, being invited here by a gentleman of this College to teach the French language came over, and met with great encouragement in the University, but happening to get acquainted with Mr. Milnes, a gentleman of Corpus Christi College, who is the keeper of the Museum and several other natural curiosities, he prevailed on him by repeated importunities to let him have a view of them; accordingly they both went together, and after M. Le Maitre had viewed them a great while, Mr. Milnes, from the suspicions he entertained of his behaviour, under pre-

tence of getting rid of him, told him that several gentlemen were waiting at the door for admittance, and that he must not go out immediately; but the Frenchman excused himself by saying he would retire into the other apartments, and whilst the strangers that were admitted were surveying the curiosities with more than ordinary attention, this artful villain retired from them, and concealed himself under a dark staircase that led into the street, where he stayed till the company were gone out. After which he stole away medals and other coins to the amount of two hundred ponnds and upwards, and got clear off with his booty. It is somewhat observable, that he was often seen lurking near the Museum some time before this affair happened, and very frequently desired to be admitted as soon as he had got a view of the medals. I am sorry I have not time to tell you a few more particulars concerning this transaction, but shall defer it till I know further about it."

Under date of March 6, 1776, ... "Our Assizes begin to-morrow" . . . .

In an undated letter, bound between two others, dated Jan. 22, 1777, and March 5, 1777, respectively, is the following: —

". . . . I shall now tell you a little Oxford news: the Frenchman who robb'd our Museum was tried at our late Assizes, and found guilty, and sentenced to work on the River Thames for five years."

S. F. Creswell.

The School, Tonbridge, Kent.

DERIVATION OF ARTILLERY.

(2nd S. x. 70.)

The following extract from *Notes on the Early History of the Royal Artillery, chiefly from the MS. Notes of the late Colonel Cleaveland*, by Captain W. L. Yonge, R.A., printed in the *Proceedings of the Royal Artillery Institution*, may serve as an answer to this Query: —

"It may not be altogether out of place to make a few remarks on the 'nomenclature' of the various species of Artillery. The word *Artillery* is said by Moretii, in his 'Treatise' (translated by Sir Jonas Moore, about 1683), to have been derived from the Italian word *Artiglio*, signifying 'the tallons or claws of ravenous fowls, perhaps because its shot flying far off dismembers and tears in pieces all that it meets.' This derivation is probably correct, for we find that the various pieces of Artillery have from very early periods been named after birds of prey and venomous serpents; thus, among the field pieces (which were necessarily more moveable than the others) we find the *Smeriglio*, which is a long-winged hawk; the *Falcon;* the *Saker* (a species of Falcon and enumerated as such in the catalogue of Auceps in 'Walton's *Angler*'). Again, among the heavier and longer pieces we find the different varieties of the *Culvering*, which name is derived from the *Colubrine* or *Colubrinetta*, a species of serpent; there is also the well-known *Cannon Serpentine*, as also the *Cannon Basilisk.* The '*Bastard*' gun was one whose length was less than the *ordinary* of 32 calibres. The *Moyenne* or *Minion* (of 26 calibres) was a *Bastard* piece. Moretii (before quoted) describes also *Mortars* or *Trabucchi.* 'They are short pieces, of the nature of Petrieroes; and with these they shoot Balls of Stone, Grenado shells and cases full of small shot, not by a right line, but by a crooked from on high, so they fall where it should be appointed.' . . . . 'There is no difference betwixt a *Mortar* piece and a *Trabucchio*, but in the placing of the Trunnions.' The *Mortar* of the present day is the *Trabucchio* referred to, while the ancient *Mortar* is something like our 'Coehorn Howitzer.' The derivation of these names is as follows:—The *Trabucchio* is derived from the Italian verb *traboccare*, to throw, or hurl; while the word *Mortar* has an evident affinity to the word *morte*, 'death,' or *mortorio, mortoro*, 'a funeral.'

"The following is from the *Orlando Furioso* of Ariosto (circa A.D. 1560), Canto xi. Stanza xxi. *et seq.* : —

"Orlando, I pursue,
That bore Cymasco's thunderbolt away,
And this had in the deepest bottom drowned,
That never more the mischief might be found.

"But with small boot: for the impious memory
Of human nature, taught the *bolt* to frame,
After the *shaft*, which after darting from the sky,
Pierces the cloud, and comes to ground with flame;
Who, when he tempted Eve to eat and die,
With the apple, hardly wrought more scathe and shame —
Some deal before, or on our grandsire's day,
Guided a necromancer where it lay.

"More than a hundred fathom buried so,
Where hidden it had lain a mighty space —
The infernal tool by magic from below
Was fished and borne amid the German race,
Who, by one proof and the other, taught to know
Its powers, and he who plots for our disgrace,
The demon, working on their weaker coil,
At last upon its fatal purpose hit.

"To Italy and France on every hand
The cruel art among all people past,
And there the bronze in hollow mould expand
First in the furnace melted by the blast;
Others the iron bore, or small or grand,
Fashion the various tube they pierce or cast,
And *bombard, gun*, according to its frame
Or *single cannon* this, or *double* name.

"This *Saker, Culverine*, or *Falcon* hight,
I hear all names the inventor has bestowed;
Which splits or shivers steel and stone outright,
And where the bullet passes makes a road.
Down to the sword, restore thy weapons bright,
Sad soldier to the forge, a useless load,
And gun or carbine on thy shoulder lay,
Who without these, I wot, shall touch no pay."

I have heard the word derived from *arc*, a bow (French), and *tireur*, he who draws the bow.

W. L. Y.

JACOBITE HONOURS: LORD CARYLL.

(2nd S. x. 102.)

I am obliged to your correspondent R. B. for the attempt to compile a list of the persons on whom honours were conferred by James II. after 1688, or by his son or grandson. Unfortunately, though he gives dates, he does not give his authorities. Thus he records that, in 1759, John Caryll was created Lord Caryll. This is, I believe, a mistake. Mr. Dennistoun, in his *Memoirs of Strange and Lumisden*, has a note on this Caryll creation which is full of blunders; but he does

not, I think, commit himself to a precise date, though he does to the wrong man. The facts are, I believe, these:—John Caryll, created Lord Caryll, was the Secretary to the Queen, and afterwards, about 1695-6, Secretary of State to the exiled monarch. He was more than once offered a peerage; and, as I believe, accepted the honour soon after his outlawry in 1695-6; but this was not generally known beyond the court at St. Germains, for, on the 26th Sept. 1701, immediately after the death of James, the English ambassador, the Earl of Manchester, wrote home: "I am told that Lord Perth is declared a Duke, and Caryll a Lord. I do not doubt we shall hear of several new titles and garters." This John Caryll, the Secretary of State, died at a great age in Sept. 1711; and the mural tablet, still existing at the Scotch College in Paris, describes him as "John Caryll, Baron de Dunford de Hasting." He had no children, but the title was settled on his brother, and came by descent to his nephew, Pope's friend—the Caryll of the *Rape of the Lock;* on whose death, in 1736, his grandson, the party referred to by your correspondent, succeeded. These Carylls were commonly styled "my lord" by their Jacobite correspondents from abroad, but were only known in England as plain John Carylls. The grandson of John succeeded to an involved estate, and soon brought it to utter ruin. In or about 1765 he had not an acre left, and he then retired to the Continent, joined the household of Prince Charles, and was of course received everywhere as "my lord;" and no such person having been seen or heard of for half a century, it was assumed to be a new creation. D.

Rev. P. Rosenhagen (2nd S. viii. 10.)—Nobody having answered, I remark that the name does not occur in the *Dictionary of Living Authors*, published in 1798; at which time he was certainly alive, and in Ceylon, as a chaplain in the Company's service. An old lady with whom I was well acquainted informed me that she was married by him to her husband in that year, he being obliged to officiate sitting, with his leg on a chair, from gout, a complaint to which his unceasing attachment to wine kept him a martyr. The recollections of this lady and of members of her family, both as to what they knew, and as to what they had heard of his reputation in England, exhibit Mr. Rosenhagen as a most remarkably witty and tolerably free-living man. He was proclaimed to be the author of Junius in the *Gazetteer* of Jan. 24, 1774 (*Athenæum*, Aug. 28, 1858), and it was said that he, being then at Orleans, made no secret of the matter. I have no doubt of it: from what I heard of him—which was a good deal more than I can now remember—he was just the man for a mystification of the kind. It may be doubted whether any writings of his can now be recovered: unless it should happen that any witty squibs of the period 1760—90 should bear the signature P.R. He was of St. John's College, Cambridge (B. A. 1760, M.A. 1763.). M.

Beattie the Poet (2nd S. x. 147.)—About the year 1835 or 1836 I was present at a marriage celebrated by the late Rev. Henry Grey of the parish of St. Mary's, Edinburgh, and in course of conversation he mentioned that, while making visits to his parishioners, he had discovered two nieces (old maiden ladies) of Beattie the poet, who lived some years (I cannot now say how many) before the above date at No. 4. Northumberland Place, Edinburgh. He probably mentioned some farther particulars respecting them, but all that my memory is now charged with is that the ladies were nieces of Beattie the poet. The Rev. Henry Grey died many years since, but probably some old resident in the locality may be able to throw some light on the subject. J. S.

Glasgow.

The Maori Language (2nd S. x. 191.)—A Maori grammar, dictionary, and vocabulary, has been compiled by Archdeacon Williams, and may be had for 7*s.* 6*d.* at Stanford's, Charing Cross. I know of no other, except Professor Lee's. The New Zealanders possessed no written language until Professor Lee, of Cambridge, while Hongi and Waikato, two chiefs, were at the University in 1820, from their pronunciation, reduced the *Maori*, or aboriginal language, into a written one, and composed a grammar and dictionary of it.

Taylor's *Te Ika a Maui*, price 14*s.*, contains some native proverbs in the Maori language.

W. Sincock.

Andover.

Dictionary and Grammar of the New Zealand Language, by W. Williams, 1844; republished in London, 1852. The above, in a list of New Zealand works, was classed as superior to the *Grammar of the New Zealand Language* by the Rev. R. Maunsell, Auckland, 1842. F. P.

Per Cent (2nd S. x. 117.)—In reply to your correspondent I would suggest a facile, and perhaps the most probable method, of accounting for the symbol % as signifying per cent, viz. a line drawn between or through the two ciphers would be an apparent signification of *per* cent.

Ithuriel.

Dedications to the Deity (2nd S. x. 177.)—A remarkable instance of this is in the "Second Part of the *Pilgrim's Progress*" printed 1683, one year before Bunyan published his Second Part. This has a pompous dedication:—

"To Him that is Higher than the Highest; The Almighty and everlasting *Jehovah*, who is the terror and Confusion of this Hardened and Impenitent World; and

the Hope and Happiness of all Converted and Returning Sinners, Most Mighty and Eternal God, thou King of Kings, and Prince of Peace."

It is a pocket volume of 187 pages by T. S., similar in size to the first part, and to Bunyan's Second Part; frontispiece, two clergymen, one sleeping. Query, who was T. S.?

GEORGE OFFOR.

The first edition of Andrew Willet's *Synopsis Papismi* (fol., 1614.) has the following dedication: —

"Ad Omnipotentem Dominum, Deum Optimum Maximum,
Munificentissimum et Benignissimum Seruatorem nostrum
Dominum Jesum Christum: Eucharisticon."

K. P. D. E.

BIBLE BY BARKER DATED 1495 (2nd S. x. 170.) — I have now before me an imperfect copy of a Bible of the same edition as that possessed by MISS RATTENBURY. The date 1495 is evidently a misprint for 1595. According to Cotton's List, Christopher Barker's Bibles date from 1575 to 1588. Those of his deputies from 1589 to 1602. The deputies of C. Barker did publish a Bible in 1595, a copy of which, according to Cotton, is in Brasen Nose College; perhaps a few copies were misprinted, and then the date altered, or as the date 1495 is on the title-page of the New Testament, the date on the Old Testament (which in my copy is wanting) was probably 1595. Will N. T. say whether MISS RATTENBURY's copy contains the date once or oftener? C. D. H.

The Genevan Translation, vulgarly called the "Breeches Bible." N. T. is correct in supposing that there is "a mistake in this figure." It is not an uncommon book; I have three copies of it. The first title to "The Bible" is "Imprinted at London by the Deputies of Christopher Barker, 1594." In printing the second title, being to "The Newe Testament," the figures of the date were transposed to 1495. There is no date on the third title, "Two right profitable and fruitful concordances," nor at the end of the volume. One of my copies appears to be on large paper.

The vicar of Epping in 1833 lent me a copy of this book in which the original title-page had been altered by pasting a woodcut ornament over 1594 and the words "cum gratia & privilegio Regiæ Maiestatis" to prevent discovery that it was printed in a queen's reign; and in a blank square in the woodcut under the title was inserted the figures 1495, apparently with type used by ladies in marking linen. The worthy clergyman sent me a letter of thanks for having so cleverly detected this attempt at deception. GEORGE OFFOR.

FAMILY OF AP RHYS (2nd S. x. 126.) — The families of Rhys-Rice or Price are descended from Nefydd Hardd, the 6th royal tribe of Wales.

Nefydd Hardd of Nant Conwy lived in the time of Owain Gwynedd, who gave him his son Idwal to rear, but Nefydd caused his son Dunavet to kill the young prince, at a place called from him Cwm Idwal, for which he and his posterity were degraded. To expiate this murder he gave the lands on which the church of Llanrwst was built.

Rhys Goch ap Maengrch and Caradoc Freichfras, who was slain at the battle of Rhuddlan, 795, were descended from Nefydd Hardd.

Arms: sa. a chev. between three spears' heads ar. embrued gu. These arms are borne by all the descendants. E. C. GRESFORD.

THE ROMMANY OR GYPSIES (2nd S. x. 149.) — Mr. Roberts's notions about the identity of the modern gypsies with the ancient Egyptians seem to be utterly unfounded. The origin of the gypsies seems now to be known, and this knowledge disposes at once of all his arguments drawn from the *un*sure words of prophecy. It so happened, curiously enough, that only last Sunday I read through the "obscure" Book of the prophet Ezekiel, and I am sure that I found nothing in it fit to serve as a sure foundation for Mr. Roberts's argument. But, all I intended to say at present is, that at a meeting of the Royal Geographical Society on — February, 1856, Sir H. Rawlinson gave an account of the migrations of the gypsies, tracing them distinctly from the Indus, through Persia, Syria, and Asia Minor, to the Bosphorus, where they arrived in the fourteenth century. You will find a notice of this interesting communication in the *Athenæum*, 1856 (p. 312.), concluding thus: "*Everywhere their dialect corresponds with the Hindostani*, and in Aleppo particularly they may be conversed with in that language without difficulty." To this I may add, that "the ancient language of the Egyptians is *not* a lost language." Thanks to the labours of Egyptologists it is now so well known as at least to establish beyond question that it has no connexion whatever, radical or otherwise, with the language of the gypsies. V. S. V.

Edinburgh.

AMERICAN RIVERS (2nd S. x. 90. 157.) — Although no record exists of the volume of water discharged into the ocean respectively by the St. Lawrence, 1891 miles in length, and the Mississippi, 3500 miles long, there is no reason to doubt that the Mississippi discharges a much greater volume of water than the St. Lawrence. The mouth of the St. Lawrence is an estuary, and the sea-water reaches to Kamouraska, 103 miles below Quebec, and 300 miles above Anticosti. On the contrary, the Mississippi has formed a delta, with a coast line 250 miles in length; and the extent of its basin, according to Johnston, is 982,400 square miles; whilst that of the St. Law-

rence, and all its great lakes, is 297,600 square miles (537,000 according to Darby) : —

"If the quantity of water discharged by rivers is, in similar climates, proportionate to the surface of the country which they drain, then the Mississippi discharges about three times as much water as all the Atlantic streams [of North America] united." — *Geog. of America and the West Indies, U. K. S.*, p. 204.

T. J. Buckton.

Lichfield.

The Four Georges: George II. (2nd S. x. 169.)—Horace Walpole, in his *Reminiscences of the Courts of George the First and Second* (chap. 6.), thus relates the destruction of George I.'s will : —

"At the first council held by the new sovereign, Dr. Wake, Archbishop of Canterbury, produced the will of the late king, and delivered it to the successor, expecting it would be opened and read in council. On the contrary, his Majesty put it into his pocket, and stalked out of the room without uttering a word on the subject. The poor prelate was thunderstruck, and had not the presence of mind or the courage to demand the testament's being opened, or at least to have it registered. . . . . As the king never mentioned the will more, whispers only by degrees informed the public that the will was burnt; at least that its injunctions were never fulfilled."—Walpole's *Letters* (ed. by Cunningham), i. cxx.

R. F. Sketchley.

Sir Dudley Diggs (2nd S. x. 162.) — Your correspondent Mr. Cockle in his article, "Mathematical Bibliography," quotes a memorandum : "The eldest son of Thomas was also very learned: he was Sir Dudley Diggs, and Master of the Rolls to Charles I., died about 1639."

Visiting Chelham near Canterbury lately, I saw from his monument in the church of that picturesque village that he died on the 13th March, 1638.

The following extract from his epitaph is characteristic : —

"A liberal master and a noble friend when after much experience gained bye travel, and an exact survey of the lawes and people of foreigne kingdomes he had enabled himself for the service of his Countrie: observing too many justle for place, and crosse ye publique interest if not joined with their private gaine hindering ye motion of ye greate bodie of ye Commonwealth unlesse ye inferior orbe of their estates were advanced thereby."

In one of the rooms at the inn is a lock of his hair, with an inscription that it was taken from his tomb when it was opened in 1719.

He is more remembered in the village for his charity than for his learning. I was told that one trust of his had been betrayed, and litigation and strife were the consequence. Alas! there would not be space in "N. & Q." for the list of cases where the benevolence of one generation has been perverted by another. Clarry.

Longevity (2nd S. x. 15. 56. 155.) — In *Memoirs of Gilbert Wakefield*, vol. i. p. 187., he states that his wife's great-grandfather's and great-grandmother's matrimonial connexion lasted seventy-five years: they died nearly at the same time, she at the age of ninety-eight, he at the age of 107. His name was Joseph Watson, and he was buried at Disley in Cheshire, June 2, 1753. He was out hunting a short time before his death. In the hall of Mr. Legh of Lyme there is a portrait of him. Some farther account of this Joseph Watson may be found in a work called *Historic Lands of England*. R. W.

Windsor Registers (2nd S. x. 146.) — The monument in memory of Edward Jobson and Elynor his wife deserves attention. The elder Elizabeth must have died before the younger was christened. The infant swathed up at the foot of the altar commemorates her death, *in her infancy*. Can. Abracadabra explain any other grounds for its introduction? Parents in stating the number of their children in this country usually include those who died in infancy: I have done so myself a hundred times. I knew a lady who included a still-born child in hers, and a neighbour of hers said she was right, for it was the only well-behaved child she ever had. There is a very strong and well-known prejudice in Ireland against giving a child the name of its deceased brother or sister, founded perhaps in superstition.

An Anticadabrian Irish Mother.

Buff (2nd S. ix. 5.)—If not too late I should be glad to notice this word in the paper of the Right Hon. G. C. Lewis on the Bonasus, &c.

"*To stand buff*" is there taken to mean *stand firm*, and to allude to a thick leathern jerkin of a tawney hue. That may have been the meaning in Hudibras' Epitaph, but it is very common in Yorkshire, when two men strip off their clothes for a fight, or a race, and stand ready for the contest with their skins exposed, to say they "*stand in buff*," or are stripped into buff, meaning that they are naked. The saying may probably have arisen from the supposed similarity in colour of the naked man and the *buff leather*. M. B.

Nottingham.

Confessions in Verse (2nd S. x. 108. 155.) — These, though announced as the production of the convict himself on the eve of his execution, were generally the sessional handywork of a Catnachian poet, and — *mutato nomine*—published upon every fresh occasion. Of one of them the opening stanza still lingers on my old brain, S. M. of a Knight of the Roade, whom in 1788 I saw on his way to the Worcester gallows : —

"I, William Prosser, poor man!
Condemnèd am to die,
For robbing and beating Mr. Drinkwater;
The fact I now cannot deny."

A more spirited autobiography is preserved in an Irish Chap-book; the hero whereof was known on the road as "Captain Feeny." Many of his

exploits, now more than a century old, have slipped my memory; and indeed three score and ten years have passed over me since their perusal: yet I still remember a few characteristic lines: —

"In Newry town I was bred and born *,
And in Dublin city I must die in scorn:
I served my time to the saddling trade,
And was always counted a flashy blade."

The next scene which I remember of this gallant operative is laid in London: —

"I robbed Mrs. —— I do declare,
And Lady Weldon in Grosvenor Square;
I shut up the chair, and I bade her good night,
And I went to the play with my own heart's delight."

A subsequent stanza, my recollection whereof is merely fragmentary, possesses the true Doric simplicity of style and of action; for the incautious lover, Polonius-like, was "nosed in the lobby": —

"Fielding's gang did me pursue,
And took me away with their cursed crew."

But the Captain's hour had not then stricken. After sundry other adventures, he was caught in Dublin, where, at once prophet and poet, he thus vaticinates his end and directs his obsequies: —

"When I am cast and condemned to die,
Many a flash Madam for me will cry;
. . . When I am dead and laid in grave,
A sumptuous funeral let me have;
Six flashy girls to bear my pall;
Give them white gloves and white ribbons all."

The consummation of his moribund injunctions was probably dispensed with.

"Let none but Robbers come with me:
Give them broad swords and their liberty!"

There is something whimsically heroic in this outburst. May I add an illustrative story of my own time? When Robert Emmett's Conspiracy of 1803 broke out in Dublin, the *Debtors' Prison* was attacked by the insurgents; the keeper assembled his prisoners, and prepared for resistance: one of them, a Frenchman, displayed much zeal, and when the affair was getting serious, much to the keeper's alarm, he exclaimed, "Ah, ha, Monsieur, now be de time for de sortie!" OLD MEM.

COUNTRY TAVERN SIGNS (2nd S. x. 119.) — The "Mortar and Pestle," as a tavern sign, has occasionally had a signification other than that ingeniously ascribed to it by C. T. Sketchley's *Bristol Directory* for 1775 gives: "Coles, John, Victualler and Apothecary ('Pestle and Mortar'), 4. Prince Eugene Street." U. O. N.

OXFORD AUTHORS (2nd S. x. 147.) — I have examined Dr. Rawlinson's Continuation of the *Athenæ*, but cannot find any mention of the authors respecting whom MR. INGLIS makes his inquiry. W. D. MACRAY.

* Hibernice, for born and bred.

WITTY CLASSICAL QUOTATIONS (2nd S. x. 178.) — On Lord Camden's son (a Pratt) having another place Selwyn said "Sat prata biberunt." *Walpole's Letters*, vol. viii. p. 261.

R. F. SKETCHLEY.

Royal sympathy for the soldiers in the *Curragh*, as recently expressed in a Latin *bon mot* to the Commander-in-Chief: —

"Haud ignara mali, miseris suc-*currer*-re disco."

F. PHILLOTT.

Re Peccavi, quoted by CHURCHDOWN as the laconic despatch of Sir Charles Napier. I quoted this in 1st S. viii. 490. under the head of "Veni, Vidi, Vici," and was very much disconcerted by the reply of CUTHBERT BEDE (p. 574.), who stated that *Mr. Punch* was "the sole author of the despatch." It is so like dear *Mr. Punch* that I never questioned it; but CHURCHDOWN's Note, supported by *The Times* of Friday, 7th Sept. 1860, art. "Thomas Hood," robs *Mr. Punch* of the glory. Who is right? GEORGE LLOYD.

"THE CLOAK'S KNAVERY" (2nd S. x. 241.) — Several broadside copies of this old ballad, in black-letter, are in existence. It is also found in a rare volume in my possession, of which the following is the full title: —

"Wit and Mirth. An Antidote against Melancholy, Compounded of Ingenious and witty Ballads, Songs, and Catches, and other Pleasant and Merry Poems. *The Third Edition enlarged.* London, printed by A. G. and J. P., and sold by Henry Playford, near the Temple Church, 1682."

I quote the first stanza: —

"Come buy my new ballet,
I have 't in my wallet,
But 'twill not I fear please every pallet;
Then mark what ensu'th,
I swear by my youth,
That every line in my ballad is truth:
A ballad of wit, a brave ballad of worth.
'Tis newly printed, and newly come forth,
'Twas made of a Cloak that fell out with a gown
That *crampt* all the kingdom, and crippl'd the crown."

EDWARD F. RIMBAULT.

The ballad bearing this title is included in D'Urfey's *Wit and Mirth*, and thence extracted in MR. FAIRHOLT's series of *Satirical Songs and Poems on Costume*, printed in 1849 for the Percy Society. E. P.

MAGNETIC DECLINATION (2nd S. x. 62. 131. 176.) — The following is an answer to the Query of N. E. W. S. The operation for determining the true north, or meridian, in its more scientific and correct shape, is one of considerable nicety; but the following method will determine it, if much accuracy be not required. On the 15th June or 24th December, when the clock and sun nearly coincide, plant a stick perpendicular to the horizon, and at two hours before noon mark accurately the extremity of the shadow of the stick,

then from its base with the length of such shadow as a radius, trace a circle upon the ground; as the sun arrives gradually at its greatest altitude, the shadow of the stick will become gradually shorter, and will fall within the circumference of the circle which has been traced. As the sun declines, its shadow lengthens, and at two hours after noon will be the same length as at two hours before noon. The meridian line pointing due north and south is the shortest shadow, or halfway betwixt the ten o'clock and two o'clock shadows. The longest and most accurate meridian line in the world is that drawn by Cassini upon the pavement of the church of St. Petronis at Bologna in Italy; it is 120 feet in length. (*Math. Geog. U. K. S.* p. 7.) The general, as well as diurnal declination of the needle is determined by a transit instrument, of which a description is given in the *Penny Cyclopædia* (xxvi. 138.); the culmination of a circumpolar star, the angular distance of which is known, giving the true north, as the fixed point from which the declination of the needle, as it varies, is computed. The Pyramids of Egypt are made to face the four cardinal points. M. Noet found the north face of the great Pyramid to deviate only 19′ 58″ from the true line east and west. (*Egypt. Ant., L. E. K.* ii. 304.) T. J. Buckton.

Lichfield.

Political Poem by Canning (2nd S. x. 69.) — I was shown the other day a copy of a political poem, called *The New Games at St. Stephen's Chapel*, by *Sayers* of Yarmouth, of which the subject so exactly corresponds with that described by O. P., that I cannot but think it the one sought, though he has assigned it to the wrong author. It was transcribed by a lady, still living, with whose family Mr. Canning was on terms of intimacy, and who would know enough of his writings not to attribute this to Mr. James Sayers, if Mr. Canning had composed it. This is not the only poem written by Sayers which has been mistaken for one of Mr. Canning's, as we learn from Mr. Dawson Turner's *Sepulchral Reminiscences of a Market Town*, p. 72. note (*a*), where Mr. Sayers' caricatures are mentioned with the highest praise, especially his *Carlo Khan's Triumphant Entry into Leadenhall Street;* and it is said that —

"As a political song-writer, Mr. Sayers was likewise excellent; indeed, as far as I have known, unrivalled... His talents were unusually great.... A stronger proof of the estimation in which these talents were held could scarcely be given, than that his *Elijah's Mantle*, the most important of his poems, has not unfrequently been ascribed to Mr. Canning."

I shall have much pleasure in forwarding a copy of the "New Games" to O. P. through the "N. & Q." Office, as it is too long for insertion in the paper. H. F.

Hereditary Alias (2nd S. ix. 344.) — I send you a curious instance from the co. of Midlothian.

"January 15th, 1723.

"Good men of Inquest, I George Edgler, *alias* Ainslie, grandchild to the deceast George Edgler, *alias* Ainslie, portioner of Newbotle, say unto your Wisdomes, that the said deceast George Edgler, *alias* Ainslie, my grandfather, dyed at the faith and peace of Our Soveraigne Lord the King's Majestie, and that I am nearest and lawful heir to the said deceast George Edgler, *alias* Ainslie, my Grandfather, and that I am of lawful age, and this I desire to be retoured to Our Soveraigne Lords Chancellery, under the most painit of your Wisdomes sealls, and your Wisdomes answer."

William Galloway.

Baronetage of James I. etc. (2nd S. x. 86.) — If Spalatro will refer to *The Baronetage* for 1844 by Sir Richard Brown, published by Cunningham & Mortimer, Adelaide Street, West Strand, he will find the question of the true rank of a baronet, and the propriety of their assuming a coronet with four pearls, discussed at great length. John Tuckett.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Mrs. Cowden Clarke's Concordance to Shakespeare.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Ravasini Poetæ Itali Poemata.
Vanierii Prædium Rusticum. 1742.

Wanted by *Henningham & Hollis*, 5. Mount Street, Grosvenor Square.

Simpson's Annals of Derry. 12mo. Londonderry. 1847.
The Irish Pulpit. 8vo. Dublin. 1839. Third Series.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Frisi on Rivers and Torrents, translated by Garstin. 4to.
Fenwick on Subterraneous Surveying. 8vo.

Wanted by *John Weale*, 59. High Holborn.

Notices to Correspondents.

We have this week been compelled to omit our usual Notes on Books.

Anecdote in Walpole's Letters. *We have by a strange mistake* (antè, p. 191.) *described the correspondent to whom we were indebted for the Reply about Richard Shuckburgh, as F. C. B. instead of C. W. B. In justice to C. W. B., to whom we and our readers have been so greatly indebted, we take this opportunity of correcting the error and expressing our thanks to him.*

C. E. (New York.) A General Index *to our* 1*st Series* (12 *vols.*) *has been published. We propose in like manner to issue a* General Index *to the* 2*nd Series on its completion.*

Gavelkind. *To reply fully to S. S.'s queries on this subject would occupy a whole number of* "N. & Q." *He will find all the information he requires in* Robinson on Gavelkind, *of which an edition by Norwood was published so recently as* 1858.

Beta. Knickerbockers (*not Neccaboccas as misspelt by our correspondent*) *are doubtlessly so named after Diedrich Knickerbocker, the venerable and veracious historian of New York.*

Mortimer Collins *will find the saying* "*To call a spade a spade,*" *illustrated in our* 1*st S.* iv. 274. 456.

H. J. "*Sub voce.*" *Our arrangements do not admit of it.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 22. 1860.

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Notes on Books.

Notes.

DR. BLISS'S SELECTIONS FROM THE OLD POETS.

(*Concluded from* p. 206.)

William Herbert, Earl of Pembroke. He was not only a great favourer of learned and ingenious men, but was himself learned, and endowed to admiration with a poetical geny, as by those amorous and not inelegant aires and poems of his composition doth evidently appear, some of which had musical notes set to them by Henry Lawes and Nicholas Laneare:—

"*Sonnet*—*From his Poems*, 1660.

"Wrong not, deare empress of my heart,
The merits of true passion,
With thinking that he feels no smart
Who sues for no compassion.

"Since, if my plaints seem not to prove
The conquest of thy beauty;
It comes not from defect of love,
But from excess of duty.

"For knowing that I sue to serve
A saint of such perfection
As all desire, but none deserve
A place in her affection,

"I rather chuse to want relief
Than venture the revealing:—
Where Glory recommends the grief,
Despair destroyes the healing.

"Silence, in love, betrays more woe
Than words, though nere so witty;
The beggar that is dumb, you know,
May challenge double pity.

"Then wrong not, dear heart of mine heart,
My true though secret passion;
He smarteth most that hides his smart,
And sues for no compassion."

George Chapman. Dramatist and poet.

"*Song of Love and Beauty.*

(From a Maske of the Middle Temple and Lincolne's Inn.)

"Bright *Panthæa* borne to *Pan*,
Of the noblest race of man,
Her white hand to *Eros* giving,
With a kiss joined heaven to earth,
And begot so faire a birth
As yet never grac'd the living;
A twinne that all worlds did adorne,
For so were *Love* and *Beauty* borne.

"Both so lov'd they did contend
Which the other should transcend,
Doing either grace and kindness;
Love from *Beauty* did remove
Lightness, call'd her staine in love,
Beauty tooke from *Love* his blindnesse.
Love sparks made flames in *Beauty's* skie,
And Beauty blew up Love as hie.

"Virtue then commixt her fire,
To which *Beauty* did aspire,
Innocence a crown conferring.
Mine and thine were then unused,
All things common nought abused,
Freely earth her fruitage bearing.
Nought then was cared for that could fade—
And thus the Golden World was made."

Richard Corbett. Mr. Octavius Gilchrist published an edition of his poems in 1807. The following exquisite lines were addressed

"*To his Son Vincent Corbet, on his Birthday, Nov.* 16, 1630, *being then Three Years Old.*

"What I shall leave thee none can tell,
But all shall say I wish thee well:
I wish thee (Vin.) before all wealth
Both bodily and ghostly health;
Not too much wealth, nor wit, come to thee,
So much of either may undo thee.
I wish thee learning, not for show;
Enough for to instruct and know;
Not such as gentlemen require
To prate at table or at fire.
I wish thee all thy mother's graces,
Thy father's fortune and his places.
I wish thee friends, and one at court,
Not to build on, but support:
To keep thee, not in doing many
Oppressions, but from suffering any.
I wish thee peace in all thy ways,
Nor lazy nor contentious days;
And when thy soul and body part,
As innocent as now thou art."

Anecdote. Aubrey gives us but a lamentable account of this young man:—

"He went to school at Westminster, with Ned Bagshaw, a very handsome youth, but he is run out of all, and goes begging up and down to gentlemen."—*Lives*, Oxford, vol. ii. p. 294.

Benjamin Johnson, "a poet," says Wood, "as soon as he was born; afterwards the father of our poetry, and most admirably versed in classical authors, and therefore beloved of Cambden, Selden, Hopkins," &c. Mr. Gifford published an edition of his plays, &c.

Dr. Bliss says:

"I should not have inserted the following poem, had it not been recommended by a late editor of Johnson, Whalley, in a MS. note in the *Athenæ*. The volume from which it is taken is of peculiar rarity: —

"*A Description of Love, with certain Epigrams, Elegies, and Sonnets:* and also *Mast. Johnson's Answer to Master Withers.* With *The Boy of Ludgate*, and *The Song of the Beggar*. London, 1625. (Bodleian, 8vo., L. 79. Art.)

There is no doubt that *Wither* is the poet's name, and not *Withers*. However, I have inserted Withers, as it appears in the original. In all George Wither's poems he writes himself *Wither*, and is constantly punning upon the word.

Withers.

"Shall I wasting in despaire,
Die because a woman's faire,
Or my cheekes make pale with care,
'Cause another's rosie are?
Be she fairer than the day,
Or the flowry meades of May,
If she be not so to me,
What care I how faire she be?

Johnson.

"Shall I mine affections slacke,
'Cause I see a woman's blacke,
Or myself with care cast downe,
'Cause I see a woman's browne?
Be she blacker than the night,
Or the blackest jet in sight,
If she be not so to mee,
What care I how black she be?

Withers.

"Shall my foolish heart be blinde,
'Cause I see a woman's kinde,
Or a well disposed nature,
Joyned in a comely feature?
Be she kinde or meeker than
Turtle dove or pelican,
If she be not so to me
What care I how kinde she be?

Johnson.

"Shall my foolish heart be burst
'Cause I see a woman's curst,
Or a thwarting hoggish nature
Joined in as bad a feature?
Be she cursed or fiercer than
Brutish beast or savage man:
If she be not so to me
What care I how curst she be?

Withers.

"Shall a woman's virtues make
Me to perish for her sake,
Or her merit's value knowne
Make me quite forget my owne?
Be she with that goodness blest,
That may merit name of best,
If she seem not so to me
What care I how good she be?

Johnson.

"Shall a woman's vices make
Me her vices quite forsake,
Or her faults to me made knowne,
Make me thinke that I have none?
Be she of the most accurst,
And deserve the name of worst;
If she be not so to me,
What care I how bad she be?

Withers.

"'Cause her fortunes seem too high,
Should I play the fool and die?
He that bears a noble mind
If not outward helpe hee find,
Think what with them he would do,
That without them dares to woo?
And unlesse that minde I see,
What care I how great she be?

Johnson.

"'Cause her fortunes seem too low,
Shall I therefore let her goe?
He that bears an ample mind,
And with riches can be kind,
I think how kind a heart he'd have,
If he were some servile slave;
And if that same minde I see,
What care I how poore she be?

Withers.

"Great or proud, or kind or faire,
I will ne'er the more despaire,
If she love me, then beleeve
I will die, ere she shall grieve:
If she slight me when I woo,
I can slight and bid her go.
If she be not fit for me,
What care I for whom she be?

Johnson.

"Poore or bad, or curst, or blacke,
I will ne'er the more be slacke;
If she hate me, then believe,
She shall die ere I will grieve.
If she like me when I woo,
I can like and love her too;
If that she be fit for me,
What care I what others be?"

"Although the following beautiful lines are well known," says Dr. Bliss, "I cannot refrain from forcing them on the reader once more:"

"Still to be neate, still to be drest,
As you were going to a feast;
Still to be powdred, still perfumed,
Ladye, 'tis to be presumed,
Though art's hid causes are not found,
All is not sweete, all is not sounde.

"Give me a looke, give me a face,
That makes simplicity a grace,
Robes loosely flowing, hayre as free;
Such sweet neglect more taketh mee,
Than all the adulteries of arte,
They please my eye, but not my heart."

MS. Ashmole, XXXVIII.

Thomas Carew, one of the famous poets of his time for the charming sweetness of his lyric odes and amorous sonnets. "His songs," says Wood, "were set to music, or if you please, were wedded to the charming notes of Henry Lawes in his *Ayres and Dialogues*, 1653."

The following lines were extracted by Dr. Bliss from a MS. in the Ashmolean Museum, and have never before been published: —

Mr. Carew to his Friend.

"Like to the hand that hath been us'd to playe
One lesson long, still runs the self same way,
And waights not what the hearers bid it strike,
But doth presume from custom this will like,
Soe runne my thoughts, which are so perfect growne,
Soe well acquainted with my passion,
That now they don't present me with their haste
And e're I think to sighe, my sighe is past;
Its past and flown to you, so you alone
Are all the object that I think upon.
And did you not supply my soule with thought
For want of action, it to none were brought;
What though, our absent armes may not unfolde
Real embraces, yet we firmly hold
Each other in possession; thus we see
The Lord enjoys his lands whear ere he bee,
If kings possess no more then, when they rate,
What would they greater than a meane estate?
This makes me firmlye yours, you firmly mine,
That something more than bodies do combine."

The same MS. contains Carew's version of several of the psalms. Amongst them that of 137th, "By the waters of Babylon," &c.

"Sitting by the streams that glide,
Downe by Babell's towring wall,
With our teares we fill'd the tyde,
Whilst our myndful thoughts recall,
Thee, O Sion, and thy fall.

"Our neglected harps unstrung,
Not acqnainted with the hand
Of the skilful tuner, hnng
On the willow trees that strand
Planted in the neighbour land.

"Yet the spightful foe commands
Songs of mirth, and bids us lay,
To dumb harps our captive hands,
And to soothe our sorrows, say —
Sing us some sweet Hebrew lay.

"But, say we, our holy strain
Is too pure for heathen land,
Nor may we God's hymns prophane,
Or move either voyce or hand
To delight a savage band.

"Holy Salem, if thy love
Fall from my forgetfull heart,
May the skill by which I move
Strings of musicke, tun'd with art
From my withered hand depart.

"May my speechless tongue give sound
To no accents, but remain
To my prisou roof fast bound
If my sad soul entertain
Mirth, till thou rejoice again.

"In that day remember, Lord,
Edom's breed that in our groans
They triumph, — with fire and sword
Burn their citie, hearse their bones,
And make them one heap of stones.

"Men shall bless the hand that teares
From the mother's soft embraces
Sucking infants, and besmeares
With their brains, the rugged faces
Of the rocks and stony places."

Robert Gomersall, author of the *Levite's Revenge* and other dramas and poems. At the end of the *Levite's Revenge* are the following lines upon

"*Flattery of Ourselves.*

"How we dally out our dayes,
How we seek a thousand ways,
To find death! the which, if none
We sought out, would shew us one:
Why then do we injure fate
When we will inspect the date
And expiring of our time
To be her's, which is our crime?
Wish we not our end? and worse
Mak't a prayer which is a curse?
Does there not in each breast lie
Both our soule and enemy.

"Never was there morning yet
(Sweet as is the violet),
Which man's folly did not soon
Wish to be expired in noone;
As though such an haste did tend
To our blisse and not our end;
Nay the young ones in the nest
Suck this folly from the breast,
And no stammering ape that can
Spoyle a prayer to be a man.

"But suppose that he is heard
By the sprouting of his beard,
And he hath what he doth seek
The soft clothing of the cheek;
Yet would he stay here or be
Fixt in this maturity?
Sooner shall the wandring star
Learn what rest and quiet are:
Sooner shall the slippery rill
Leave his motion and stand still.

"Be it joy, or be it sorow,
We refer all to the morrow.
That we think will ease our paine,
That we do suppose a gain
Will increase our joye, and so
Events (the which we cannot knowe)
We magnifie, and are (in some)
Enamoured of the time to come.
Well the next day comes, and then,
Another next, and so to ten;
To twenty we arrive, and find
No more before us than behind
Of solid joy, and yet haste on
To our consummation:
Till the baldness of the crown;
Till all the face do frowne;
Till the forehead often have
The remembrance of a grave;
Till the eyes looke in to find
If that they can see the mind;
Till the sharpness of the nose,
Till that we have lived to pose
Sharper eyes who cannot knowe,
Whether we are men or no;
Till the hollow of the cheeke,
Till we know not what we seeke,
And at last of life bereaved
Die unhappy and deceived." J. M. Gutch.

The late Dr. Bliss (2nd S. x. 181.) — Mr. Gutch has omitted to state in his little memoir

that Dr. Bliss held the appointment of Deputy Professor of Civil Law, and was one of the two clerks, as well as a commissioner, of the market. From Mr. Gutch's mode of mentioning Dr. Bliss having put St. Mary Hall into repair at a considerable expense, as well as the lodgings, it would naturally be inferred that both were done at his own cost; but the fact is, that whatever he might have laid out upon the latter, or even the lodgings, the restoration of the latter had taken place some years previous, during the Principalship of Dr. Dean, and under the direction of the Rev. John Radcliffe, M.A., then Vice-Principal.

Oxoniensis.

CHARACTER OF THE GERMANS: DO THEY POSSESS WIT?

Father Prout (Mahoney) tells us, in his essay on "the Songs of France," that —

"In the reign of Louis XIV. Père Bouhours gravely discusses, in his 'Cours de Belles Lettres,' the question, 'whether a native of *Germany* can possess wit?'"

And adds:

"The phlegmatic dwellers on the Danube might retort by proposing as a problem to the University of Göttingen, 'An datur philosophus inter Gallos?'"

Dutens, in his *Mémoires d'un Voyageur qui se repose*, says: —

"Dupuy, qui a publié le *Perroniana*, est le premier qui ait avancé la proposition offensante pour la nation allemande, que l'esprit était rare chez elle, et qui l'a tellement indisposée contre les écrivains François."—Tom. iii. p. 127.

In the passage which he cites, the Cardinal du Perron, wishing to eulogise Gretzer, writes: —

"Gretserus est grandement louable, il a bien de l'esprit pour un Allemand."—*Perroniana*, ed. 1669, p. 163.

This imputation against the Germans of lack of wit is a favourite one with writers of the period, and will be found more or less broadly expressed through the *Ana*, &c.

So, Joseph Scaliger, speaking of De Claves, the mathematician, against whom he had a grudge, thus "damns him with faint praise": —

"Clavius nihil boni fecit nisi in Euclidem, quia aliud nisi hoc fecit in vitâ. Putabam Clavium esse aliquid, id est, *confit en Mathématiques*, sed nihil aliud scit, est Germanus, *un esprit lourd et patient*, et tales esse debent Mathematici; præclarum ingenium non potest esse magnus Mathematicus."—*Scaligerana*, ed. 1668, p. 75.

This latter proposition, by the way, is opposed by Bishop Huet, who, in an able paper (*Huetiana*, cxxiii.) discusses the question:

"S'il est vrai, comme Scaliger l'a avancé, qu'un grand esprit ne scauroit être grand Mathematicien;"

which he decides in the negative, and exposes the true motives of Scaliger's attack on De Claves.

The illiberality of these and similar generalisms upon national character is smartly reprehended by Chevreau: —

"Les François disent *c'est un Allemand, pour exprimer un homme pesant, brutal*, comme les Italiens, *c'est un François*, pour dire un fou et un étourdi. Nous disons encore, *c'est un Italien*, pour marquer un fourbe; et *un Anglois* pour marquer un traître. C'est aller trop loin, et il est certain qu'il y a en France des gens fort sages; des gens éclairez et pénétrans en Allemagne; d'autres, de fort bonne foi en Italie; et, en Angleterre des gens de bien. Ainsi, le Cardinal du Perron n'avoit plus qu'a dire: *le Père Gretzer avoit bien de l'esprit, c'est dommage qu'il fût Allemand*: comme la Princesse de Salé dit de Ruyter: *Il est honnête homme, c'est bien dommage qu'il soit Chrétien.*"—*Chevræana*, p. 92.

In addition to this allegation of sluggishness of intellect and absence of wit, the bibacious propensities of the Germans have afforded a favourite subject for satirical remark, from the time of Tacitus to that of De Thou and Misson. In the *Ebrietatis Encomium, or Praise of Drunkenness* (12mo., 1743), there is an amusing and learned chapter on the "Drunkenness of the Germans," in which the epigram of Owen is quoted: —

"Si latet in vino VERUM, ut proverbia dicunt
Invenit verum Teuto vel inveniet."

In another place an Italian, disposed to

"Damn the sin he has no mind to,"

taunts a German on the drunkenness of his countrymen: —

"Germani multos possunt tolerare labores,
O utinam possint tam tolerare sitim."

To which the German recriminates *extempore*:

"Ut nos vitis amor, sic vos VENUS improba vexat,
Est data lex Veneri, Julia, nulla mero."

In this spirit several popular expressions have become proverbial: "Le saut de l'Allemand," needs no explanation; expressing the daily migration of those whose simple hope it is, as some one has versified it:

"That life, like the leap of the German, may be
Du lit à la table, et de la table au lit,"—

and is a paraphrase of the "dediti somno, ciboque" of Tacitus. Chevreau himself talks of "un gros cheval d'Allemagne;" and Rabelais tells us that the young Gargantua —

"Se pignoyt du pygne de Almaing, cestoyt des quatre doigtz et le poulce. Car ses precepteurs disoyent que soy aultrement pygner, lauer, et nettoyer, estoyt perdre temps en ce monde."—Liv. i. chap. xxi.

A farther commentary on the memorable proposition of Father Bouhours will be found in *Le Docteur Gelaon, ou les Ridicules Anciennes et Modernes*, à Londres chez Innys et Tonson, à la Bourse, 12mo., 1737: the author of which amusing volume goes on to say that —

"Henri Estienne dit, pour se mocquer des Allemans qui font de gros livres, qu'ils ont *l'Esprit aux doigts*."

Not being witty themselves, the Germans can-

not support wit in others; and we find Lord Chesterfield, writing for the guidance of his son in Germany, deems it necessary to add a caution: —

"The Germans are very seldom troubled with any extraordinary ebullitions or effervescences of wit, and it is not prudent to try it upon them; whoever does, *offendet solito*." — *Letters*, ed. 1804, vol. iii. p. 324.

While Goldsmith, harping on the same string, makes a liberal concession: —

"But let the Germans have their due; if they are dull, no nation alive assumes a more laudable solemnity, or better understands all the decorums of stupidity." — *Pres. State of Polite Learning*, chap. v.

And De Stendhal (Henri Beyle), writing in 1823, remarks: —

"A German prince, well known for his attachment to literature, has just proposed a prize for the best philosophical Dissertation on Laughter. I hope the prize will be carried off by a Frenchman. Would it not be ridiculous for us to be beaten in this department? To my thinking there are more jokes made at Paris in the course of a single evening, than in Germany during an entire month." — *Œuvres de Stendhal*, "Racine et Shakspeare," chap. ii.

On the publication of *Ernest Maltravers*, Bulwer, it will be remembered, seized the opportunity of expressing his appreciation of the higher qualities of our neighbours in dedicating it

"To the great German people, a nation of thinkers and of critics, a foreign but familiar audience, profound in judgment, candid in reproof, and generous in appreciation."

His dedication gave rise to some very severe remarks in *Fraser's Magazine*, June, 1838 (p. 692.), in which it is asserted that

"A book which points out prostitution as the path to the peerage in this world, and to Paradise in the next, could not be more fitly inscribed than to the sensual sentimentalists of Germany."

And that

"The mass of the Germans . . . . are the most lazy thinkers, and the clumsiest talkers, you can encounter," &c.

According to some it is in the language of the Germans that we are to seek, in part at least, for a cause of this alleged deficiency of brilliance and wit. D'Argens, in his *Jewish Spy*, says: —

"The genius of the Germans in general, which is not very sprightly, and their language, which is more proper to write tracts of learning and morality, than pieces of Eloquence and Poetry, seem to be an argument why there are not and cannot be many Poets and Orators among them. . . . . I don't know any *German* Poem, dear Isaac, that has made any figure in *Europe*, and I question whether ever there was one translated," &c. — Vol. iii. p. 278-9.

On this point, too, the witty author of *Harry Lorrequer*, at the end of a most truculent satire upon German manners, has some biting verses. He sums up: —

"It (Germany) is a country with little to suggest hope, and still less to create esteem. Flat, stale, and unprofitable as a residence, dull to live in, and only delightful to leave.

. . . . . .

"Where even the language can interdict joking,
Nor gleam of bright fancy can ever arouse
The brains that are torpid by hourly smoking,
Or inviting flat phrases to flatter fat fraus," &c.
Dublin Univ. Mag., May, 1847, p. 543.

While to the Cardinal Bentivoglio is attributed the saying that

"Le Chevaux entendent fort bien les Allemans, pour prouver que les bêtes s'entendent les unes les autres."

And the author of the Life of Wolff, in the *Dictionnaire Historique*, concludes his notice: —

"On prétend qu'il écrivait mieux en allemand, si toutefois l'on peut bien écrire dans une langue aussi rude." — *Dict. Hist.*, ed. 1806, tom. xii. p. 515.

After these remarks, indicative of ignorance and prejudice, the chapter of Madame de Staël, "De la Langue Allemande dans ses Rapports avec l'Esprit de Conversation" (*De l'Allemagne*, chap. xii.), may be read with advantage. Here the fitness and unfitness of the language for its various purposes are fairly and philosophically discussed; while the assertion of the authoress, strangely at variance with that of M. d'Argens cited above, that "l'allemand convient mieux à la poésie qu'à la prose," will hardly be received with discredit by those who are familiar with the *Faust* of Göthe, and the *Ballads* of Schiller and Uhland.

WILLIAM BATES.

Edgbaston.

ENGLAND'S FUTURE.

There can be no doubt that Judicial Astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and Manicheans. The persons now spoken of thought that the planets were the *signs*, that is, gave information of future events, not that they were the causes of them — not that the events were controlled by them. For between these two there is a great difference. Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of Heliopolis or On. This was a fact universally asserted by the historians of the East. Origen was a believer in this science, as qualified as above. And M. Beausobre observes: —

"It is thus that he explained what Jacob says in the prayer of Joseph: 'He has read, in the tables of heaven, all that will happen to you, and to your children,'" — "Il a lu, dans les tables du ciel, tout ce qui doit vous arriver, et à vos enfans." — Beausobre, *Histoire de Manichæi*, Livre vii. chap. i. p. 429.

Whatever it might have been once, is astrology altogether impossible in the present day?

Is the puzzle—just at this very anxious period—of the politics of the future likely to be unlocked with an astrological key? A very extraordinary and exciting work is in contemplation. We are the first harbingers of its appearance. What does the disturbed public think of the *horoscope* of the future, in the form of an Astrological Judgment (it was, in the prophetic and mystical sense, a most important occasion,) upon the Queen's Shot, at Wimbledon, on Monday the 2nd day of July, 1860? This augury was taken at the precise second of time; which infinitesimal accuracy, as all diviners know, is of the last consequence in astrological foretelling. We shall say no more, at the present moment, than that this astrological calculation has been the work of one of the most accomplished astronomers and astrologers in Europe. Astrology, as ancients will tell us, is the mother of astronomy. And shall we be right, too hastily, in denying to the higher forms of this refined and elaborate science the regard which was paid to it by such persons as Queen Elizabeth, Wallenstein, the Earl of Essex, the Earl of Leicester, Sir Walter Raleigh, Louis XI. of France (an able man, although an eccentric one), Henry the Great, the Regent Orleans, Francis I., Sir Isaac Newton, Francis Bacon (Lord Verulam), Sir Walter Scott, Mary de Medicis, Dryden, and the Earl of Surrey—a man of a very penetrative genius?

Nay, we can come nearer home for believers. Napoleon I. is known to have paid attention to this science. Eugenie, the present Empress of the French, is supposed to be impressed with it; not to speak of her clear-minded and clever Imperial predecessor, Josephine. One would imagine that there ought to be something in a science to which such diverse minds were attracted. We have been favoured with a sight of this curious astrological scheme to which, as above, we have made speculative reference. And in the conclusions drawn by the competent hand to which we owe it, there are, in this figure of the celestial signs, events no less startling than they are,—some of them at least,—in a certain given time likely to be submitted to that test which cannot be contradicted—fact! HARGRAVE JENNINGS.

ETYMOLOGIES.

Lutetia Parisiorum (*Paris*).—Is the word *Lutetia* Celtic or Roman? Putting aside the absurd etymology which connects it with the Latin word *lutum*, there appears no reason from analogy for supposing that an important Celtic town, having naturally a Celtic name, would change that name for a Latin one on becoming known to the Romans. Ptolemæus calls the place Λουκοτεκία, and Strabo writes Λουκοτυκία. This is the oldest form of the word (the former spelling being the more ancient) of which *Lutetia* is a corruption. In Amm. Marc. 15. 27. we find the word spelt *Lutecia*. Now, among the ancients *c* was frequently written for *k*, and when we consider how common it was in ancient orthography to interchange *c* and *t*, the corruption of *Loukotekia* into *Lutecia*, and this again into *Lutetia*, is easily accounted for. But in Cæsar *de Bello Gallico*, vii. 57, 58., there is a passage that throws great light upon our inquiry. He says:

"Labienus eo supplemento, quod nuper ex Italiâ venerat, relicto Agendici, ut esset impedimentis præsidio, cum quatuor legionibus Lutetiam proficiscitur, id est oppidum Parisiorum, positum in insulâ fluminis Sequanæ. Cujus adventu ab hostibus cognito, magnæ ex finitimis civitatibus copiæ convenerunt. Summa imperii transditur Camulogeno Aulerco. Is, quum animum animadvertisset, perpetuam esse paludem, quæ influeret in Sequanam atque illum omnem locum impediret, hìc consedit, nostrosque transitu prohibere instituit. Labienus primò vineas agere, cratibus atque aggere paludem explere atque iter munire conabatur. Postquam id difficilius confieri animadvertit, è castris egressus, eodem quo venerat itinere Melodunum pervenit."

Cæsar in this place distinctly expresses that the town was situated upon an island of the Seine, surrounded by a marsh or swamp that stretched from the river far into the country, and rendered all access impossible (impediret). Now this passage contains the etymology of the place in a double sense: *Lutetia* or *Loukotekia* (swamp-concealment, or swamp-ambush), being a compound of two Celtic words (*Louch* and *tech*) which have precisely this meaning.

The first is Armorican *Louch*, Welsh, *Llwch* (a standing water, a swamp); the second, Welsh, *tech* (an ambush, a lurk, a hide) from the verb *techu* (to lie hid); having the same root as Lat. *tegere*, Gr. στέγειν, Ger. *decken*, Sansc. *tthag*, Eng. *thatch*, all conveying the idea of covering or concealing.

The inhabitants of this *Llwch-tech* were called Parisii, also a compound word of Celtic origin, meaning lance-strong or lance-mighty (δορυσθενεις), from the Welsh *par*, Irish *bear* (a lance or spear), and Welsh *rhwys* (strong, lively, vigorous, powerful). Sickler mentions a manuscript of Pliny, in which the word *Parisii* is spelt *Parhissii*. This, if true, enhances the value of our derivation. The expression *lance-mighty* is very appropriately applied to that warlike people, and has the recommendation of being formed of two Celtic words; whilst many of the etymologies that have been given, especially those of French scholars, are merely superficial analogies without any philological basis. It is also very probable that the *Parisii* were distinguished even among the warlike Celts for their fighting and marauding propensities, traces of which prevail among their present descendants.

Elementum: Element.—Is not this a corruption of *elegementum?* As regards the *ĕ*, which seems unfavourable to this supposition, we have the

analogy of *prŏ* for *prō*, where the accent falls upon the remote syllable so as to render the meaning of the preposition itself obscure to the speaker's consciousness. *Elementa* (elegementa) are the component, individual parts — the parts that have been sought out from the whole — from the verb *eligere*, and is opposed in this case to *legere*, which means to seek for the purpose of bringing together, to put together, to unite the component parts, to put together the letters of the alphabet so as to form words, and words to form speech; *i. e.* to read. It is connected with Ger. *lesen*, Eng. *lease*. The etymology of this word is not clearly given in any dictionary I have examined; that which associates it with *alimentum*, ἕλλω = εἴλω, and Sansc. *li* (liquefacere, Pott), is not satisfactory.

Wich, *Wick*. — *Wich*, *wick* (in Dutch *wyk*, meaning a quarter of a town), common as a local name in all Teutonic countries, as *wik*, *wig*, *vik*, *vig*, is the same as Lat. *vicus*, Gr. οἶκος (original pronunciation probably *wikos*, with *i* like Eng. *ē*), meant originally a dwelling or home = a village. In Polish local names it appears as *wice* or *wicz*, and in Sclavonic as *witz*. The diminutive of this word *vicula*—*vicella*, contracted into *villa*, has passed into the Romance languages as *villa*, *ville*, and into the Teutonic as *wyl*, *weiler*.

Wick or *wig*, so common in northern countries, is from a different root. It means a bay or bend of the sea, from Icelandic *vík*, a bay, *vikja*, to turn or bend; Swed. *viga*, Ger. *biegen* (from which the Ger. *bucht* = bay is derived), Eng. bow, bay.

The name of the country (Sleswig) was formerly given only to the bay that washes its shores, the country itself being called *Hedeby*. The bay was called *vigen Sli* = the bay of Sli, afterwards Slisvig, or Sli's Bay. W. B.

Edinburgh.

Minor Notes.

"Harmonious Blacksmith," etc. — It is doubted, I think, whether Handel heard his famous melody sung by a blacksmith, or made his own music of the sound of anvil and forge. However this may be, Chaucer, in his *Dream*, tells us that the latter was the origin of all music: —

> "Lamech's son Tubal
> That first found out the Art of Song:
> For as his Brother's Hammers rong
> Upon his Anvil up and down,
> Thereof he took the firste Rown."

While on Chaucer, can you tell me why his *Canterbury Tales* couplet was called "Riding-rhyme?" "I had forgotten," says Gascoigne, "a notable kind of rhyme called 'Riding-rhyme:' and that is such as our Master, Father Chaucer, useth in his *Canterbury Tales*, and in divers other light and delectable enterprises." So little *heroic* (as we now call it) that he elsewhere says it "serveth most aptly to write a merie tale." Why? As being less complicated than such measure as used in *Troilus and Cressida*, &c.? Surely not "Riding-rhyme" from the manner of pilgrimage.

Lastly, what bird is Chaucer's *Woodwale* which he puts among the songsters? Urry says "*Witwall*, a golden ouzell." An ancient Gloss. in *Rel. Ant.* ii. p. 83. gives "*Wodewale*, l'oriol." Halliwell in his own Gloss. says *Woodpecker*. Parathina.

Spontoons, Halberts, Bayonets. — The following note may be useful on these subjects: it is from Puysegur, *Art de la Guerre*, p. 118.: —

> "During this war (1703—1704) the officers were armed with spontoons (espontons) eight feet in length, the sergeants with halberts six feet and a half in length, and all the soldiers with bayonets with sockets (à douilles), so that they could fire with bayonets fixed to the muzzles of the fusils."

A. A.

Poets' Corner.

Tavus. — I was talking with a poor woman in Huntingdonshire (in a parish adjoining to Northamptonshire), and saying that so-and-so was much older than he appeared to be: "Yes, Sir," replied the woman, "but he's very *tavus*." Then she told me that when the dog barked he was *tavus*, and when the children screamed, he was dreadful *tavus*. She used the word many times, and explained it to mean "fluster'd and put about by a very little." I make a note of this provincialism, never having met with it before; nor does it occur in Sternberg's *Northamptonshire Glossary*. Bailey gives the word from which it would appear to be derived: "To Tave [teven, Teut.], to rave as people delirious in a fever." Cuthbert Bede.

Hoppesteres. — Chaucer, in his description of the Temple of Mars, over the western gate of the lists where Palamon and Arcite contended for the love of Emelye, among the stern and horrid sights depicted on the walls, says: —

> "Yet sawgh I brente the schippes *hoppesteres*."

On a word of which commentators give contradictory and very unsatisfactory explanations, perhaps a plain reader may be allowed to offer a suggestion.

May not the word be *hoppesterres*, and refer to those meteors called Castor and Pollux, or *composants*, which *hopping* from spar to spar betoken "gusts and foul flaws" to the mariner?

If this explanation is neither new nor plausible, no great harm will be done by its insertion.

T. Q. C.

Queries.

Bishops. — The episcopal bench is said to be summoned to Parliament by virtue of the tenure of their temporalities, the possession of which is essential to having a writ of summons. Was it

Lord Hale who held a different opinion, contending that the seat was incidental to the see? The sees created by Henry VIII. had no temporalities, and yet the Bishops of Gloucester and Oxford sat in Parliament. *Where is Lord Hale's opinion to be found?* Bishop Warburton, in his *Alliance between Church and State*, asserts that *tenure* has nothing to do with the baronial sitting of a bishop. J. R.

Heron of Chipchace.—It was supposed that the baronetcy given to this family at the Restoration, became extinct on the death of the fifth baronet, Sir Thomas Heron Middleton, who took the latter name in compliance with the will of his maternal uncle, Francis Middleton, Esq., of Offerton, co. Pal., and died *s. p. m.* in 1801. The title, however, was assumed by Cuthbert Heron, Esq., of Newcastle-upon-Tyne and South Shields, who transmitted it to his son Sir Thomas Heron, the last male representative of the family. Can any of your correspondents inform me what was the relationship between the late Sir Cuthbert Heron and his predecessors in the title?

Novocastrensis.

Exchange at Little Turnstile: Norden's View of London.—There is a passage in a work now but little known or referred to, relating first to Dulwich College, and in the next place, it is presumed, to the narrow avenue in Holborn now named Little Turnstile, which may deserve farther preservation among "N. & Q." It occurs in the *Monthly Miscellany, or Memoirs for the Curious* (4to. Lond. 1708, vol. ii. p. 176.):—

"Dulwich College, erected by John Allen, who formerly had been a strolling player. There is a Library, in which is a Collection of Plays given by Mr. Chartwright, who was bred a Bookseller, and kept a shop at the end of Turn-stile Alley, which was at first designed for a Change for the vending of Welsh Frizes, Flannels, &c., as is still visible to be seen by the left side as you go from Lincoln's Inn Fields, which is now divided; *it is turned with arches.* Chartwright was an excellent player, and besides his Plays gave them many excellent Pictures.

"I have seen there a View of London, taken by Mr. Norden in 1603. On the bottom is the View of My Lord Mayor's Show. I never saw another of them."

Can any of your readers supply farther information as to the "Exchange" affirmed to have been established at Turnstile; or of the existence at the present time of this "View of London"?

H. E.

Plaid and Tartan.—Are these words connected in meaning? And what is the strict signification of each? J. J. S.

Portrait.—I am in possession of an old portrait, representing a gentleman in a fantastic dress playing the flute. He wears a handsome scarlet robe, or roquelaire; and a fur cap, with gilt tassel, on his head. The hands and features are nearly life-size, and the canvas measures 3 ft. by 2 ft. 3 in. The style and colouring resemble that of Sir Joshua Reynolds.

Perhaps some of your numerous readers might inform me whom the portrait is intended to represent? G. P.

Stone Coffins.—What was the mode adopted of burials in stone coffins? Those stone coffins we see occasionally exhumed are so heavy that they could not have been borne on men's shoulders, and must have taken very strong carriages to convey them to the grave. It was not uncommon to make them inside of the shape of the corpse; this would render them still heavier! Or, on the other hand, was not the corpse carried to the place of sepulchre, and then laid in the coffin?

J. L. Phelps.

Edgbaston.

Forenoon Men.—In vol. i. of Gurnall's *Christian Armour*, p. 138., ed. 1664, he speaks of certain persons who, he says, "are like some physicians that they call *fore-noon men*, they that would speak with them to any purpose must come in the morning, because commonly they are drunk *in the afternoon.*" S. Beisly.

Sydenham.

Clovis: Bidloo.—In *Three Months on the Rhine* (Lond. 1817, pp. 284.) is a cursory notice of the popular German writers, which, if not very good, does not seem to be copied. In it (p. 261.) Wieland and Alxinger are stated to have copied largely from the neglected poem of "Clovis" much of which has been transferred, with little alteration and no acknowledgment, to the pages of *Oberon* and *Doolin.* Schiller is also said to have used "a little of Otway and much of Bidloo" in his *Karlos.* Are these charges true? and who wrote *Clovis*, of which I can find no account? Who was Bidloo? H. E. W.

Boydell and Staines, Lord Mayors of London, their Arms.—Can any of your heraldic readers tell me the arms of John Boydell, Sheriff of London and Middlesex 1784, Lord Mayor 1791; and Sir William Staines, Knt., Sheriff 1796, Lord Mayor 1801?

I have consulted the usual heraldic dictionaries (Berry, Burke, &c.) without success, or I would not have troubled you with these trivial inquiries. I may add that the *Staines* arms were, as I find by the programme, borne on a banner at the last Lord Mayor's Show, and that the *crest* of the Boydell family is a Saracen's head, with a long chapeau turned up, ermine. H. S. G.

Sayers the Caricaturist.—The account given by H. F. (*antè*, p. 220.) of Sayers's poetical and political talents, induce me to request any readers of "N. & Q." who may be possessed of information respecting his works to put the same on record in your columns, as contribution towards

a history of what he did with pen and pencil to illustrate the eventful period of our national history on which, as it appears, he exercised so considerable an influence. James Sayers was obviously no common man, and he has not been so long dead (he died, I have understood, in 1823) as to render it difficult to do some justice to his memory. T.

PATERSON THE AUCTIONEER. — We occasionally meet in booksellers' Catalogues, &c. with allusions to Paterson as the "well known," the "eccentric," the "celebrated" auctioneer. Where can we meet with any account of his works and eccentricity, and the grounds of his celebrity? P. A.

ARCHDEACONS OF DUBLIN. — Allow me to express a hope that some reader of "N. & Q." may be both able and willing to supply a few particulars respecting John Haines, who was appointed to the archdeaconry of Dublin in the year 1625; Michael Delaune, A.M., in 1672; and Thomas Hawley in 1710. Archdeacon Cotton, in his valuable *Fasti Ecclesiæ Hibernicæ*, has recorded very little more than their names, and the dates of their appointments. ABHBA.

MERCHANTS' MARK OR TRADE-MARK. — The first law case in England touching a trade-mark which I have met with is in Popham's *Reports*, and the first in Chancery in Atkyns. Counsel, at a late day, *arguendo*, said that the law of trade-marks was as old as the year books. I am compiling a work on trade-marks, and want to get at printed facts touching their antiquity, not only in England but on the European continent. I am aware there is a Cutlers' Guild in Sheffield; but is there any publication of its regulations, and what king granted it? What other guilds of the same character are there in England, and where are their rules and privileges to be found? Is there really any earlier case than that of the cloth-seller in Popham?

Marks are seen on ancient Roman articles. Were there any Roman laws protective of workmen who used them?

I find traces of municipal regulations on trade-marks in France as early as 1660. What is there definitely prior to this? In what other European countries were trade-marks used, and such use related in olden time, and how early?

Did not the ancient printers use their monograms by way of protective trade-mark? E. C.

DUKE OF NEWCASTLE FAMILY. — There is a notion among some of the Clintons of the State of New York, that one of the Newcastle family came over in the early part of the seventeenth century, and that they are descendants. Is there any thing likely to justify this idea? C. E.

New York.

"AS POOR AS JOB'S TURKEY." — I want to become better acquainted with Job's turkey — "As poor as Job's turkey." I can quite imagine the state of Job's poultry-yard; but am unable to find, in any natural or unnatural history, any thing about this miserable turkey. Professor Owen must know all about! From whence comes the phrase? * E. C.

JOSEPH D. — In a letter of Charles Lamb to Mr. Manning (see *Final Memorials*, vol. i. pp. 128–29., I find the following allusion to a poet named Joseph D——:—

"Now as Joseph D——, Bard of Nature, sings, going up Malvern Hills,

'How steep! how painful the ascent,' &c.

"You must know that Joe is lame, so that he had some reason for so saying. These two lines, I assure you, are taken totidem literis from a very *popular* poem. Joe is also an Epic poet as well as a Descriptive, and has written a tragedy, &c."

Who is the poet here alluded to?

In a letter to Coleridge in the same vol. (p. 118.) Lamb says:—

"I have just received from D—— a magnificent copy of his guinea Epic. Four-and-twenty books to read in dog-days!" &c.

Probably this was the same author. IOTA.

"THE ANGEL AND THE SHEPHERDS." — In Mr. Halliwell's *Dictionary of Old Plays*, I find the following title:—

"The Angel and the Shepherdes. A Newe Dialogue betwene the Angell of God and the Shepherdes in the Felde concernynge the Nativitie and Birthe of Jesus Christ our Lorde and Savyoure, no less Godlye than swete and pleasante to reade, lately compyled by T. B. Imprinted by me John Daye." (No date.)

Is there any probability that the author of this piece was Thomas Becon, an eminent theological writer in the reign of Queen Elizabeth? In his *Worckes*, in 3 vols. folio. London, 1564, printed by Daye, there is "The Dialogue of Chrystes Byrth." It would appear from Watt's *Bibliotheca* that several of the pieces contained in the *Worckes* were printed separately by Daye. IOTA.

CHARNOCK'S "LOYALTY." — Mr. Charnock, author of *Biographia Navalis, &c.*, wrote a historical play called *Loyalty, or Invasion Defeated*, published in 1810. What is the subject of this piece? IOTA.

ALE AND BEER: BARM AND YEAST. — What is the real difference between these phrases? They are all of pure Anglo-Saxon derivation? In some counties the strongest brewing is called ale, in others the reverse. Has barm any affinity to

[* Job's turkey has already formed the subject of a Query in our 1st S. vii. 180., where we are told "he had but one feather in his tail," and was moreover "so thin he was obliged to lean against a fence to gobble." — ED. "N. & Q."]

leaven, which is generally used on the Continent? The modern invention of aërated bread gives peculiar interest to these Queries. A. A.

Poets' Corner.

Family of Leighton.—As several communications have recently appeared respecting the family of *Leighton*, I take the opportunity of making the following inquiries:—

1. Where is any biographical notice to be found of Sir Thomas Leighton, who, in 1591, was at the siege of Rouen?

2. Am I correct in supposing that the name was originally spelled *Layton*? And if so, when and by whom was the present mode of spelling first adopted?

3. Did Sir Thomas Leighton leave any collection of MSS.? And if he did, what is become of them?

4. How was Sir Thomas Leighton connected with the Shropshire family of Wigmore?

5. Where is there to be found any genealogical account of the Wigmore family? P. S. C.

Authorised Version.—Can you refer me to any source for information respecting the Hebrew and Greek MSS. or books used by the translators of the Authorised Version of the Holy Scriptures? I want to know particularly what means the Westminster Companies had of reference to original or ancient MSS. George Lloyd.

A Market Built without Money.—Can any of your readers give any information about a market being built at Guernsey without money? The Governor, as I understand, issued market notes, as he called them; with these he paid the workmen employed, and when the market was finished, these notes, when presented in payment of rents of stalls in the market, were cancelled.

If any Guernsey man can give his experience of how this worked, it would be well. If it was found unobjectionable in operation, it points to a great revolution in money, finance, taxation, and the employment of all seeking work and not finding it. J. H.

Charles Martel.—Can the ancestry of Charles Martel be traced, and where? Northants.

Deere Family.—Wanted, the arms of Deere, Glamorganshire, and of Maddocks in the same county, date 1788. Y. Y. Y.

Scottish Dramatic Authors.—Can any of your readers give me any information regarding the two following Scottish dramatic authors, neither of whom are noticed in the *Biographia Dramatica?*—

1. Thomas Nimmo, author of *The Fatal Secret, or Truth Disguised;* a tragedy. Dundee, 1792. The scene of the tragedy is Morocco. At the end of the play there is a note by the author, in which he mentions his being about to publish a book called "The Briton's glorious Effort for Liberty."

2. Logan Loveit, author of *The Orphan of China;* a tragedy, translated from Voltaire. Edinburgh, 1810. Published by subscription, and dedicated to J. Hepburn of Sydserf, in Haddingtonshire. I think there is a translation of *Telemachus* by the same author. R. Inglis.

Queries with Answers.

Civil War Tract.—I have a tract or pamphlet of the year 1642, justifying the Parliament's right to take up arms (then in contemplation only), the title of which, on the outside page, runs as follows:—

"The Vindication of the Parliament, and their Proceedings, or their Military Designe proved Loyall and Legall. 'Pulchrum pro patriâ mori.' London, printed in the yeare MDCXLII."

Is the author of this pamphlet known? R. W.

[This tract is reprinted in *The Harleian Miscellany*, viii. 47., edit. 1811, but without the author's name. The editor has prefixed the following note:—"When King Charles I. had, during the northern expeditions, issued commissions of lieutenancy, and exerted some military powers, which, having been long exercised, were thought to belong to the Crown, it became a question in the Long Parliament, how far the power of the militia did inherently reside in the King: being now unsupported by any statute; and founded only upon immemorial usage. This question, long agitated, with great heat and resentment on both sides, became at length the immediate cause of the fatal rupture between the King and his Parliament: the two houses not only denying this prerogative of the Crown (the legality of which perhaps might be somewhat doubtful), but also seizing into their own hands the entire power of the militia, of the illegality of which step (says Judge Blackstone, *Comm.* i. 412.) there never could be any doubt at all. The design of this tract, however, is openly to vindicate the rationality at least, if not the legality, of the measure. How far this is done must be left to the judgment of the reader to determine."]

Stratford-on-Avon: Miss Anne Clarke.—

"On Avon's banks *Subscription* lingers long,
Commends my Muse, but pays not for her song;
Her price reduced, usurped bookséller's trade,
Unlicensed sold, and praised but to degrade.
Oh, would great Shakspeare aid my injured Muse,
One ray of his bright genius now infuse;
A tale she'd paint—'Subscription' call its name,
And crown some wealthy wits with deathless fame!"
Gent. Mag., July, 1814, p. 8.

The lady complains that her subscribers at Stratford do not pay their subscriptions; also that one of them, having received a copy of her book, sold it again at a profit, without permission from her. From these censures she excepts a few, who had acted honestly and even liberally by her. For the sake of these she adds,—

"My Muse with gratitude records their aid,
And writes on memory's page 'Subscriptions paid.'
Anne Clarke."

Who was Miss Anne Clarke, and what was her

book? She intimates it was in verse. It seems its title was *Small Literary Patchwork*. I cannot find it in the British Museum Catalogue, which, by the way, is nothing extraordinary. At p. 120. is an answer from some one, endeavouring to show that her grievances are imaginary; and at p. 312. is the lady's reply, in which she does not seem disposed to be pacified. She dates from Shipston-on-Stour, which was perhaps her place of residence. She writes well and feelingly, as if she thought herself really ill used. It is very possible the lady may be still living. W. D.

[Some few particulars of Miss Anne Clarke, of Shipston-upon-Stour, are given in the notices of her work in the *Gent. Mag.* for March, 1808, p. 239., and June, 1814, p. 582. Her little work is entitled *Small Literary Patchwork; or a Collection of Miscellaneous Pieces in Prose and Verse, written on various occasions, chiefly on Moral and Interesting Subjects.* By a Countrywoman, 1808; the 2nd edit., 1814, contains a Biographical Sketch of her father.]

"Old Douro."—From the obliging reply in your last number, p. 212., to my Query respecting "The Two Sides of a River," I learn that by the passage of the River Douro the Duke of Wellington won for himself the title of "Old Douro" as a *sobriquet*, and that by this title he was ever after known to our forces in the Peninsula. I never heard him so called; nor do I remember having seen the fact mentioned in any book that I have read. Surely it deserves to be kept in memory. I feel my curiosity excited, and venture to request some farther particulars.

Rifleman.

[A friend who served in the Peninsula under the Duke, but who did not join till the spring of 1813, tells us that on reaching head-quarters he found not only that the Commander-in-Chief was generally known by the *sobriquet* of "Old Douro" both to officers and men, but that he was seldom mentioned by any other. On asking *why*, our friend himself, much to his surprise, was saluted by the title of "Johnny Newcome." At length, falling in with an acquaintance who was an "old stager," he ventured to repeat the inquiry, and received the following explanation. The Duke acquired the title by his passage of the Douro, of course; but the case stood thus. Previous to that exploit, our soldiers had already discovered that their Commander knew how to polish the French, that the enemy could not stand against him in the open field; in short, that he was a good *fighting* general. But nothing which up to that time had occurred, since he became their leader, had generally impressed them with the idea that his combative abilities were equalled by his strategic skill, and that he was as good at tactics as at hard knocks. When, however, they found themselves (how, they hardly knew) brought across a broad, deep, and rapid river under the very nose of Marshal Soult, and saw the surprised enemy, after hastily evacuating the city of Oporto, flying before them in the utmost confusion, they at once formed a high opinion of their chief as a first-rate tactician, and, as if by general consent, gave him the title of "Old Douro;" a title both interesting as a memorial, and significant as a symbol; for it expressively indicated the confidence which from that day forward they reposed in his skill as well as in his prowess. By that name, our friend testifies, the Duke became generally known in the British army; and this continued, not only throughout the remainder of the campaigning in the Peninsula, but after the troops had entered the South of France, and up to the peace of 1814.

With all its military significance, this circumstance, like many other interesting and some instructive matters connected with the Duke's peninsular campaigns, has never, we think, been generally known, or attracted much public attention, in England. Perhaps this is partly due to the crowning glories of Waterloo, which dimmed all antecedents. No mortal man could take the shine out of the Duke's peninsular achievements save the Duke himself, and that he did. The fact of his having borne in the Peninsula the title of "Old Douro" is not, however, a fact wholly lost to history. Traces of it we discern in the title of "Marquis of Douro," which remained in the Duke's family. Some notice of the *sobriquet* itself, too, may be found in *Blackwood's Magazine* for Nov. 1849, p. 560.]

Life of James II.—I have before me a work of which I wish to know who was the author, and whether it is regarded as of much authority? It is entitled, *The Life of James II., late King of England*, published in London in 1702. S. S. S.

[Lowndes attributes it to David Jones, the author of *The Secret History of Whitehall.*]

Replies.

ABSTRACTS, INDEXES, OR FULL EXTRACTS OF EPISCOPAL REGISTERS.

(2nd S. viii. 202.)

1. Canterbury: by Dr. Ducarel; one copy at Lambeth; another more useful, as being the original abstract from which the Lambeth Index was drawn, in the British Museum Library, MSS. Add., 6062—6113.

2. York: by Mr. Torre; most full and elaborate, in the Chapter House there. A very useful abstract by Dr. Hutton, MSS. Harleian, 6969—6972.

3. London: abstract by Dr. Hutton, MSS. Harl. 6955—6956.

4. Winchester: Index by Mr. Alchin, in his own possession.

5. Ely: most elaborate abstract by Cole. Brit. Mus. Libr., MSS. Add. 5824—5827.

6. Lincoln: very useful abstract by Hutton. MSS. Harl. 6950—6954.

7. Wells: similar abstract by Hutton. MSS. Harl. 6964—6968.

8. Salisbury: scanty abstract by Hutton, or perhaps by Wharton. MSS. Harl. 6979—6980.

9. Exeter: similar abstract by the same. MSS. Harl. 6979—6980.

10. Norwich: elaborate Index, &c., by Bishop Tanner, in the Registry there.

Of the Registers of Worcester, Hereford, Chichester, Carlisle, and Durham, there are no abstracts or Indexes known to me in any public library,

Thorpe's Registrum Roffense, the Custumale Roffense, and Denne's Extracts from the Registers (a MS. in the British Museum Library), contain the clue to most of the documents in the Rochester Registers.

A few extracts from the Registers of St. David's, which are now lost, are in the Bodleian MS., Tanner, folio 146.

These notes refer chiefly to the Registers of the ante-reformation Bishops, but some of the Indexes — Torre's, Ducarel's, and Cole's — come down to the last century.

Most of Dr. Hutton's abstracts are copied in Wharton's hand; among the Lambeth MSS., and in the British Museum, are copies by Kennett. The dates at which the Registers begin are given in the *Registrum Sacrum Anglicanum*, pp. x—xii.

The fees payable at the different Registries vary from 5*s.* for a general search to 3*s.* 6*d.* for each volume brought out. The Canterbury Registers are at Lambeth Palace; the York, in the Will Office there. The London, in St. Paul's. The Winchester, Rochester, Wells, Lichfield, Norwich, and Chichester, in the Cathedrals; those of Worcester and Hereford, in the Diocesan Registrars' offices. Those of Salisbury in the Palace.

W. S. N.

NEWTON'S TREATISE ON FLUXIONS.

(2nd S. x. 163.)

Mr. Cockle having obliged me by the loan of his copy of the edition of 1737 mentioned by him, I am able to say that it is a spurious edition, that is, an edition unsanctioned by the owners of the copyright.

I had heard of such an edition, but had never seen it. Hardly any reference is made to it: and the bibliography of English scientific works, from the death of Newton to the end of the century, is in a very unsatisfactory state. I had some difficulty in discovering where I had seen mention of this edition: but at last I found it in the so-called list of editions of Newton's works which accompanies the life in the *Library of Useful Knowledge*. There are so many errors in this list that it is of no authority: the life is a translation from Biot's article in the *Biographie Universelle*; and probably the list forms part of the article, or is augmented by help of Watt, who however does not mention the *Fluxions* of 1737.

The work known as Newton's Fluxions was written by the author, in Latin, about 1671. Pemberton persuaded Newton to consent to the publication of it, and would have edited it himself, but Newton's death prevented the plan from being realised. The manuscript then came into the hands of William Jones — or, more probably, was in his hands from the time when he became possessor of Collins's papers, that is, before 1711. Pemberton had it in his hands for some time, as Dr. Wilson, presently mentioned, testifies: and Dr. Wilson further testifies that the work published by Colson is the very same as that which he saw in Pemberton's hands. And he further testifies, as matter known to Jones, Pemberton, and himself, that this work was really the tract which Newton wrote as early as 1671. And it is only in this roundabout way that we know the date of the work. For Colson, more intent upon *fluxions* than upon *Newton on* fluxions, only states that his translation was from the work which Pemberton had intended to edite. And Pemberton only states that the work he intended to edite was written a long while ago.

Dr. James Wilson (1694?—1771) was the friend of Jones, of Pemberton, of Brook Taylor, and others of Newton's later day. He was the most intimate of Pemberton's friends, and Pemberton was Newton's last editor and latest scientific associate.

In his appendix to his edition of Robins's tracts, published in 1761, Wilson gives more detail of fact connected with Newton's writings than any one else had attempted: and there can be little doubt that every line he wrote was inspected before publication by his daily associate, Pemberton. Now Wilson informs us that Jones gave copies of Newton's tracts on fluxions, of a small one of 1666, and of the larger one of 1671, to Dr. Pellet, of whom I know nothing else. He then proceeds as follows: —

> "This was deficient in several places; for Mr. Jones was wont to curtail or otherwise disguise the papers he communicated to his scholars [this word does not mean that he taught pupils] that none might make up a complete book. The translation Mr. Colson has published of this treatise was from Mr. Jones's own copy, which, I believe, was very perfect, as far as Sir Isaac Newton had at first composed it; as well as I can remember from my having read many years ago the original manuscript, when it was in my friend Dr. Pemberton's custody."

Colson published his edition in 1736, with a commentary following the end of the text. Some copies have not the commentary: and this means that there was an issue of the work before the commentary was ready. For in the *Republic of Letters* for 1736, p. 223, there is a review of Colson's translation, which is described as of 140 pages with a preface of 23 pages. This is an exact description of the work without the commentary. I suspect that Colson, having notice of the forthcoming spurious edition, published the translation before the commentary was ready, in order to forestal his rival.

Again, in the words from Dr. Wilson quoted above, I think I see a reference to the spurious edition, — "the translation which *Mr. Colson* has published was from Mr. *Jones's own copy*." These words follow the account of Jones's curtailments; and the whole would have been to no purpose

except as a reflexion upon the spurious edition. It is singular that Wilson, who must have known of the spurious edition, makes no direct mention of it. Perhaps the parties connected with it were friends, and acting *bonâ fide*. For Newton's manuscripts had been about the world for many years, and he had been edited by others in several of his works. The possessor of one of Newton's writings might think himself authorised to publish, especially after Newton's death. Mr. Cockle's copy belonged to Hellins, who, in 1801, edited Colson's manuscript translation of the work of Maria Agnesi, which was found among his papers. Now, looking at the fact that Hellins had access to Colson's papers, and probably to his books with them; and also at the rarity of this spurious edition, of which the copies were probably little valued from the very first appearance, the genuine edition having prior possession of the field — it is by no means unlikely that Hellins's copy was that which had belonged to Colson himself.

The two translations are so nearly word for word alike, that it is quite impossible they can be really different. Hence it must be inferred that Jones had a translation, which he communicated, and which Colson revised. And Colson's work looks like the other with the English dressed up and polished. The first paragraph will show this: nobody will imagine that the two quotations here made are only different translations of the same Latin: —

Colson (1736.)	*Translation of* 1737.
Having observed that most of our modern Geometricians, neglecting the Synthetical Method of the Ancients, have apply'd themselves chiefly to the cultivating of the Analytical Art; by the assistance of which they have been able to overcome so many and so great difficulties, that they seem to have exhausted all the Speculations of Geometry, excepting the Quadrature of Curves, and some other matters of a like nature, not yet intirely discussed: I thought it not amiss, for the sake of young Students in this Science, to compose the following Treatise, in which I have endeavoured to enlarge the Boundaries of Analyticks, and to improve the doctrine of Curve-lines.	Having observ'd that most of our modern Geometricians, neglecting the synthetical Method of the Ancients, have applied themselves chiefly to the analytical Art, and by the Help of it have overcome so many and so great Difficulties, that all the Speculations of Geometry seem to be exhausted, except the Quadrature of Curves, and some other things of a like Nature which are not yet brought to Perfection: To this end I thought it not amiss, for the sake of young Students in this Science, to draw up the following Treatise; wherein I have endeavoured to enlarge the Boundaries of Analyticks, and to make some Improvements in the Doctrine of Curve Lines.

The omissions, of which there are a few in the work of 1737, are very slight indeed: far too slight to allow of the supposition that they were made designedly, to prevent the owner of the manuscript from being able to publish a complete work. Newton's opening paragraph will look very strange to those who imagine that he was beginning to write upon an entirely new science of his own invention. But hereby hangs another tale, which has nothing to do with the present article.

Mention is due to the anonymous Franch translation of Colson, by Buffon, *La Méthode des Fluxions*. Par M. le Chevalier Newton. Paris, 1740, 4to. The preface is controversial, and was discussed by Wilson. A. De Morgan.

DATE OF THE CRUCIFIXION.

(2nd S. x. 194.)

I lately met with a curious little work which, as it bears on this interesting topic, may not be unworthy a passing notice in the pages of "N. & Q." It purports to be

"A Brief but true Account of the certain Year, Moneth, Day, and Minute, of the Birth of Jesus Christ, &c. By John Butler, B.D., and Chaplain to his Grace James, Duke of Ormond, &c., and Rectour of Lichborrow, in the Diocese of Peterburgh. Mat. ii. 2.: 'For we have seen his star,' &c. London: Printed by Joseph Moxon. 1671."

In the "Epistle Dedicatory" to the Duke of Ormond, the author thus quaintly introduces the subject of his work: —

"It was (my Lord) the ambition of my gratefull thoughts to present your Grace with a large Chronology in the English tongue, &c. But finding it swell too big with any ease to lodge in a Womb, I thought rather meet upon its own legs to give it Birth. And being an Egg dropping from that Bird, which merit avows (my Lord) is yours. I hate to be so much unjust, as to steale away the apple otherwise, than as the Tree it self is justly designed. And now this little Basket (my Lord) cannot be expected to present your Grace with any *Great Matter*. The cloathing is too course to promise *Jewels*. But as the Country man who loved his Prince, and to show his love impregnated his good will to doe it's utmost; which when at most it brought to pass, was no more but a fair and goodly Carriott out of the poor man's garden, Yet as 'twas the *Good man's* kindness to his Prince; so wanted it not the good acceptance of a gracious King. No otherwise can these humble lines pretend to. Here are (my Lord) three Books, that beg your gracious ear. The first would gladly ascertain the very year, And the second attempts to do as much by the day of *Birth* of our *Blessed Saviour*, and points at the punctuall times of his *Passion* and Baptisme, and it's humbly presumed it has not miss't the mark, &c. The third Book speaks a word or two of *Astrology*; and with submission to more Reverend heads humbly undertakes both to describe the person of Christ by the certain time of his Birth, and by the accidents of his life, to find out and determine the certain moment of that Time."

The following brief abstract of the contents of this curious and learned little volume may be of interest to the reader. The first book contains three chapters: —

Chap. I. "Of the certain Year of the World's Age

wherein Jesus Christ became Incarnate, Demonstrated from Holy Writ."

Chap. II. "Of the Nabonassarean Year, at the Incarnation of Christ, demonstrated by Holy Writ, with Mathematical Demonstrations compared."

Chap. III. "Of the Testimonies out of prophane Authours, compared with Jewish story, and agreeing with Holy Writ, and evidencing by the Roman Accounts the certain Year of Christ's Nativity by severall Circumstances."

The second book contains four chapters: —

Chap. I. "How the certain Day of Christ's Incarnation may be evidenced from the Day on which the World was Created; and of the Day of the World's Creation, from Holy Writ, and by Mathematical Demonstration made evident."

Chap. II. "Of the certaine Day of the Moneth on which S[t] John Baptist was Conceived and Born, and of the Distance between the Birth of S[t] John and our ever Blessed Saviour Jesus Christ very demonstrably made evident."

Chap. III. "Of the Testimony of Antient Records agreeing with Holy Writ, that Christ was born on the 25th Day of December."

At p. 97. a new title occurs: —

"ΧΡΙΣΤΟΛΟΓΙΑ; or a Kalendar Scriptural and Astronomical. For Four Years space: viz. the Years *Julian* 44, 45, 46, 47. Whereof Two were before, and the other Two were after the Birth of the ever Blessed our Lord Jesus Christ. And do more plainly demonstrate the due Order of all Passages and Circumstances of *Time*, relating to Christ's or John Baptist's Conception and Birth, according to the Books and Chapters foregoing by John Butler, B.D.," &c.

This Kalendar extends to p. 149.: —

Chap. IV. "Of the certain Year, Moneth, and Day, both of the Passion and Baptisme of the ever Blessed our Lord Jesus Christ. And of the Day and Year of his Birth, from thence demonstrated, by means of the Ancient Computation of the Olympiades, according to the Greeks."

At p. 179. we have another new title: —

"ΧΡΙΣΤΟΛΟΓΙΑ; or a Kalendar Scriptural and Astronomical, For Five Years space, and part of Two other Years: viz. The Years *Julian* 74, 75, 76, 77, 78, and part 79 and 81. Whereof Four Years and 3 Moneths were the Time of Christ's Ministry, and the rest of the Time was after. And do clearly evidence the due Order of all Passages and Circumstances of Time relating to the Ministry of Christ. And thenceforth demonstrate the certain Times of his Birth, Baptisme, and Passion, by John Butler, B.D., &c."

This Kalendar completes Book II. at p. 255.: —

"The Third Book: of the punctual Hour of the Day, and Minute of that Hour, whereon Jesus Christ was born. Proved by the un-erring Canons of Astrology."

This part of the work contains some astrological diagrams, such for instance as "A True Scheam of Heaven at the moment of time of Christ's Nativity," &c. These, however, are quite unintelligible to those who have not studied that abstruse and occult sciencc. Should, however, any of the correspondents of "N. & Q." interested in this subject wish to examine the contents of the book more closely, I shall feel great pleasure in forwarding it to him, R. C.

Cork.

MAURICE GREENE, MUS. DOC., HIS FAMILY.

(2nd S. iv. 287. 421.)

I have gleaned some information concerning this gentleman's family from a curious pamphlet, which, either from its rarity or presumed insignificance, has been left unnoticed by Lowndes and other bibliographers. It appeared in the year 1711, and was ushered into the world with the following lengthy title: —

"A Vindication of Thomas Greene, Doctor in Divinity, and Minister of the United Parishes of St. Olave in the Old Jewry, and of St. Martin's in Ironmonger Lane, in the City of London, from the Complaints and Objections which Lawrence Smith, Doctor of Civil Law, and Rector of South Warmborough in Hampshire, and some of his friends have made against him, for endeavouring to remove him from the Sunday Afternoon Lecture, in the Church belonging to those Parishes. To which is added, D[r]. Greene's Request to his Parishioners for their Favour and Assistance, that his Son may succeed Doctor Smith in his Lecture for a limited time, if the Bishop of London shall remove him from it at Lady-day next. Feb. the 17. 17$\frac{1}{1}$$\frac{0}{9}$. London, Printed for the Author, 17$\frac{1}{1}$$\frac{0}{9}$." Quarto.

The writer (Dr. Maurice Greene's father) tells us that he was a native of one of the parishes of which he was the incumbent; that he was then upwards of 63 years of age; had a wife (also advanced in years) and three sons, and had been for above thirty-two years minister of the parishes. That his income was very limited — he alludes to the possibility of its becoming increased on the happening of certain contingencies, to nearly 100*l.* per annum — and that he had "received many great crosses and losses and disappointments in the world." He describes the son whose appointment as Lecturer he was seeking to obtain, as being not only young, but also "very little and low of stature, but which circumstances he hopes will not operate unfavourably to him, since, "under the same disadvantages, His [the son's] Grandfather *Greene*, who liv'd in the *Old Jewry* was so eminent in the profession of the Law that he got Fifteen Hundred Pounds Yearly by his Practise towards the latter end of his Life, and Dyed at last Recorder of the City of London about the 42d year of his Age."

The *Obituary of Richard Smith*, printed by the Camden Society, contains the following entries relating to the Greene family: —

"1633. Decem. 5. M[r]. Fyncher, M[r]. Green's clerk in the Old Jury, died.

1641. June 21. M[is] Green, in the Old Jury, died.

1653. May 17. Serjeant John Green died in Flect Street, buried in the country.

1659. Novem. 1. M[r]. John Greene, Recorder of London, son to Serjeant Greene, died.

1659. Novem. 29. M[is] Greene, wife to M[r]. Greene, late Recorder, died in child bed; her child died 3[e] day before."

Besides the Vicar of St. Olave's, Jewry, there were two other clergymen bearing the name of Thomas Greene, who were contemporaries with

Dr. Maurice Greene, viz.: The Rev. Thomas Greene, D.D., a native of Norwich, born 1658; Fellow of Corpus Christi College, Cambridge, 1680; Vicar of Minster, Thanet, 1695; Master of Corpus Christi College, Camb. 1698; Archdeacon of Canterbury, 1708; Prebendary of Canterbury and Chaplain to George I. about 1715; Vicar of St. Martin in the Fields, 1716; Bishop of Norwich 1721, and Bishop of Ely, 1723; ob. 1738; and the Rev. Thomas Greene, DD., Prebendary and Chancellor of Lichfield and Dean of Salisbury, ob. 1780. There were also two clergymen of the name of John Greene, living at the same period; one, a native of Beverley, Yorkshire, born 1706, Fellow of St. John's College, Cambridge, 1730; Regius Professor of Divinity 1748; Master of Corpus Christi College, Cambridge, 1750; Dean of Lincoln 1756; Bishop of Lincoln, 1761; Canon Residentiary of St. Paul's, 1771; ob. 1779; and the other, also of Corpus Christi College, Cambridge, B. A. 1748; M. A. 1752, who held some cure in the diocese of Norwich.

Were any of these divines members of the same family as Dr. Maurice Greene, and, if so, what was the relationship? W. H. Husk.

TORY SONG.

(2nd S. x. 126.)

The song from which the lines quoted were taken is called "With a jolly full bottle."

I know neither its date nor the name of the composer, but, from hearing it sung on various occasions, have picked up some of the poetry as follows: —

"With a jolly full bottle let each man be armed,
We must be good subjects, when our hearts are thus warmed;
Here's a health to Old England, the Queen, and the Church;
May all plotting contrivers be left in the lurch;
May England's great monarch bravely fight her just cause,
Establish long peace, our religion and laws."

John Manners.

In reply to the inquiry of G. W. M. about this song, I beg to state that I heard the Rev. Edwin Escott, of Exeter, sing the verse quoted and one more, and was then *told it was his own composition:* this was some forty years ago, and I remember making an addition to it, which was sung at the usual monthly dinner of the *old corporation* of that day, which was held by the mayor, in their room at the Mayoralty House, the corner of Gandy's Street—now, I believe, a china shop. My uncle, Charles Collyns, Esq., was then mayor for the second time. Mr. Escott's song was —

"Here's a health to old England, the Queen (or King), and the Church,
May all plotting contrivers be left in the lurch."

Addition by W.: —

"May England's great Monarch nobly fight the just cause,
Establish long peace, fix Religion and Laws.

Chorus.

"With a jolly full bumper let each man be armed,
We shall be good subjects,
We will be good subjects,
We must be good subjects,
When our hearts are thus warmed.

"Here's success to the plough, the loom, and the flail,
May our landlords be rich, and their tenants ne'er fail;
May our merchants be wealthy, and their shipping increase,
May they share the world's trade, and the world keep in peace.

Chorus.

"With a jolly, &c.

"Here's success to the labourer, who tills the rough soil,
May kind masters reward all his trouble and toil;
May King, Lords, and Commons, for ever agree,
And our soldiers and sailors be as brave as they're free.

Chorus.

"With a jolly full bottle, let each man be armed,
We shall be good subjects,
We will be good subjects,
We must be good subjects,
When our hearts are thus warmed."

W. C.

The words quoted by your correspondent G. W. M. were set as a glee by Dr. Wainwright. I extract the whole of them from Richard Clark's "Poetry . . . ." the most favourite pieces performed at the various glee clubs, 8vo.1824. They are well known to every glee-singer, and run as follows: —

"With a jolly full bottle, let each man be arm'd,
We must be good subjects, when our hearts are thus warm'd;
Here's a health to Old England, the King, and the Church;
May all plotting contrivers be left in the lurch;
May England's great monarch, bravely fight his just cause,
Establish long peace, our religion, and laws."

No author's name is appended, but it was not an unusual occurrence for glee-writers of the last century to write their own words, and perhaps these were by Dr. Wainwright, incorrectly printed "Wright" in the book above referred to.

Glorious Apollo.

ROBERT KEITH.

(2nd S. ix. 64.)

In the Rev. M. Russel's edition of Keith's *Cat. of Scottish Bishops*, Edin. 1824, there is a memoir prefixed, in which the following reference occurs:

"From a casual notice, contained in a letter addressed to Bishop Rait, there is reason to believe that Bishop Keith published, about the year 1743, some 'Select Pieces

of Thomas à Kempis,' translated into English. In his Preface to the second volume of these Pieces, he has introduced some addresses to the Virgin Mary; for which imprudence, as it was deemed in *those evil days of calumny and reproach*, he thought it necessary to enter into some explanation with his *more scrupulous brethren*."

So far as the translation is concerned, the notice in the *Scots Mag.* is very slight: —

"Jan. 20. 1757. At Bonnyhaugh near Edinburgh, Mr. Robert Keith, one of the bishops of the Episcopal Church of Scotland. He was born Feb. 7. 1681, was educated in the Marischal College of Aberdeen, and was preceptor to the Earl Marischal and his brother James, Field Marshal Keith, now in the Prussian service. He was about forty-seven years a clergyman, above twenty-nine a bishop.

"He published a history of the Church and State of Scotland from the beginning of the Reformation to the year 1568, folio, in the year 1734; a Catalogue of Bishops of Scotland down to the year 1688, 4°, in 1755; *and a translation of Thomas à Kempis many years ago.*"

The late Principal Lee had in his library a copy of the early edition of the work, *The Imitation of Christ, the Valley of Lilies, and Soliloquy of the Soul.* 2 vols. Edinb. 1721—1727.

Bishop Keith lies interred in the Canongate churchyard: a simple pedestal surmounted by an urn near the S.W. corner of the ground marks the spot, inscribed: —

"Bishop Keith died
1756.
Stewartina, Catharina,
Carmichael, Wife of
William Douglas,
died, 20th April, 1793.
William Douglas,
Merch^t. in Leith, died 11th
July, 1814."

In the Memoir this stone is said to have been recently erected, as a tribute of affection, by a distant relative; and that the property of Bonnyhaugh, after the bishop's death, was inherited by his daughter and grand-daughter.

His marriage settlement, dated at Bonnytoun, 25 Nov. 1752, is recorded in the Sheriff Court books of Edinburgh, 20 April, 1757. He is there designated "Robert Keith, Minister of the Gospel at Edinburgh." The name of his wife (not mentioned in the Memoir), is Isobell Cameron; and their only daughter, Catharine Keith, is noticed as married to Stewart Carmichael, Merchant in Edinburgh.

Descended from the youngest son of William, third Earl Marischal, Bishop Keith was named after Robert, second Viscount of Arbuthnott, grand-uncle to the first lady of William Galloway, Esq., my grandfather, his mother having been Marjory, daughter of Robert Arbuthnott of Little Fiddes. WILLIAM GALLOWAY.

SEPARATION OF SEXES IN CHURCHES (2nd S. x. 195., &c.) — Your correspondent's Note reminds me of my neglect of this Query. There are many instances in our country churches of the practice, but the question at issue is whether the custom be of Genevan origin or not? A friend has just sent me the following note. In the old title-page to Fox's *Martyrs*, the reformed congregation is represented sitting, the men on one side, and the women on the other; while the Romish are mixed. It would be a great obligation if your correspondents would contribute what they could to the elucidation of this subject, as, *pace tanti viri*, I have a few words to offer in support of my former conjecture. F. S. A.

RICHARD WOODWARD, BISHOP OF CLOYNE (2nd S. x. 210.) — The arms borne by Richard Woodward, Lord Bishop of Cloyne, were az. a pale (engrailed, for difference) between two eagles displayed arg. Crest, on a ducal coronet or, a greyhound sejant arg. Other branches of the same family in Gloucestershire and the neighbouring counties bore the pale plain, and sometimes the tinctures are reversed. The Christian name of the bishop's daughter was Mary; she married, in 1786, the Hon. Charles Brodrick, Lord Bishop of Kilmore, afterwards Archbishop of Cashel, and brother to George fourth Viscount Midleton. The present Viscount Midleton is the son of the archbishop by Miss Woodward. J. WOODWARD.

Shoreham.

GHOST IN THE TOWER (2nd S. x. 145. 192.)— Could I, by referring to circumstances of that period, have satisfied myself on MR. OFFOR's dates, I would readily acknowledge their correctness; but on other points he is certainly mistaken. The Jewel House guard had been doubled *before* that fearful night — and, therefore, *nec post nec propter hâc* — for the surer supervising the phantasmagorial pranks which some fair neighbours of ours were suspected of playing. When on the morrow I saw the unfortunate soldier in the mainguard-room his fellow-sentinel was also there, and testified to having seen him on his post just before the alarm, awake and alert, and even spoken to him. Moreover, as I then heard the poor man tell his own story, the "figure" did *not* "cross the pavement, and disappear down the steps" of the Sally-port, but issued from underneath the Jewel Room door,—as ghostly a door, indeed, as ever was opened to or closed on a doomed man; placed, too, beneath a stone archway as utterly out of the reach of my young friends' apparatus (if any such they had) as were my windows.

I saw him once again on the following day, but changed beyond my recognition: in another day or two — *not* "in a few hours" — the brave and steady soldier, who would have mounted a breach or led a forlorn hope with unshaken nerves, died at the presence of a shadow, as the weakest woman might have died.

A moment's recurrence to my own personal ad-

venture. Our chaplain suggested the possibility of some such foolery having been *intromitted* at my windows, and proposed the visit of a scientific friend, who minutely inspected the parlour, and made the closest investigation, but could not in any way solve the mystery. Subscquently, a professor of the Black Art favoured me with a call, and undertook to produce my "cylindrical figure," or serpents on the ceiling, or any other appearance which I should bespeak, *provided* that he might have his own apparatus on the table, or (with the curtains drawn back) on the seven-gun battery immediately fronting the window, and where, by-the-bye, a sentry is posted night and day. His provisoes were of course declined, and the wizard acknowledged that of himself he was *no conjuror*.

Sir John Reresby, who was Governor of York Castle, *temp.* Jac. II., records in his *Memoirs*, that one of the night-sentries was grievously alarmed by the appearance of a huge black animal issuing upon him from underneath a door in the Castle. I have not my copy at hand to transcribe the passage; but the volume itself is not very difficult of reference. EDMUND LENTHAL SWIFTE.

SIR PATRICK SPENS (2nd S. ix. 118. 231.) — I have now ascertained the source from whence the version of this ballad was obtained by Mr. Hamilton. A gentleman who was frequently with him, and who is, I may truly say, the most learned genealogist that Scotland has hitherto produced, having heard Mr. Hamilton repeatedly singing verses of it, had the curiosity to inquire where he got his version of Sir Patrick, when he was informed that, when a boy, the singer obtained it from an old nurse, a retainer of the Gilkerscleugh family. This fixes the date about the middle of last century, and certainly antecedent to the version given by Bishop Percy in his *Reliques of Ancient English Poetry*, where it first of all appeared in a fragmentary state. J. M.

CORONATION OF EDWARD IV. (2nd S. x. 106. 153. 196.) — The difference between St. Leo and "St. Leon" is quite imaginary. There is no saint of the latter name as distinct from St. Leo; it is merely the French form of the word. The St. Leo of April 11 is the first Pope of that name, known as St. Leo the Great: the St. Leo of June 28 is Leo II.; and that particular day was appointed as his feast because it was, in liturgical language, the day of his "deposition." There is another St. Leo, Bishop of Bayonne, who suffered martyrdom about the year 900. His feast, however, was not kept in England, and therefore need not here be considered. In fact, in a question regarding an English ceremonial, the *Sarum Breviary ought to be quite decisive*. Now its calendar for June contains no saint of the name but St. Leo II. on the 28th, the Vigil of the Apostles.

As to the volume of ancient MS. Prayers referred to by Dr. Smart, its calendar must have been written by a very ignorant person, as is evident from the palpable blunders contained in the short extract. For example, St. Basil, whom, by the bye, it makes a woman, is assigned to the 12th instead of the 14th; and stranger still, the solemn feast of St. John the Baptist is fixed for the 26th, instead of the 24th. As for the mixture of French and English in "Sainct pierre *and* paul," I presume it is an oversight of the transcriber. The same ignorance must, I believe, be attributed to the writer of the Cotton MS. referred to by Sir Harris Nicolas. In fine, there cannot be the least doubt about the 28th June being the only day on which was kept the feast of St. Leo.

JOHN WILLIAMS.

Arno's Court.

SENEX'S MAPS (2nd S. x. 8. 157.) — To the list furnished by your correspondent Ἁλιεὺς may be added the following: —

"An Actual Survey of all the Principal Roads of England and Wales; described by One Hundred Maps on Copper Plates, on which are delineated all the Cities, Towns, and Villages, Churches, Houses, and Places of Note throughout each Road. . . . . First performed and published by John Ogilby, Esq., and now improved, very much corrected, and made portable by John Senex. —— London: Printed for and sold by J. Senex, at the Globe, in Salisbury Court, Fleet Street, 1719."

This work is comprised in two small volumes: the first, "containing all the direct roads from London through England and Wales in 54 plates;" the second, the cross-roads in 46 plates; and is dedicated "To the Right Honorable James, Earl of *Caernarvan*, Viscount Wilton and Baron Chandois." From an advertisement inserted in the above, it appears that Senex was a globe-maker in Salisbury Court. In the Introduction to *Bell's Gazetteer*, although he is mentioned in a list of early mapsellers, no note is taken of the above performance. HENRY W. S. TAYLOR.

SLANG NAMES OF COINS (2nd S. x. 171.)—With regard to the slang names of coins given by your correspondent, ABRACADABRA, I venture to suggest that the word *tizzy* may be the familiar abbreviation of tester, the well-known sixpence of Tudor times. As for "Bob," I can conjecture no more plausible origin than that indicated by the analogy of "Joey." The great Sir Robert, of George II.'s reign, is the most likely parent of this slang term, which is certainly older than Sir R. Peel. Slang derivations are generally indirect, turning upon metaphor and fanciful allusion rather than direct etymological connexion. Such allusions and fancies are essentially temporary or local, they rapidly pass out of the public mind: the word remains, while the key to its origin is lost. Some of our slang terms for coins are of demonstrable origin, unmetaphorical, and gene-

rally gipsy. "Cooter," for instance, is *cuta*, a gold coin, in the language of the Danubian gipsies. So "lowr," money, gipsy *lowe* (argent monnoyé). With regard to "tanner," the author of the *Slang Dictionary* suggests the gipsy *tawno*, little. This is hardly probable, as the gipsy word has an *r*, *tarno*, apparently connected with *tener* and *τέρην*. If the sixpence had at any time been divided into ten parts, "tanner" might stand for a *tenner*, like the *twentyer* or *zwanziger* of the old Austrian coinage. *Winn*, an old slang word for a penny given by Harman, is probably of Welsh origin, "the white coin," connected with the Armorican "gwennek," a penny. Compare the *ἄσπρον* of the Lower Empire, the *akcheh* of the Turks: *i. e.* "little white," the well-known "asper" of Turkish tariffs; as also "blanquillo," the word used along the coasts of Morocco and Southern Spain for a small Moorish coin.

The gipsy words citcd above are taken from M. Cogalniceano's *Essai sur les Cigains de la Moldo-Valachie*. The first European settlement of the gipsies was in these provinces, which continue to be thickly peopled with them. Cogalniceano estimates them at 200,000 in the two Principalities. Their language is, on the whole, better preserved there than among their Western brethren. Not a few of our general slang terms are Wallachian and modern Greek words, brought by these wanderers in their migration from their early European home, and deposited in our own as well as in Continental languages. Thus, "drum" for the road, is the Wall. *drumu*, itself from the Greek *δρόμος*. "Boung," a purse (Harman), Wall. *pungă*. [The oldest form of this word is in Ulphilas, *puggs*: it exists also in the Greek *πουγγί*.]

ARDELEANU.

HERALDIC (2nd S. x. 197.)—Blackstone, treating of the court military or court of chivalry, one function of which is that of "redressing of incroachments and usurpations in matters of heraldry and coat armour," states that, "as it cannot imprison, not being a court of record, and as by the resolution of the superior courts it is now confined to so narrow and restrained a jurisdiction, it has fallen into contempt and disuse." W. C.

PASSAGE IN DANTE (2nd S. x. 165.)—Your correspondent's speculation completely breaks down through a singular mistake on a very elementary point indeed—a letter of the Greek alphabet. He takes *ν*, not as = *n*, but as = *v*. To make out his case, the word should be Ludnik, and not "Ludvik." JOHN WILLIAMS.

Arno's Court.

MANCHESTER RIOTS (2nd S. x. 185.)—Temple was created Lord Cobham in 1714 by George I., and had given him, in 1714, the appointment of Colonel of the 1st Dragoons.

In 1714, Viscount Townshend was made principal Secretary of State: he retained the office till 1716, and was reappointed 1721.

Putting all these facts together, and joining with them the then rebellious state of that part of Lancashire against the admission of the House of Hanover, we may fairly conjecture the date of the letter to be between 1714 and 1716—the period when the *loyal* Jacobites underwent such persecution at the hands of the (to them) Usurpers.

JACOBITE.

PEN AND INK SKETCHES (2nd S. x. 198.)—Mr. Dix has, in his *Lions Living and Dead* (the most incorrectly printed book, by the bye, which I ever came across), repeated some of the anecdotes of his earlier book *with a difference*. Which book is most (or least) trustworthy? W. C.

SUFFOLK MERCURY (2nd S. x. 168.)—Your correspondent will perhaps be glad to learn that many early numbers of this newspaper are in existence. In my Suffolk collections I have an early number, printed by Thompson & Baily, in Bury St. Edmunds, being for "Monday, Jan. 30, 1720, and No. 5. of Vol. 8., price three-halfpence." It has a portrait on the first page of "The Norwich Quaker." Who was that individual? I have also a volume of seventy-nine numbers, from June 8, 1730, to Dec. 27, 1731, inclusive, being part of Vols. 21. and 22. He will also find notices of others in your 1st S. v. 127. Any are at his use for inspection. C. GOLDING.

Paddington.

HATCH (2nd S. x. 197.)—In confirmation of what P. S. C. suggests, I may adduce the names of two places in the north of Hampshire. One Hatch is on the border of a marshy common, which has not yet been entirely drained. The other Hatch is on the edge of a large tract of heath and forest land, which up to within the last few months was unenclosed. W. C.

HELL FIRE CLUB (2nd S. ix. 367.)—Whilst visiting Capesthorn Hall, Cheshire, I have seen a curious painting, which was discovered built up in the walls of Schonberg House, London, depicting one of the scenes of debauchery which no doubt frequently occurred at the meetings of the Hell Fire Club. In it the artist is represented in his shirt seated on a donkey, and sketching this extraordinary scene. I was informed that the parties represented were all authentic portraits. JOHN B. MINSHULL.

SIR JOHN GAYER OR GAYRE (2nd S. x. 128. 175.)—The following notice of himself and his family is given in a collection of pedigrees in Bodl. MS., Rawlinson B. lxxv. fol. 110.:—

"Sir John Gayre, Ld M. of L., maryed (*blank*) da. of (*blank*) —ard (*blotted*) Alderman, London, and had 1. John. 2. Sir Robert. Sir Robert Gayre, Knt. of the Bath at the coronation of K. Ch. 2. 29 May, 1660 (*sic*) maryed

(*blank*) da. of Sir Thomas Rich of Sonning, Berkes, Bart., and hath Robert ½ June, 1673, Tho. Dec. 1675."

The arms of Sir John are stamped on the cover of another MS. in the same collection, which was presented to him, and agree with the description given by your last correspondent, except that the chief sable bears a star or. W. D. Macray.

Hymnology (2nd S. x. 169.)—The original fragment of this hymn by H. K. White is as follows:—

"Much in sorrow, oft in woe,
Onward, Christian, onward go;
Fight the fight, and worn with strife,
Steep with tears the bread of life.

"Onward, Christians, onward go,
Join the war, and face the foe:
Faint not — much doth yet remain,
Dreary is the long campaign.

"Shrink not, Christians — will ye yield?
Will ye quit the painful field?*
. . . . . .
. . . . . .

Written on the back of one of the mathematical papers of this excellent young man.

D. Sedgwick.

Sun Street, City.

Vulgar Errors in Law (2nd S. x. 191.)—Burn says:—

"When it is vulgarly said that first cousins may marry, but second cousins cannot; probably this arose by confounding these two laws" (the canon and the civil law), "for first cousins may marry by the civil law, and second cousins cannot by the canon law. . . . . But now by . . . statute . . . it is clear, that both first and second cousins may marry."

W. C.

Pallens (2nd S. x. 168.) — Although *pallens* generally means *pale*, *wan*, it also means, (1.) *to lose its natural colour*; (2.) *yellow*; (3.) *green*; (4.) *dark* and *black*.

(1.) "Nec vitio cæli palleat ægra seges."
Ovid. *Fast.* i. 688.
"Quis te cogebat multos pallere colores?"
Propertius, i. 15. 39.

(2.) "Pallentes violas."—Virgil, *Ecl.* ii. 47.
"Pallenti cedit olivæ."—Virgil, *Ecl.* v. 16.
"Qui pallentia sulfurata fractis."—Martial, i. 42. 4.

(3.) "Ilice sub nigra pallentes ruminat herbas."
Virgil, *Ecl.* vi. 54.

(4.) "Nec pallens toga mortui tribulis."
Martial, ix. 58. 8.

Claudian, *Mallii Theod. Cons.* 130., speaking of an eclipse —

"Quæ linea Phœben
"Damnet, et excluso pallentem fratre relinquat."

T. J. Buckton.

Lichfield.

Any object of a *faded* hue may be described as "pallens"; long exposure to the action of the sun would give your carpet, whether crimson, green, or blue, a very sickly shade. The above epithet applied to the *violet* or the *ivy* might indeed denote a pale variety of either, though the use of the word would not be so strictly applicable. In (*Eclogue*, vii. 38.) "Hederâ formosior albâ," this variegated ivy is probably referred to. Pliny mentions three distinct varieties of the violet,— purple, yellow, and white; also the white *olive*, to all of which he attributes certain medicinal properties, differing in value according to their respective colours. Herbage, we know, in a state of exclusion from the light, like the grass found under stones, &c., would present a very pale, ghastly hue; "pallens" might in this case denote its etiolation. F. Phillott.

Cardonnel (2nd S. ix. 24.)—

"To be Lett at Fountainbridges, the House presently possest by Mansfeldt Cardonnel, Esq., Commissioner of the Customs; consisting of Six Firerooms, a Kitchen, with Coals, a Servant's Room, a Coach-house, Stable, and Hay Loft, a Brewhouse, with a set of Brewing Utensils, a Garden, and Summer-house. Rent, *Twenty guineas*," &c. —Adv. *Edin. Evening Courant*, Tuesday, February 19th, 1745.

The death of this gentleman is noticed in the *Scots Mag.* for Nov. 1780:—

"12 Nov. At Musselburgh, in the 84th year of his age Mansfeldt Cardonnel, Esq., a Commissioner of the Customs in Scotland, which place he held for thirty-six years. By his mother he was a grandson of the Duke of Monmouth, and not a distant relation of Oliver Cromwell. His father was secretary to the great Duke of Schomberg, who was killed at the battle of the Boyne, and was afterwards Commissioner of either the Customs or Excise in London."

He was also Commissioner of the Salt Duties.

The name of Adam Cardonnel and Adam de Cardonnel (who is I presume his son, and author of the works mentioned at p. 187.), occurs at the same period as clerk to the customs.

William Galloway.

Waltham Abbey (2nd S. x. 189.) — According to Dugdale (*Monasticon*, edition by Caley, &c. vi. 56.) Harold, the son of Earl Godwin, endowed Waltham Abbey with seventeen manors, and Edward the Confessor confirmed them to the dean and canons. The names are given in the *Monasticon*. This landed endowment was for the most part undisturbed by the Conqueror, and the state of the lands held by the abbey *in capite* at the time of the Domesday Survey is given in the Appendix to Dugdale's account. Henry II. confirmed the Confessor's charter, with many parcels of land and tenements, which benefactors had afterwards bestowed on the foundation, and also gave the rich manors of Sewardston and Epping. Richard I. granted to the canons his whole manor of Waltham, with the great wood and park called Harold's Park, 300 acres of assart-land, the market of Waltham, the village of Nasing, a member of Waltham, and 160 acres assart-land there, they paying

* The remaining portion of this hymn was torn away.

yearly into his exchequer 60*l.* for all services. By a second charter he gave them the church of St. John Baptist, of New Windsor, with his chapel of Old Windsor, and the church of All Saints in Hertford, as also the churches of Alrichesey and Nasing. Other charters (all in the Appendix) are of the manors of Thorndon and Theydon Boyl, and the churches of Badburgeham, Kateram, Gaist and Gaisthorp, and the third part of that of Nortone, Hartford, and Sudecampes.

The gross income of this abbey, 26 Henry VIII., was 1079*l.* 12*s.* 1*d.*, and the clear revenue 900*l.* 4*s.* 3*d.* R. F. SKETCHLEY.

MARSHAL DUC DE BERWICK (2nd S. x. 108. 174.)—In a former communication to "N. & Q." (2nd S. ii. 296.) I mentioned the arms of Fitz James as given by W. K. R. BEDFORD as above, with the addition of the motto, which he has not given. It was *Ortu et Honore*. F. C. H.

ARMS (2nd S. ix. 484.)—

2. Sable, a cross flory argent.

Burke gives to family, name of Favencourt.

R. J. F.

Miscellaneous.

NOTES ON BOOKS.

The Fables of Babrius. In Two Parts. Translated into English Verse from the Text of Sir G. C. Lewis. *By the* Rev. James Davies, M.A., *some time Scholar of Lincoln College, Oxford.* (Lockwood & Co.)

This may be said to be another attempt to efface from our minds the stereotyped error that it is to Æsop, and not to Babrius, that we owe the collection of Fables which charmed our youth. In 1844, M. Minoides Menas, the learned Greek, found in the convent of St, Laura, on Mount Athos, a MS. of Babrius, supposed to be of the tenth century, lost in the Middle Ages: and the same was, after the publication of several Continental editions, given to English scholars under the masterly editorship of Sir George Cornwall Lewis. From the appearance of that edition may be dated the restitution to Babrius of the literary honour so long usurped throughout the literature of Europe by Æsop. The little volume now before us is based upon Sir G. C. Lewis's edition; and after a Preface, in which the history of Babrius and his writings is treated of with much learning and ingenuity, contains a poetical version of his Fables; in which Mr. Davies has endeavoured, and very successfully, to combine a literal translation with the elegance and terseness of the original.

The Life of the Blessed Virgin, together with the Apology of the Author, now first printed. By Anthony Stafford. *A New Edition, with Seven Illustrations after Overbeck.* (Lumley.)

This reprint of the first edition of "The Female Glory," and of the only MS. of the *Apology* known to be in existence, is a beautiful specimen of typography. It has been republished in order "to show that a staunch member of the English Church has written a Life of St. Mary of a Catholic type, which has commanded the approval of such eminent prelates as Laud and Juxon."

On its first appearance, the "Female Glory" was violently attacked; and we doubt if the beautiful Illustrations by Overbeck which accompany the present edition, will save it from the like fate, from those who entertain the views of its original assailants.

Illustrations, Historical and Genealogical, of King James's Irish Army List (1689). *Second Edition, enlarged. By* John D'Alton, Esq., *Barrister, &c. In Two Volumes.* (Dublin. *Published by the Author for Subscribers.*)

The words "Second Edition" on the title-page of these very curious volumes, and the fact of our having pointed out the value of *King James's Irish Army List* in a genealogical point of view, when Mr. D'Alton first gave it to the public, would alone justify us in confining our present notice to the fact of such second edition having been called for. But as we understand that such edition is already nearly exhausted, we need only congratulate Mr. D'Alton on the manner in which the value of his most important contribution to an important period of Irish History has been recognised.

We must dismiss in this paragraph a small parcel of books somewhat akin to the volume which we have just noticed. First among these, we may call the attention of our friends in the West of England to the fifth and sixth Parts of Tuckett's *Devonshire Pedigrees recorded in the Herald's Visitation of* 1620, *with Additions from the Harleian MSS., and the printed Collections of Westcote and Pole.* We may next announce the issue of the fifth Part of Mr. Papworth's *Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, and forming an Extensive Ordinary of British Armorials;* and, lastly, we would direct attention to a nice little volume published by Messrs. Bell & Daldy, entitled *A Hand-book of Mottoes borne by the Nobility, Gentry, Cities, Public Companies, &c., translated and illustrated with Notes and Quotations by* C. N. Elvin, M.A.

While on this subject, we may notice a report, connected alike with genealogy and literature, which has reached us, and at which all our readers will rejoice, namely, the discovery of another portion of the Paston Correspondence, which we understand to have been made by a gentleman, to whom students of Antiquarian Literature owe already many and great obligations.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom it is required, and whose name and address are given for that purpose.

NICHOLS' LITERARY ANECDOTES. Vol. VII. 8vo. 1812. In boards.
Wanted by *William J. Thoms, Esq.*, 40. St. George's Square, Belgrave Road, S.W.

Notices to Correspondents.

Among other Papers which will receive immediate insertion, are Letters of Columbus; Macbeth; A Chapter of Accidents; Time Past, Present, and Future; Festival at Milan; Prevention of Rain, &c.

R. J. F. (Sandgate.) *Our correspondent has wasted his time. We cannot decipher his communication.*

CUTHBERT BEDE. *The article, "Oliver Cromwell a wool-grower," appeared in the present volume,* p. 88.

HELL IS PAVED WITH GOOD INTENTIONS—*such was Johnson's saying* (*see* Boswell, 15 April, 1775), *which has become proverbial. See farther our* 1st S. ii. 86. 140.; vi. 141.

FOSCO. *The Staffordshire Knot was the badge or cognizance of the House of Stafford, Earls of Stafford.*

ERRATA.—2nd S. x. p. 217. col. ii. l. 50., *for* "3500" *read* 4400; " l. 54., *for* "103" *read* "140."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 29. 1860.

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Notes.

A CHAPTER OF ACCIDENTS.

The Snipe.—A. was walking with a friend near Oxford, when a snipe rose within shot. They both "presented" their walking-sticks at the bird, remarking what a "pretty shot" it would have been for a gun. The snipe flew on a short distance, then towered, and fell dead.

When examined, the bird was found to be apparently uninjured; but a close examination discovered the trace of a former injury, which had led to the rupture of a blood-vessel. If, instead of a walking-stick a gun had been presented and discharged at the bird, no one would have ventured to doubt that the death of the bird was due to the gun.

The Abscess.—A young officer in the army of the famous Wolfe was apparently dying of an abscess in the lungs. He was absent from his regiment on sick-leave; but resolved to rejoin it, when a battle was expected. "For," said he, "since I am given over, I had better be doing my duty; and my life's being perhaps shortened a few days, matters not." He received a shot which *pierced the abscess*, and made an opening for the discharge. He recovered, and lived to the age of eighty.

The Shark.—In the United Service Museum (Whitehall Yard, London), are exhibited the "jaws of a shark," wide open, and enclosing a tin box.

The history of this strange exhibition is as follows:—A ship, on her way to the West Indies, "fell in with" and chased a suspicious-looking craft, which had all the appearance of a slaver. During the pursuit, the chase threw something overboard. She was subsequently captured, and taken into Port Royal to be tried as a slaver.

In absence of the ship's papers and other proofs, the slaver was not only in a fair way to escape condemnation, but her captain was anticipating the recovery of pecuniary damages against his captor for illegal detention. While the subject was under discussion, a vessel came into port, which had followed closely in the track of the chase above described. She had caught a shark; and in its stomach was found a tin box, which contained the slaver's papers. Upon the strength of this evidence the slaver was condemned. The written account is attached to the box.

The Card.—A. B. was present while some "tricks in cards" were being exhibited by a professional juggler. He took a fresh pack of cards, and directed the company to take out a card from the pack, to replace it, and shuffle the pack.

This being done, A. B. took the pack in his hand and carelessly tossed on the table a card, which proved to be the correct one.

The professor, in the utmost surprise and admiration, offered to give A. B. three of his best tricks if he would give him the secret of the trick which he had just exhibited. A. B. coolly declined the offer; and concealed the fact that it was all *chance*, in the purest sense of the word, that led to the selection of the proper card from the pack.

Elizabeth Smith.—Upon the death of a seaman, some money became payable to his widow, Elizabeth Smith, No. 20. (of a certain, say "King") Street, Wapping. The government agent called at 20. King Street, and finding that Elizabeth Smith lived there, paid the money without further inquiry. Subsequently the true widow, Elizabeth Smith, turned up: and it was then discovered that, at the very time the money was paid, the street was being *re-numbered*, and there were *two* houses numbered 20; and, what was most remarkable, there was an Elizabeth Smith living in each of them.

Mrs. Stephens.—Some time in the last century, a Mrs. Stephens professed to have received from her husband a medicine for dissolving "the stone in the bladder," and offered to sell it to government. In order to test the virtue of this medicine a patient was selected who had undeniably the complaint in question. He took the medicine, and was soon quite well. The doctors watched him anxiously; and when he died, many years

after, he was seized by them, and the body examined. It was then discovered that the stone had made for itself a little sac in the bladder, and was so tightly secured, that it had never caused any inconvenience.

Government, however (somewhat prematurely), rewarded Mrs. Stephens with a sum of 10,000*l.* The cure appeared to have been purely accidental, as the remedy was nothing but potash, which has little or no virtue in such cases.*

Angerstein. — A gentleman of fortune, named Angerstein, lost a large quantity of valuable plate. His butler was soon on the track of the thieves (who had brought a coach to carry the plate), and inquired at the first turnpike gate whether any vehicle had lately passed. The gate-keeper stated that a hackney-coach had shortly before gone through; and though he was surprised at its passing by so early in the morning, he had not noticed the "number" on the coach. A servant girl, hearing the conversation, volunteered her statement, that she saw the coach pass by, and its number was "45." As the girl *could not read*, they were surprised at her knowing the "number." She stated that she knew it well, as being the same number that she had long seen about the walls everywhere, which she knew was "45," as every one was speaking of it. This allusion of the girl's was in reference to the "Wilkes" disturbances, when the 45th number of the *True Briton* was prosecuted, and caused a great deal of public excitement.

Mr. Angerstein's butler went at once to London and found out the driver of the hackney-coach No. 45., who at once drove him to the place where the plate was deposited, and it was all recovered.

Sundial.—Some years since, in the "Temple," was a vertical sundial, with the motto, "Be gone about your business."

It is stated that this very appropriate motto was the result of the following blunder:—When the dial was erected, the benchers were applied to for a motto. They desired the "builder's man" to call at the library at a certain hour on a certain day, when he should receive instructions. But they forgot the whole matter. On the appointed day and hour the "builder's man" called at the library, and found only a lawyer in close study over a law book.

The man stated the cause of his intrusion, which suited so badly the lawyer's time and leisure that he bid the man sharply "Be gone about your business." The lawyer's testy reply was duly painted in big letters upon the dial, and was considered so apposite that it was not only allowed to remain, but was considered to be as appropriate a motto as could be chosen.

The Aërolite.—Two men in France took shelter in a barn for the night. In the morning one of them was found dead, with severe injury to the head. The comrade was at once arrested, and told some "cock and bull" story about the terrible storm of the night in question, and attributed his companion's death to the effect of a thunderbolt. He was not credited; and was in a fair way to be executed for the supposed crime. A scientific gentleman, hearing of the circumstance, examined the place, and found a hole in the roof of the barn, and an *aërolite* close to the spot where the deceased had slept on the night in question.

The innocence of the accused was at once considered as established, and he was released.

Rickards. — Mr. Rickards, a Fellow of Oriel College, was at an inn in Derbyshire, and casually met another traveller, who stated that he had just returned from Africa, where he had been for some years residing with his regiment. Rickards remarked that he had a brother in Africa, and asked the stranger as to the place of his residence when there, and whether he had ever met his brother. He soon found out that it was the same identical brother he was all the while speaking to in the person of the stranger. Having relatives in Derbyshire, each was on his way to visit them.

Now in these cases there is nothing *supernatural*, or even *un*natural; *i.e.* there is nothing to *prevent* the occurrence. The improbability is only from the enormous number of chances against each. But when any German theologian, or other, pretends to *explain a series* of alleged *miracles* as mere *accidents*, he should be reminded that the chances are *multiplied* against each repeated occurrence. If, *e.g.*, the chances against a person's bagging a snipe which died accidentally just as he pointed a stick or a gun at it, be only $\frac{1}{1000}$, then, against his thus obtaining *two*, the chances would be $\frac{1}{1000000}$, and so on. No one, where religion (or irreligion) was not concerned, would believe that a sportsman could bring home a bag full of game, *every* bird having died *accidentally* just when shot at.

P. A. D.

[* See "N. & Q." 1st S. xii. 366.—Ed.]

CHRISTOPHER COLUMBUS.

In the Doria Tursi Palace in Genoa is a well-executed bust of Christopher Columbus, in the pedestal of which, in a recess, curiously worked out of the solid marble, and secured by an iron door provided with three locks, are deposited three autograph letters of that great navigator. The Municipality of Genoa now occupy the palace, and the bust is placed in their Council Chamber, the keys of the recess being kept by one of the officials, without whose permission no person can see the documents contained in it. I recently obtained access to the letters.

The letters were written between the years 1502 and 1504, two of them being of the former date and within a month of each other; the third is dated 1504. Columbus returned from his fourth and last voyage a short time previous to this last letter.

I do not know whether there are many of his autographs extant; any document, however, bearing his signature is certainly interesting, and these letters, relating as they do, to his private affairs, and especially to his will, which I believe has never been discovered to this day, will not be found unworthy of publication. They are all three of undoubted authenticity, and entirely written by himself.

No. 1.

"Al Senor Ebazador Micer Nicolò (Oderigo).

"Senor,

"La soledad en que nos habeys desado no se puede dezir. El libro de mis escrituras dì a Micer Frco di Ribarol, para que os le enbie, con otro traslado de cartas mensajcras; del recibo y el lugar que porveys en ello, os pido per merced que los escrivays a Don Diego. Otro tal se acabara y se os enbiara por lo mesma quisa y el miesmo Micer Frco. En ello fallereys escritura nueba.

"S. A. me prometieron de me dar todo lo que me pertencce, y de poner en posesion de todo a Don Diego, como veyreys.

"Al Senor Micer Juan Luys, y a la Senora Madona Catalina escrivo: la carta va con esta.

"Yo estoy de partida en nombre de la Santa Trinidad con el primer buen tiempo, con mucho atabio.

"Se Geronomio de Santi Esteban viene, debeme espectar, y no se enbaraçar con nada; porque tomar del lo que pudieren, y despues lo deseran en blanco. Vengo aca, y il Rey y la Reyna le recebiran, pasta que yo venga. Nuestro Senor os aya en su Santa guardia. Fecha a xxi de Marco en Sibilla 1502.

"A lo que mandares,

"S.
"S. A, S.
"X. M. Y.
"Xpo Ferens.*

No. 2.

'A los Muy Nobles Senores del muy Magnifico Oficio de S. George a Genua.

"Muy Nobles Señores,

"Bien que el cuerpo ande aca, el corazon esta ali de continuo. Nuestro Senor me ha hecho la mayor merced que despues de Dabid el aya hecho a nadie. Las cosas de my empresa ya luzen y farian gran lumbre si la oscuridad del Gobierno no las encubriera.

"Io buelvo a las Indias en nombre de la Santa Trinidad, para tornar luego; y porque yo soy mortal, yo dexo a Don Diego my hijo, que de la Renta toda que se abiere, que os acuda ali con el diezmo de todo ella, cada un año para siempre, para en descuento de la renta del Trigo, y bino y otras bitualias comederas; si este diezmo fuere algo, recebilde; y si no recibid la voluntad que yo tengo: A este hijo mio vospido por merced que tengays encomendado.

I give them here, and the translation of them, in parallel columns, and I have tried to make the English version as literal as possible; but, as can easily be imagined, the Spanish is by no means the Spanish of the present day. Many of the words used are obsolete, many of them also are ill spelt, and a few illegible. All this renders the translation somewhat difficult.

I will here merely premise that Columbus returned from his third voyage in the month of July, 1500, and that he set out on his fourth voyage on the 9th of May, 1502, returning on the 7th of November in the next year, and that he died at Valladolid on the 20th of May, 1506. The Don Diego mentioned in the letters is his son.

No. 1.

"To his Excellency The Ambassador Micer Nicolò (Oderigo).

"Sir,

"The loneliness in which you have left us cannot be expressed. I gave the Book containing my papers to Micer Frco di Ribarol, in order that he might send it you with another copy of the letters missive. I beg you write and inform Don Diego of the receipt and the place where you put them in. He will complete another one like it, and will send it to you in the same manner and by the same Micer Franco. In it you will find new papers.

"Their Highnesses promised to give me all that belongs to me, and to put Don Diego in possession of it all, as you may see.

"I writc to Senor Micer Juan Luys and to the Senora Madona Catalina: the letter comes with this.

"I set out in the name of the Holy Trinity on the first appearancc of fine weather well equipped.

"If Jerome of St. Stephen comes he must wait for me, and not embroil himself with any one, because they will get from him (tomaran) what they can and ruin him. Let him come here, and the King and the Queen will receive him, until I come. May our Lord preserve you in his holy keeping. Dated this xxi of March in Seville, 1502.

"Humbly at your commands,
"Xpo Ferens."

No. 2.

"To the very noble Lords of the very Magnificent Bank of S. George at Genoa.

"Most Noble Lords,

"Although the body remains here, yet the mind is elsewhere continually. Our Lord has done me the greatest favour that since the time of David He has done unto anyone. The circumstances connected with my expedition are even now brilliant, and will be still more brilliant if the density of the Government does not obscure them.

"I set out for the Indies in the name of the most Holy Trinity without delay, to return soon; and as I am mortal, I leave my son Don Diego (in trust) that out of the income which he shall have, he yield a tenth of the whole produce of the corn, and wine, and other eatable victuals unto you. If this tenth be something, accept it, and if not, accept the intention I hold towards you. I beseech you that you take charge of this my son.

* The Spaniards often terminate their letters with certain initials, employing usually B.L.M. de Vmd (Beso las manos de Vmd), I kiss your hands, or some other set form of politeness. In this case the letters S. S. A. S. probably stand for Su seguro atento servidor,—your humble and faithful servant. The letters X. M. Y. I am unable to explain.

"Mycer Nicolò Oderigo sabe de mis hechos mas que yo proprio, y a el he embiado el traslado de mys priviliegios, y cartas, para que los ponga en buena guardia: Holgaria que los visedes.

"El Rey y la Reyna mys Senores me quieren honrar mas que nunca.

"La santa Trinidad vuestras Nobles Personas guarde, y el muy Magnifico Oficio acreciente.

"Hecha en Sebilla a dos dias de Abril de 1502.

"El Almirante Mayor del Mar Oceano y Viso Rey, y Gobernado General de las Islas y Tierra Firme de Asia, y Yndas del Rey, y de la Reyna mys Senores, y su Capitan General de la Mar, y del su consejo.

"S.
"S. A. S.
"X. M. Y.
"Xpo Ferens."

No. 3.

"Al muy virtuoso Senor el dotor Micer Nicolo Oderigo.

"Virtuoso Señor,

"Quando yo parti por el viage de adonde yo vengo, os fable (hable) largo; credo que de todo esto estobistes (estuvisteis) en bueno memoria. Crehe que en llegando falleria yo vuestras cartas y * persona con palabra.

"Tambien a ese tiempo dese a Francisco de Ribarol un libro de traslados de cartas y otro de mis privilegios en una barjata de Cordoban colorado con su cerradura de plata, y dos cartas para el oficio de S. Georgi, al qual atrebuya yo el diezmo de mi renta para en descuento de los derechos del trigo, y otros bastimentos: de nada de esto todo sey nuebas. Micer Francisco diz (dice) que todo llego alla en salvo. Si ansi es, descortesia fue d' estos Senores de S. Georgi dc non haber dado respuesta; ny por ello ha acrescentado la hazienda; y esto es causa que se digan, que quien sirve a comun non sirve a ninqun.

"Otro libro de mys privilegios, como lo sobre dicho, dese en Calis (Cadiz?) a Franco Catanio portardar d' esta, para que tambien os enbiase: el uno y el otro fuesen puestos en buen recabdo, adonde a vos fuese bien visto.

"Una carta receby del Rey y de la Reyna mys Señores a ese tiempo de la my partida: ala esta escrita: vedela que vino muy buena, parende Don Diego non fue puesto en la posesion, ansi como fue la promesa.

"Al tiempo que yo estaba en las Yndias escrivy a Sus Altezas de my viase por tres o quatro vias. Una bolvio a mis manos: y ansi cerrada con esta os la enbio, y el suplimento del viase en otra letra, paraque le deys a Micer Juan Luis con la otra del abiso, al qual escrivo que sereys el lator y enterprete della. Vorria Carta de scr de ver y que fablen cauto del proposito en que quedamos.

"Yo llege aca muy enfermo: en cse tiempo faleçio la Reyna my Senora (que Dios tiene) syn verla: Fasta agora non os puedo dezir en que pareran mis fechos: creo que S. A. lo habia bien probeydo en su testamento ye el Rey my Señor muy bien responde. Franco Catanio os dira el resto largo. Nuestro Señor os aya en su guardia.

"De Sibilla a xxvii de Deziembre 1504.

"El Almirante Mayor del Mar Oceano y Viso Rey, y Gobernado General de las Islas y Tierra Firme de Asia, y Indas del Rey, y de la Reyna mys Senores, y su Capitan General de la Mar y del su Consejo.

"S.
"S. A. S.
"X. M. Y.
"Xpo Ferens."

"Micer Nicolò Oderigo knows my affairs better than I do myself, and I have sent him a copy of my privileges and letters, in order that he may have them in safe keeping. I should feel at ease if you would see (after) them.

"The King and Queen my masters seek to honour me more than ever.

"May the Holy Trinity preserve your noble persons, and greatly increase the most magnificent Bank.

"Done in Seville this second day of April, 1502.

"The High Admiral of the Seas, and Viceroy, and Governor-General of the Islands and Main Land of Asia, and the Indies of the King, and of the Queen my Masters, and his Captain-General of the Seas, and of his Council.

"Xpo Ferens."

No. 3.

"To the most Virtuous the Doctor Micer Nicolo Oderigo.

"Virtuous Sir,

"When I departed on the voyage from which I have now returned, I spoke to you fully, and I trust you well remember everything. I believed that on landing I should find your letters and * some one verbally.

"I likewise at the same time gave to Francisco de Ribarol a book containing copies of the Letters and my other privileges in a coloured bag of Cordovan leather (closed) with his own silver lock, and two letters for the Bank of St. George, to which I assigned the tenth of my rents free from the taxes on corn and other provisions: I have no news of any of these. Micer Francisco says that all arrived there in safety. If this is so it was discourteous in those gentlemen of St. George not giving me any reply. By it, however, they have not increased their property. It is indeed a true saying † that he who serves a community serves no one.

"Another book of my privileges, similar to the one above mentioned I gave in Calais (Cadiz?) to Franco Catanio, the bearer of this, in order that he might send it also to you (that) both might be placed in such safe hiding place as to you should seem fit.

"At the time of my departure I also received a letter from the King and Queen my Masters: It is written in there; (in the Book of Privileges), you see it came most opportunely, otherwise Don Diego had not been placed in possession as was promised.

"When I was in the Indies I wrote to their Majesties an account of my voyage three or four different times. One letter returned to my hands; and I send it to you enclosed with this, and also a supplementary account of the voyage in another letter, in order that you may give it to Micer Juan Luis with the other letter of advice; to whom I write that you will be the reader and interpreter of it. He would wish to have some ostensible letters which speak cautiously of the design we entertain.

"I arrived here very weak. About the same time ‡ the Queen my Mistress (who is with God) died, without my seeing her. At present I cannot tell you in what manner they will publish my exploits; I believe Her Majesty has well provided for it in her will, and that the King my Master most willingly acquiesces. Franco Catanio will tell you the rest at length.

"May our Lord have you in His holy keeping.

"From Seville the xxvi of December, 1504.

"The High Admiral of the Seas, and Viceroy and Governor-General of the Islands and Terra Firma of Asia, and the Indies of the King and of the Queen my

* One word, apparently of two syllables, is here quite illegible.

† Literally, "This is the reason that they say."

‡ On the 26th of November, 1504.

Masters and his Captain-General of the Sea and of his Council.

"Xpo Ferens."

Some account of these letters will be found in Murray's *Handbook for North Italy*, p. 99., edit. 1858. W. O. W.

TIME: PAST, PRESENT, AND FUTURE.

The writings of James Harris are characterised by an elegance of arrangement, a perspicuity of expression, and a logical coherence of argument, which causes them to be less read than they deserve to be in these days of German metaphysicians and English spasmodists; when the *magnificum* is sought for only in the *ignotum*, and depth predicated alone of the waters whose turbidness hides the muddy bed which they scarcely cover.

I refer especially to the *Hermes* of this writer; a work which, though now seldom disturbed from its dusty slumbers on the shelf, was justly eulogised by Bishop Lowth, as "the most beautiful and perfect specimen of analysis that has been exhibited since the days of Aristotle." As an illustration of the close investigation and sequential reasoning which characterise this work — though a very different estimate, it will be remembered, was formed by Horne Tooke — I would point to the disquisition on Time (Book I. chap. vii.) prefatory to the author's Theory of Tenses. From these remarks may be gathered the distinction between the grammatical or conventional phrase, "Present Time," and the more philosophical and abstract "Now" or "Instant." Quoting Nicephorus Blemmides, Harris would define the former as follows: —

"*Present Time*, therefore, is that which adjoins to the *Real Now*, or *Instant*, on either side, being a limited time made up of Past and Future; and from its vicinity to that *Real Now*, said to be *Now* also itself."

While upon the latter term he remarks: —

"As therefore every Now or Instant always exists in Time, and without being Time, is Time's bound; the Bound of Completion to the Past and the Bound of Commencement to the Future; from hence we may conceive its nature or end, which is to be the medium of continuity between the Past and the Future, so as to render Time, through all its parts, one Intire and Perfect Whole."— Book I. chap. vii.

Thus, logically, "Time Present" must be regarded as a mathematical point, having no parts or magnitude, being simply the end of the Past, and the beginning of the Future. Thus, perishing in action and eluding the grasp of thought, it is a nonentity, of which, at best, an intangible and shadowy existence can be predicated: —

". . . dum loquimur fugerit invida
Ætas . . . . ." — *Hor.*

And we may ask of it, with its "carpe diem," its manifold attributes and imputed influences, as the poet Young (a secularist and a preferment-hunter, perhaps, but author of one of the most sublime poems in the language), does of the King of Terrors: —

"Why start at Death? Where is he? Death *arrived*
Is *past*; not *come*, or *gone*, he's never *here*."
Night Thoughts, iv.

It is, however, in the more conventional sense that the phrase "Present Time" is generally made use of in writing or conversation. So Johnson, in his well-known passage: —

"Whatever withdraws us from the power of our senses, whatever makes the *past*, the *distant*, or the *future*, predominate over the *present*, advances us in the dignity of thinking beings," &c.

Here we have "the Present" invested with the dignity of individual existence, and compared with the Past and Future, as having duration or extension with these; as if we should speak of a series of numbers, ascending on each side of nothing to infinity, as being divisible into negative, zero, and positive. I have been struck, nevertheless, by a few coincident forms of expression, on the part of writers, who have spoken of the "Present time" in its more precise and philosophical sense. Among these, Cowley, in a note to one of his "Pindarique Odes" (*The Muse*), says: —

"There are two sorts of Eternity; from the Present backwards to Eternity, and from the Present forwards, called by the Schoolmen *Æternitas à parte ante*, and *Æternitas à parte post*. These two make up the whole circle of Eternity, which *Present Time* cuts like a *Diameter*."

So Voltaire makes his philosopher, complaining like Agrippa or Faust of the vanity and insufficiency of his studies, says: —

"Je suis né, je vis dans le temps, et je ne sais pas ce que c'est que le temps: je me trouve dans un point entre deux eternités, comme disent nos sages, et je n'ai nulle idée de l'éternité." — *Histoire d'un bon Bramin.*

I may also quote a beautiful passage from the fanciful and suggestive *Expédition Nocturne autour de ma Chambre*, of Xavier de Maistre. As he hears the clock of the neighbouring church strike midnight he exclaims: —

"Voilà donc un jour qui vient de se détacher de ma vie, et quoique les vibrations décroissantes du son de l'airain frémissent encore à mon oreille, la partie de mon voyage qui a précédé minuit est déjà tout aussi loin de moi que le voyage d'Ulysse ou celui de Jason. Dans cet abîme du passé, les instants et les siècles ont la même longueur; et l'avenir a-t-il plus de réalité? *Ce sont deux néants entre lesquels je me trouve en équilibre comme sur le tranchant d'une lame.* En vérité, le temps me parait quelque chose de si inconcevable, que je serais tenté de croire qu'il n'existe réellement pas, et que ce qu'on nomme

ainsi n'est autre chose qu'une punition de la pensée." — Chap. xxxvii.

I will indulge in one more quotation from a modern essayist: —

"Meantime we too admit that the present is an important time; as all present time necessarily is. *The poorest day that passes over us is the conflux of two Eternities!* and is made up of currents that issue from the remotest Past, and flow onwards into the remotest Future. We were wise indeed could we discover truly the signs of our own times; and by knowledge of its wants and advantages wisely adjust our own position in it. Let us then, instead of gazing idly into the obscure distance, look calmly around us for a little on the perplexed scene where we stand. Perhaps on a more serious inspection something of its perplexity may disappear, some of its distinctive characters and deeper tendencies, more clearly reveal themselves; whereby our own relations to it, our own true aims and endeavours in it, may also become clearer." — Carlyle, *Essays* ("Signs of the Times").

When Heraclitus has spoken, it is but fair that Democritus should have his say; so by way of contrast to graver considerations, and as commentary on the whole subject, I conclude with the quatrain of the light-hearted Frenchman, who recommends to

"Donner à l'oubli le *Passé*,
Le *Présent* à l'indifférence,
Et, pour vivre débarrassé,
L'Avenir à la Providence."

WILLIAM BATES.

Edgbaston.

Minor Notes.

THE FISSURE IN CHURCH WALLS. — In the many descriptions of the details in mediæval architecture, several have escaped the observation of the most industrious of those whose observations would have thrown much required information upon the general history and application of mural fissures, now little, if in the least, understood, but in the past ages deemed essential to the display of the pomps and ceremonies incidental to the required celebration of the sacred rites.

The fissure in the wall is probably the least decorated of the various mural appliances necessary for purposes now desired to be investigated: the situation varies, and the form is not uniformly observed. In the churches of Great Plumstead and Hossingham they are placed in the north wall, directly opposite the principal entrance; they are carefully squared, and are about six inches in width and depth, and about ten feet in height.

In the church of Hovergate this appliance is of larger dimensions: the width is about fifteen inches, and the depth about twelve, and is about ten feet in height. It is placed at the east side of the principal or south entrance, and is headed by a four-centered arch.

In the church of St. John Sepulchre, in Norwich, it is placed to the west of the south door, and materially differs in construction from those already named: in width it is externally about twelve inches, which is increased in the interior to about two feet, and is made to penetrate the wall about fifteen inches; the height is about nine feet, which is increased in the interior by penetrating the wall upwards to about fourteen feet. It is square-headed, and moulded for a door, or more probably a shutter.

The assumption that these recesses were designed as depositories for the cross, mounted on a shaft, and usually carried in funeral processions, is far from being satisfactorily confirmed; the two last named are sufficient in size to admit the banners, if furled. These uses combined may suggest the idea that these receptacles were intended for the purpose of a western locker for the secure keeping of required symbols, but less sacred than those more valuable and venerated utensils preserved in the Eastern Ambrey. H. D'AVENEY.

SANDING BEFORE THE DOOR AT MARRIAGES. — In the town of Knutsford in Cheshire, and a radius of some miles round it, a very curious custom prevails, of which I have never heard any satisfactory explanation. When a marriage takes place, on the day of its celebration all the relations and friends of the happy pair make patterns in white sand on the ground before their front doors. No particular design is observed, but it most commonly consists of a succession of curved lines like the scales of fish one above the other. When any well-known inhabitant is married, nearly every door in the town is thus embellished.

M. L. FODDER.

GUN FLINT MANUFACTURE. — Among the instruments used for producing these flints (which have *not* been snuffed out by percussion caps) is a *knapping hammer*, which, together with the various specimens of the manufacture, may be seen in the Museum of the Royal United Service Institution, Whitehall Yard. BROWN BESS.

THE RUNNING TOAD. — A communication appeared in "N. & Q." (2nd S. ix. 100.), with an extract from the *New York Independent* of Dec. 29. last, giving an amusing account of "how a toad undresses." The account has evidently lost nothing by crossing the Atlantic. I have had a fancy for keeping toads for many years; but with all my observation of their habits, I have never witnessed so romantic a performance as the above would have us believe. I have made several attempts to keep the species best known by the name of the *Running Toad*, which differs much from the common sort; but after various experiments, I am satisfied that this kind will not bear confinement. I have just lost one whom I had kept only two months, and this has been the usual length of their lives with me in captivity. Twelve days before he died, I found him changing

his skin, though not in the fantastical style described in the above-mentioned extract. He had it hanging partially on his sides, and I drew some pieces out of his mouth, as it hung out on both sides. I took him on my hand to do this, and he sat perfectly still, and evidently liked to be thus assisted. This I have observed in former pet toads in the same predicament. His new skin was bright and clammy, but soon attained its proper firmness. It surprised me, however, to find him six days after, repeating, or perhaps completing his change of skin. This time I drew out of his mouth two pieces of skin each an inch and a half long, during which he sat quiet and seemed quite pleased, as before. After this, however, he would take no food but one moth, became extremely restless, and impatient of confinement, and six days afterwards he died; leaving me convinced that the "Running Toad" cannot be kept in confinement, though I have kept the common toad more than two years. A full account of other "Running Toads," which I have kept may be seen in the *Literary Gazette*, Dec. 16, 1854. F. C. H.

Alexander Pope.—Mr. Bolton Corney (1st S. x. 417.) refers to a copy of Pope's *Works*: "The Gift of Alexander Pope to the Society at Marsh-gate, 1741." I doubt not but that many persons have been speculating as to the whereabouts of this Society. Marsh-gates are common; but I suspect the Marsh-gate here alluded to was situated at the entrance to Richmond from East Sheen, as set down in the Ordnance Map. Knapton, the bookseller, lived there. Pope, in a letter to Bathurst, the bookseller, dated "Twitnam, Oct. 23," (*Gent. Mag.*, Dec. 1855,) invites him to dinner, and says: "You'll meet nobody that I know of, except by chance Mr. Knapton should call from Marsh Gate, where he is generally on a Sunday." A. P. M.

The Moon and Mushrooms.—It was only lately that I became aware of a generally admitted fact, that the growth of the above esculent is influenced by the changes of the moon. My gardener informs me, on more than traditional evidence, that towards, and at the full of the moon, mushrooms show themselves, but when she begins to *waste*, the crop declines. He says he heard this as a boy from the Leigh watermen, and has assured me it is the result of long observation. This piece of Essex folk-lore, which is altogether new to me, and may be so to your readers, I have reduced, for convenience sake, to the following *formula*:—

> When the moon is at the *full*,
> Mushrooms you may freely pull;
> But when the moon is on the *wane*,
> Wait ere you think to pluck again.

F. Phillott.

Queries.

Bartholomew Fair.—Those who read with pleasure Dr. Rimbault's interesting communications on Bartholomew Fair have no doubt been looking forward to the fulfilment of his promise to give "a separate paper on Henry Fielding." When may we expect it? Whilst on this subject I would mention, that neither Mr. Morley nor Dr. Rimbault take any notice of the most interesting of the Bartholomew Fair prints, viz. the one engraved and published by J. Basire (the father of the James Basire, engraver to the Antiquarian Society). It is also the largest, measuring 25¼ inches by 20, and shows the large theatrical booths placed on the classic ground over against the hospital gates. Cibber, Griffin, Bullock, and Hallam, occupy the space nearest the hospital, and next to them is the booth of Henry Fielding and Hippisley. Lee and Harper are close by, and are entertaining the fair folks with "Hob in the Well." There is no date on the print, but I believe it must be the year 1733 or 34, when the fair lasted fourteen days. J. H. W.

Christopher Barker (the Printer), and his Deputies, Bacon House, Aldersgate.—Where was the printing office of Christopher Barker and his Deputies? And who were the Deputies?

Shelley House, in Noble Street, Aldersgate, which Stow says belonged to Sir Thomas Shelley, Knt., in the 1st of Henry IV., afterwards became the property of, or was occupied by, Sir Ralph Rowlett, Master of the Mint to King Henry VIII.; and subsequently by Sir Nicholas Bacon, who rebuilt it, and it was then called "Bacon House." Fleetwood, the Recorder, built a house adjoining to it, in which he resided; and died there 28th Feb. 1594. Many of his letters to Lord Burleigh are dated from "Bacon House."

This house was afterwards occupied by Christopher and Robert Barker, and by Edward and Nicholas Goff the younger; then by Sara Savage and George Egylshaw, physician; and in 1628 it was sold by Sir Arthur Savage and Dame Sarah, late wife of Sir George Smithies, alderman, Thomas Viscount Savage, and Richard Millard, to Charles Bostock, scrivener; and it then became the Hall of the Worshipful Company of Scriveners, by whom it was sold, some time in the last century, to the Coachmakers' Company, whose Hall it now is.

Was Bacon House the printing office of Christopher Barker and his Deputies? And were the Goffs the Deputies or successors of Christopher and Robert Barker? Geo. R. Corner.

Charles Dibdin.—What was the Christian name and ancestry of the father of Charles Dibdin, the famous naval poet? He lived, I think, near Southampton, and was a merchant. Any particulars of the genealogy of the Dibdin family will

be very acceptable. The poet's grandson, Mr. T. C. Dibdin, the eminent landscape painter, knows nothing of the history of his family. I have also vainly referred to the ordinary biographies.

E. J. S.

"The Paradise of the Soul."—Is anything known of a work called the *Paradise of the Soul?* Two leaves of it formed the fly-leaves of a Latin Prayer Book printed by Richard Grafton and Edward Whitchurch in 1544. It appears to be a collection of Roman Catholic Prayers. Tau.

Biographical Queries. — I should be obliged to any of your correspondents who would kindly favour me with information relative to the following: —

Benjamin Chandler, author of *An Essay on the Lord's Prayer*, London, 1714.

John Conyers, M.P., King's Counsel, died in 1722.

John Cowell, author of *The Snare Broken*, 1677.

John Howe, Judge of the Admiralty, *circa* 1670.

Sir Francis Fortescue, Bart., of Salden. He died in 1729. At what age?

Sir Thomas Wilbraham, died 31 Oct. 1660. The date of his birth wanted.

Nathanael Lloyd, D.C.L., of All Souls', Oxford. Any information.

William Cook, M.P. for Gloucester, 1708. Date of birth wanted. C. J. Robinson.

Swan Hopping. — In the accounts of the Vintners' Company (Egerton MS. 1143., fol. 2.) is the following entry: —

"Money payd for expence for uppyng of Swañes { Item, payd in the grete froste to James the under Swanyerd for Uppyng of the Maister Swannes, iiij*s.* It. for bote hyr at the same tyme, iiij*d.*"

Is there any earlier notice of this custom?

A. A.

Poets' Corner.

Lord Penrhyn: Hodges. — Could any correspondent of "N. & Q." inform me whether Pennant, 1st Lord Penrhyn, quartered the arms of his mother, the daughter of Joseph Hodges, and what those arms were?

Was Joseph Hodges the nephew of Sir Joseph Hodges, Bart.? Both had a residence in London, the former in the parish of St. Giles. Nathaniel was the name of Joseph Hodges's brother. Were they related to Nathaniel Hodges, the author, who died in the Fleet (?) about 1686, and who was a son of Dr. Wm. Hodges, dean of Hereford and vicar of Kensington? B.

Pun. — What is the derivation of this word, and the period at which it was introduced into our language? Are instances of verbal witticisms to be found in English writers before the Elizabethan era? C. J. Robinson.

Photographs of Elgin Marbles. — Can any of your correspondents inform me whether the *Elgin Marbles* have been photographed, and, if so, where copies can be procured? I am told that the authorities of the Museum forbid their being photographed, which seems improbable. N.

Rev. W. Richards. — In Wood's *Athenæ Oxoniensis* there is a short biographical notice of the Rev. W. Richards, who, about 1690, was rector of Helmdon, in Northamptonshire. Mr. Richards was a Nonjuror; and, about 1693, was residing in Newcastle-on-Tyne. Can any of your readers give me the date of his death? R. Inglis.

"The Rich Old Bachelor."—Can you inform me who is the author of a dramatic piece, having the following title, *The Rich Old Bachelor*, a Dramatic Tale in verse. Canterbury, 1824?

R. Inglis.

Dramas for Children.—Who is author of a little volume entitled *Dramas for Children, imitated from the French of L. F. Jauffret*, by the Editor of *Tabart's Popular Stories?* Published about 1810. Query, Was Miss L. Aitken the author? R. Inglis.

Painting at Tatton Hall, Cheshire. — I observed the other day at Tatton Hall, in Cheshire, a picture (unknown) of a man in plated armour, with the order of the Golden Fleece round his neck; a helmet, on a table beside him, with immense plume of feathers. On every alternate plate of the armour is engraved a crescent or young moon, with the letters S. I. C. between the horns or points of the crescent. I shall be much obliged if any of your readers can tell me what these letters mean, as it may throw some light on the subject of the picture. M. L. Fodder.

White Horses for Weddings.—At a marriage which I saw to-day, the number of white carriage-horses in the various equipages was so very remarkable as to fix anyone's attention. Besides the wedding party, that came to church in four carriages, each drawn by a pair of light greys, there were several other carriages drawn by the same coloured horses. Of course, coachmen and footmen drove away with the usual large white-ribbon favour pinned upon the breast. The symbolism of the thing is obvious enough, but what I wish to learn through "N. & Q." is, whether this custom of the white horses for weddings be an old or a new one? D. R.

Zinc.—What is the origin of this word? Beckmann (from Frisch) says zinc was so called because the furnace calamine assumes the figure of *zinken* or *zacken*, nails or spikes. This is very unsatisfactory: nevertheless, in etymology, the improbable and the true are more often one and the same thing than in any other branch of in-

quiry. Paracelsus has *zinetum:* but whence comes the hard *c*? When was the name introduced into England? Horace Walpole, in his correspondence, inquires after a metal called *zinco*. Is it possible that the name was given by those who first saw the metal in the hands of gipsics (*Zingari*)? These people were notable as tinkers, and may have used it as solder. A. De Morgan.

Parry's "Parliaments and Councils of England."—In the Preface to this valuable work, published in 1839, the author promised a second volume, from the Revolution to the passing of the Reform Bill. Can any of your readers inform me whether such a work has been published? or whether any use has been made of the materials which the late Mr. C. H. Parry had collected?

Querist.

The Connoisieur.—Who is author of

"The Connoisieur, or Modern Fashions, a Comedy in Three Acts. By a Gentleman. Acted at Elgin, 27 Feb. 1818. Printed by W. Ettles, Inverness, 1818"?

The play is dedicated to Miss Dunbar of Northfield. R. Inglis.

Going up Johnson's End.—I have frequently heard it said, in Worcestershire, when a man has become very poor: "He is gone up Johnson's end." Can anyone give a clue to the origin of this proverbial saying? Cuthbert Bede.

Queries with Answers.

Village Greens.—There is one thing about village greens that has often puzzled me. One remarks in many secluded villages and hamlets that the bulk of the cottages occupied by the labouring population of the parish stand at intervals round a "green," whether of less or of greater extent, and that on this "green" there is almost invariably a growth of *rushes*, even if no rushes besides are visible in the neighbourhood. How are we to explain the so frequent selection of this peculiar kind of site? Have the rushes anything to do with it? Paul Pry.

Minories, Sept. 15, 1860.

[Our observing correspondent may perhaps have also remarked, in his country peregrinations, that the rush-bearing "green" is generally a poor, cold soil, yielding but scanty herbage. And it might be deemed, on a superficial view, a sufficient reply to his Query, if we were to suggest that probably the locality in question, not being considered likely to pay for cultivation, was in former days left unappropriated, and so, becoming common land, furnished to the labouring poor a convenient site, where they were free not only to erect their humble dwellings, but to graze their donkeys, turn out their pigs, and feed their geese.

But our correspondent may have also observed that the rushes indicate not merely poverty of soil, but the presence of *moisture*, which moisture, the locality remaining undrained, may be detected by a shallow pond, almost always discoverable somewhere on the surface of the village green. This pond yields the needful supply of *water*, which, except to those who have pumps or draw-wells of their own, is in many parishes no very accessible commodity. This supply of water—at least so we have been led to conclude after some observation—is probably *one* of the determining causes which have clustered the poor upon such spots; even though pond-water is not such as one would drink by preference, and though the site is not always the most salubrious.

Not long since, crossing the village green in a morning ramble with the excellent pastor of a rural parish, we cast our eyes around in search of the "inevitable" pond; and, having discovered it as we expected, we ventured to promulgate our *aquatic* theory. "But," said the worthy rector, "in most summers the pond dries up;"—a fact which certainly seemed damaging to our hypothesis. It came out, however, in the course of conversation, that a few summers previously, when the population of the green had suffered more than the usual inconvenience from the exhaustion of the pond, it was determined to try the experiment of digging a well, when excellent water was reached at the depth of only a few feet, and proved a great blessing. (The rector left us to find out afterwards from others that it was he himself who sunk the well.) Whether the result favours our theory or not, perhaps it may induce some good Christian to try the same experiment for the benefit of some other village green, where the surface-water is scant or bad.]

Photozincographed Records, etc.—Through the courtesy of Col. Sir H. James, R.E., under whose superintendence it was executed, I have a copy, taken by photozincography, of a record relating to Chedgrave and Langley (Chetagraue and Lengel'), Norfolk. It seems a very valuable process for making facsimiles of ancient deeds, &c., but I have not seen any account of the process. Have any other documents been copied in this way for sale? and if so, where are they to be purchased? E. G. R.

[Col. Sir H. James has published the result of his experience in photozincography in a small pamphlet, which will be sent by Forbes and Bennett, Booksellers, of Southampton, in return for *seven* penny stamps.

In the early days of photography—before the Art had a Journal of its own—we did not hesitate to devote considerable attention to it in these columns, in opposition, unfortunately, to the wishes of many of our readers, because we felt that it was destined to be of the greatest service to Archæology, Art, and Literature. That we were justified in the course we adopted and in the results which we anticipated, one sentence from Col. James's last *Report of the Progress of the Ordnance Survey and Topographical Depôt* will clearly prove. Speaking of the practice alluded to by our correspondent, Sir Henry says, "From the perfect manner in which we are able to transfer the impressions to zinc, we can, if required, print any number of faithful copies of the ancient records of the kingdom, such as *Doomsday Book*, the *Pipe Rolls*, &c., at a comparatively speaking trifling cost." The importance of this discovery, and the influence which it is destined to exercise hereafter in every department of historical and antiquarian learning, it is impossible to overrate.]

Gough and Paton Correspondence.—Among a collection of prospectuses of intended publications, I find one issued some twenty years ago by a gentleman of the name of Turnbull, in Edin-

burgh, relating to the correspondence of Richard Gough, the celebrated antiquary, and George Paton, of the above-named city. They must have been very interesting. Can you inform me whether the book ever appeared, or whether the materials now exist, and where they are?

THOMAS HALE.

[For want of encouragement the intention of publishing this correspondence was abandoned. But we shall be very glad if the attention of our readers being thus drawn to this interesting correspondence should be the means of again bringing the question of publication under Mr. Turnbull's consideration, under circumstances which should justify the hope of its defraying the expenses.]

INTREPID CONDUCT OF THE LATE MR. WINDHAM.—In the *Life of Edmund Malone*, editor of Shakspeare, just published, there is a very slight biographical notice of the Right Hon. Wm. Windham (of Felbrigg Hall, near Cromer), who was Secretary at War, 1791—1801, and is very justly represented as the *beau idéal* of an English gentleman, both by descent and actually; and after enumerating the many good qualities he possessed, and the many distinguished actions he had performed, states:—

"At the siege of Valenciennes he perilled himself freely, in surveying the enemy's works: *and at an earlier period, ran personal risks in subduing mutiny in a militia regiment, of which he was major.*"—*Malone's Life*, p. 303.

Will any reader of "N. & Q." please to communicate of what regiment of Militia Mr. Windham was a Major, and the date and circumstances of such mutiny? FIDELIS.

[In 1778, Mr. Windham, being then a major in the western battalion of the Norfolk militia, by his intrepidity and personal exertion, quelled a dangerous mutiny which broke out, notwithstanding he was highly beloved by the regiment, just before they marched from Norwich for their new quarters at Southwould and Aldborough in Suffolk. The marching guinea, as it is called, was, contrary to Major Windham's advice, ordered by the lieutenant-colonel not to be paid till the corps should have actually marched out of the county. The men, however, became clamorous for immediate payment, and proceeded to open mutiny. On one of the mutineers laying hold of a part of his dress, he felled him down and put him into confinement, and, on a band of his comrades surrounding him, and insisting on the release of the delinquent, he drew his sword, and kept them at bay till a party of his own company joined and rescued him.]

SIR NATHANAEL DANCE.—Wanted some information relative to this painter. C. J. ROBINSON.

[This artist was the third son of George Dance, the city surveyor, from whose designs the Mansion House was erected, and who died in 1768. Nathanael was born in 1730, and was a pupil of Hayman, after which he visited Rome. On his return to England he married Mrs. Drummer, a Hampshire heiress of great fortune, and soon afterwards changed his name to Holland. He represented the borough of East Grinstead many years in parliament; was a royal academician; created a baronet in 1800, and died suddenly at Winchester on October 15, 1811, aged eighty-one. Vide *Somerset House Gazette*, ii. 58. 121. 185., and Pilkington's *Painters*, art. Holland.]

"DILLY WRECK."—While on the coast this summer, I fell into conversation with a Ramsgate boatman, who gave me an account of a ship that grounded upon the Goodwin Sands, but at length was got off and brought into harbour. He remarked, in the course of his narrative, that the ship in question was a "dilly wreck." Now, as the ship was saved, I do not exactly see why it should be called a "dilly wreck," or indeed a wreck of any kind. I did not like, however, to expose my ignorance by requesting an explanation, and shall therefore feel obliged if any correspondent of "N. & Q." can tell me the true meaning of *dilly wreck*. T. C. R.

[*Dilly wreck* is a slightly modified form of *derelict*, a term nautically applied to any vessel that is rescued from the danger of shipwreck, but not rescued till after it has been abandoned by the crew. The claims of the salvors being in this case considerably enhanced, the 'longshore men would much rather save and bring into port a derelict, than a vessel not deserted. We have ourselves heard *dilly wreck* for *derclict* on the east coast of Kent.]

DORNIX WEAVER.—In the Life of Dr. Matthew Wren, Bishop of Ely (*Parentalia*, p. 101.), wherein he is defending himself against some charges of persecution, he speaks of "Michael Metcalf, and Nicholas his son, a *Dornix Weaver* of some estate." What is meant by this? Is any such phrase in use at present in the East of England? A. A.

Poets' Corner.

[Dornix, or Dornick (says Nares) is the Dutch name for Tournay, often applied to the manufactures of that place, but usually corrupted into *Darnick*, *Darnex*, &c.:

"With a fair *Darnex* carpet of my own
Laid cross, for the more state."
Beaumont and Fletcher, *Noble Gent.*, v. 1.]

STORY OF A LIFE.—Who is the author of this clever work, which, although apparently little known now, seems to have gone through two editions? J. M.

[By Capt. Moyle Sherer. See a list of his works in the *Bodleian Catalogue*, iii. 460.]

"PARSON IMPARSONEE."—In the *Dublin Gazette*, 11th May, 1731, which is at present before me, the following announcement may be seen:—

"Yesterday at noon, died at his house in St. Michael's Lane, of an apoplectic fit, the Rev. Nicholas Knight, D.D., *Parson imparsonee*, of St. Nicholas' Within [in the city of Dublin]."

And in the number for the 22nd of the same month mention is made of the appointment of the Rev. John Grattan "as *Parson imparsonee*," in the room of Dr. Knight. What may be the meaning of the words? ABHBA.

[When a clerk is not only presented, but instituted and inducted into a rectory, he is then, and not before, in full possession, and is called in law, *persona impersonata*, or *parson imparsonee*; or, according to others, a *parson imparsonee* is the rector or incumbent in possession of a parish church, whether presentative or impropriate, and with whom the church is full.]

Replies.

PREVENTION OF RAIN.

(2nd S. x. 207.)

Granting the complete success of Mons. Helvetius Otto's "Pluvifuges," a very interesting legal question arises.

Would not an action for damages lie against the workers of the machines in Town A., in case of Towns B. and C. suffering from the undue quantity of rain which would be liable to fall to their share, if town A. succeeded in puffing it all away from themselves? for the vapour blown *from* one place, must needs be blown *to* some other. Or say that Towns B., C., and even D. and E. were as sharp-witted as town A., and set up equally efficacious machines; there certainly ought to be some redress for town F., in case of its being altogether submerged, as might very possibly happen, under such circumstances.

This delicate point of law ought surely to be well looked into, before the "Pluvifuges" are fairly at work!

Nil mortalibus arduum est. If Mons. Helvetius Otto would turn his ingenious mind to the *annihilation* of the vapour which forms the rain-clouds, or invent a vapour-restrainer to regulate the quantity which shall go up from the earth and tropical seas, it would be much more to the purpose.

As it is, if the vapour is once in the air, and cannot, even by his "Pluvifuges," be propelled into that chimerical locality, "empty space," why then it cannot be got rid of altogether; and if it does not fall *here*, will inevitably come down *there;* and the farmers round Town F. ought decidedly to be compensated, should their sheaves be floating breast deep in water, because Towns A. B. C. D. and E. decline having any rain at all.

Allowing a little scope to the imaginative faculty, one can easily conceive the possible occurrence, in a few years, of cases in the Law Courts, as follows: —

"Smith *v.* Brown. This was an action for recovery of damages for injury done to Plaintiff, from the inconsiderate use, by Defendant, of his private 'Pluvifuge,' on the occasion of John Brown, Esq., Junior, Defendant John Brown, Esq., of Brownhill Park's, eldest son, coming of age, and a fine day for an out-door *fête* being wanted.

"Plaintiff, John Smith, Esq., of Smithville, brought numerous witnesses to show that the day having been fine up to 12 o'clock, and no appearance of rain; wind steady — north-north-west-by-west, it was decided that the dance in honour of his daughter's marriage should be held in the bowling-green, ten minutes' walk from the house; but that at half-past 3 o'clock in the afternoon, the *déjeuner* being over, the ladies and gentlemen assembled, and the band seated, a sudden darkening of the sky came on, and a volume of clouds was observed rapidly approaching from a south-south-east-by-east direction, which, before the party had time to retreat to shelter, burst on their devoted heads; and from information subsequently obtained, it could be proved that this same volume of clouds had been puffed away from the Defendant's, John Brown's, Esq., of Brownhill Park, on the same day a few hours previously. Distances were minutely given, rate of movement of rain-clouds calculated, and witnesses called on both sides. Damages laid: for injury to ladies' dresses, 500*l.*; doctor's bills for subsequent catarrhs, 50*l.* Verdict for the Plaintiff, 550*l.* and costs." THE CLERK OF THE WEATHER OFFICE.

CARADOC FREICHFRAS, ETC.

(2nd S. x. 217.)

In an illuminated pedigree bearing date 1674, by Randle Holme of Chester, the arms given are: az. a lion rampant per fesse or and arg. within a bordure of the last. But the coat described by MR. GRESFORD has the authority of the College of Arms, by whom the other, with the addition of eight pellets in the bordure, is attributed to Luthoka (written Llydoc by Holme), the son of Caradoc. Mr. Papworth, in his *Ordinary*, now in course of publication, agrees with Holme as to the arms of Caradoc Freichfras, except in the bordure, which is described as "silver semy of annulets sa" (p. 118.) Nefydd Hardd, of whom MR. GRESFORD speaks, is named in Burke's *Armory* as founder of the sixth noble tribe of Wales; but his arms are given somewhat differently, the colours being reversed and the chevron omitted. There seems to be some doubt respecting the rank of Caradoc Freichfras. The title given him in the Heralds' College is Earl of Hereford; and Pennant, mentioning his death at the battle of Ruddlan, A.D. 795, gives him the same (*Tour*, vol. i. p. 250.); but when afterwards speaking of the same battle, he writes that "our *monarch* Caradoc fell in the conflict" (vol. ii. p. 11.) And in Lloyd's *History*, by Powel, to which Pennant makes reference in both places, Caradoc is called *King* of North Wales (ed. 1811, p. 17.) Am I to understand that two Caradocs lost their lives at Ruddlan, or that Vreichfras, once Earl of Hereford, died a king? There is nothing extraordinary in the latter supposition, notwithstanding the authority of the College of Arms: for Mervyn Vrych, called by Powel King of the Brytains, the father and predecessor of Roderic Mawr, has from them only his original title of Earl of Anglesey. But it does seem rather strange that Pennant, if he meant the same person, should have spoken of him so differently.

I have two more Queries to put: the first of

which concerns Nefydd Hardd, whom Mr. Gresford calls the ancestor of Caradoc Freichfras. But Powel, in his account of the descent of King Caradoc, makes him fifth from Bledricus, Prince of Cornwall—a contemporary of Caduan, King of Britain, who lived in the beginning of the seventh century. Will Mr. Gresford kindly tell me at what period this Nefydd Hardd and the Owain Gwyned, mentioned by him, flourished? The only Owen Gwyned known to me is the Prince of North Wales, who lived much more recently, viz. in the middle of the twelfth century. My other and last Query has reference to Belinus, of whom Powel makes mention (p. 19.) as the brother of Brennus, King of the Brytains, and ancestor of Mervyn Vrych. The pedigree by Randle Holme also contains the name of Bellinus Magnus *alias* Bellymawr, King of Britain; and makes him to have lived B.C. 88, giving him substantially the same coat of arms as is to be found in the Heralds' College attributed to Beli Mawr: az. 3 crowns or, which are in pale according to the latter authority, but placed 2 and 1 by Holme. I have searched Sir W. Betham's *Genealogical Tables* in vain for either Brennus or Belinus at the time specified; but both names occur in the fourth century B.C., and they appear as brothers, the latter of them alone with issue. Sir W. Betham conjectures that they, like many others belonging to those distant and almost fabulous times, were the chiefs of petty clans. This Belinus, from the era assigned to him, can scarcely be the one intended by either Powel or Holme. Can Mr. Gresford, or other of your correspondents, throw light upon the matter? And if any work can be pointed out, where information may be obtained respecting the names eminent in the old Welsh annals, I shall be much obliged. This long Note is ventured upon in the belief that it may contain something of interest to others. Ned Alsned.

CARNIVAL AT MILAN.

(2nd S. ix. 197. 312. 405.; x. 18. 151.)

The original question is not precisely as the Rev. Mr. Williams puts it ("N. & Q." x. 151.), but as it appeared in "N. & Q." ix. 197.), "Why have the inhabitants of Milan and of Varese four days additional carnival, or a later Lent by four days than in other parts of Christendom?" The answer is briefly given by Guericke (*Manual of Church Antiquities*, ii. s. xxiv. p. 141.), "It was only in the papacy of Gregory II. [A.D. 714—731] that four days more were added." The Rev. Mr. Williams admits ("N. & Q." x. 151.) that "at Rome in the time of Gregory the Great [A.D. 590—604] Lent was kept six weeks, from which deducting Sundays, thirty-six days of fasting were left, being a tithe of the year." But on the *a priori* arguments of Martene and Benedict XIV. Mr. Williams infers that at Milan, Lent was kept *seven* weeks; and whilst asking me for the passage in St. Ambrose's Sermons, adduced by me as evidence of it being kept for six weeks only, as at Rome, which he cannot find, notifies that, when found, he shall reject it as spurious, on the authority of two monks of St. Maur. In opposition to these Benedictines, I will name Baronius and Gibbon, who have quoted these Sermons of St. Ambrose as historical evidence. The words of St. Ambrose, to which I particularly referred (N. & Q." ix. 312.) are—

"Sed cur eadem Quadragesima quadraginta et duos dies habeat, audire gestimus. Legimus in veteri testamento cum sanctus Moyses filios Israël de jugo Ægyptiæ captivitatis eruerit, ut in terram eos repromissionis induceret, quadraginta et duorum locorum eum ad memoratam terram mansionibus pervenisse."—Vol. v. p. 22. B.

I quote from the Cologne edition of 1616. To this I may add the commencement of the same Sermon preached on Quadragesima Sunday, where he says Lent begins *this* day; not, therefore, as the Rev. Mr. Williams thinks, on Quinquagesima. In the previous Sermon (xxxi.) on the same day, he mentions with reprobation those who professed to commence Lent on Quinquagesima as guilty of superstition, and hints that probably they were scarcely able to keep Lent from Quadragesima. Assume, however, for the argument's sake merely, that such Sermons are fabrications; the inference then is that the fabricator, to pass off his forgery, must avoid contradicting any notorious fact, such as the six weeks' Lent, or detection must at once ensue. Thus the ancient fabricator becomes evidence of a fact, continued to the present time, of a six weeks' Lent at Milan.* That the term of Lent was a matter of political as well as ecclesiastical notoriety is apparent from the efforts made by Justina, exercising the authority of her son, the young Emperor Valentinian II., to perform her public devotions prior to Easter, which Ambrose refused on the ground of her Arianism, and the same people, who elected Ambrose their bishop, although he was not then in holy orders, supported him in this resistance to imperial authority. Socrates, the most accurate of our early church historians, notwithstanding occasional errors, was adduced by me as evidence of the various early practices in different churches as to Lent term, certainly not to prove such as prevailed long after his death. The passage of Socrates to which Martene and Benedict XIV. object in such unmeasured terms, may admit of an easy solution by supposing that he refers to a very early practice at Rome, in keeping a Lent of three weeks, with the exception of Saturday and Sunday; and

* If we assume that St. Maximin of Turin was the author, we take his evidence instead of St. Ambrose's.

that Saturday was kept as the feast and rest day of the Jewish Christians, whilst Sunday was so kept by the Gentile Christians, the latter day having already obtained the ascendant at Rome in the time of Augustin, although at Milan both practices then prevailed. This also explains the meaning of St. Augustin when speaking of "dies septem vel octo" as Easter festivals. (Serm. ccxxxii. *in Dieb. Pasch.* and elsewhere.) I think the passage quoted, as from Telesphorus, A.D. 127, needs no comment, for the writer, whoever he was, appears not to know that the keeping of Lent was voluntary, et non "statutum esse." And I respectfully submit that the authorities I have adduced, and the purpose for which I have adduced them, are not on all fours with cockney descriptions of Moscow. I wish to avoid all inflammable matter, but notice of the public crimes of churchmen cannot at all times be suppressed.

T. J. Buckton.

Lichfield.

CHURCH CHANCELS.

(2nd S. x. 68.)

The parish church of Meopham, Kent, affords a remarkable instance of an inclined chancel, and since the high pews and other incumbrances have been removed, the deviation (which is nineteen inches from the centre line of the nave) has become so palpable that no one on visiting the church can fail to observe it.

Whatever might have been the object of this departure from the straight line in the construction of some (not all) of our ancient chancels, there can be no doubt of its being an architectural defect; and I can scarcely think it would have been adopted, except for the purpose of introducing the symbol to which your correspondents have already alluded. There are too many instances of its occurrence to admit of the probability of its having been a mere blunder on the part of the builders, and unless it can be shown that the several churches in which the same obliquity occurs were dedicated to the same saint, and that the inclination corresponds with the sun's rising on the particular day of such dedication, this theory must likewise be abandoned.

It might possibly assist the investigators of this subject if a list of all the churches where the peculiarity in question exists could be obtained, as well as the dates of their erection. As far as my research has gone, I am inclined to believe that it occurs principally in those churches which were erected in the reign of Edward III. If this should prove correct, might not an order from the metropolitan have been given that in the erection of churches there should be an inclination at the eastern end, which should symbolise the leaning of our Lord's head on the cross? a practice which once begun might have been continued for some time after.

J. Hooper,
Vicar of Meopham.

The parish church of Eastbourne, Sussex, is an instance of a church with the chancel inclined. I think the inclination is towards the north.

W. L. Y.

ST. PAUL'S SCHOOL.

(2nd S. x. 211.)

The authority, as well of the founder Colet himself, as of his near friend and coadjutor in the work, Erasmus, and of I believe every contemporary chronicler who records the foundation, is alike wanting to show that Colet fixed the number of scholars for his school with particular reference to the miraculous draught of fish recorded by the Apostle John, xxi. 11. No doubt the coincidence is somewhat singular, but it is fair to presume that if reference to the miracle was intended, the circumstance would have been alluded to by the founder or some contemporary. In the excellent statutes drawn up by Colet himself for the governance of his school (the original in his own hand is preserved in the British Museum, and they are printed at length by Dr. Samuel Knight in the Appendix to his *Life of Colet*), he twice refers to the number of scholars, and in the following words:—

"John Colett, the sonne of Henrye Colett, Dean of Paules, desiring nothyng more thanne Education and bringing uppe Children in good maners and Literature in the yere of our Lorde A.M. fyve hundreth and twelve, bylded a schole in the Estende of Paulis Churche of cliii. to be taught fre in the same"—

And—

"There shall be taught in the schole children of all Nations and Contres indifferently, to the number of cliii., *according to the number of the seates in the Schole.*"

I cannot find that he ever alludes to it elsewhere. Erasmus has left frequent notices of Colet and his school, particularly in a letter to Jodocus Jonas, written shortly after Colet's death, and containing the most authentic particulars we possess of his life. In giving in the letter a description of the school he says: "sed sic uti schola *non capiat nisi certum numerum.*" I cannot find that one of the chroniclers who record the foundation, including Cooper, Holingshed, Grafton, and particularly Geo. Lily, the son of William Lily the grammarian, Colet's friend and first high master, mention any peculiarity in the selection of the number of scholars.

Thomas Smith, Librarian of Cambridge, a Pauline, who appears to have been a diligent searcher into Colet's history, and who in 1662 published an edition of the Dean's sermon on conforming and reforming, preceded by a Life consisting of a free

translation of the letter of Erasmus already mentioned, with valuable original notes, does not in any way mention the miracle; but he translates the passage above cited, "but so that they should not be enjoin'd to admit above a certain number, viz. 153." The first allusion appears to be made by Thomas Fuller, and that in terms by no means importing anything farther than in his mind a noticeable coincidence. He says:—

"A free school indeed to all natives or foraigners of what Country soever, here to have their education . . . . to the number of one hundred fifty and three (so many fishes as were caught in the net by the Apostles)."

Dr. Knight, a Pauline, whose work was first published in 1724 (it was reprinted at the Clarendon Press with additional notes in 1823) refers to the miracle once only — in a note to the passage already cited from the statutes — and in the following words: — "Alluding to the number of fish taken by St. Peter." The passages I have quoted, coupled with an inscription on the old school — "Pueri in hac schola gratis erudiendi sunt CLIII. tantum ad numerum sedium" — seem rather to lead to an inference that the selected number had reference to the amount of accommodation the school contained.

The question is now of some importance, as on account of the enormous increase in the school-revenues, it has become a serious consideration how far the founder intended to fix with unalterable certainty the number of its scholars.

AN OLD PAULINE.

I know of only one life of Dean Colet, and that not a very good one; but there is a better authority for the number of scholars provided for in Dean Colet's foundation than any biography, and that is the will of the dean himself or the deed of endowment executed by him, I forget which. In one or both of those documents it is expressly stated that the number of the scholars is to be 153, "according to the number of the fishes."

S. H. M.

ST. THOMAS CANTILUPE, BISHOP OF HEREFORD (2nd S. ix. 77. 151. 171.) — The question of the birth-place of St. Thomas of Hereford is settled beyond all dispute by the testimonies recorded in that wonderful repertory of hagiological lore, the *Acta Sanctorum, alias* the Bollandists. With a view to his canonisation, a commission was appointed by the Pope to examine in England the life and virtues of the holy prelate. Not less than 323 witnesses gave their evidence before this commission; many of whom had been either closely related to him, or enjoyed his intimacy or acquaintance. The place of his birth was, among the rest, the subject of inquiry. From the evidence on this point, recorded as given before these commissioners, I extract the following as given in the *Acta Sanctorum: ad diem* 2 *Octobris*. 1°. His successor in the See, Richard Swinfield: —

". . . . interrogatus ubi fuit natus et baptizatus dictus Dñus Thomas, respondit se audivisse ab eo quod fuerat natus in diœcesi Lincolniensi, in quodam manerio tunc patris sui, in villâ de Hameldene. Et dixit se credere quod ibi fuerit baptizatus ubi comes Cornubiæ, dominus scilicet Edmundus, filius Domini Richardi quondam Regis Alamanniæ, construxit oratorium ob reverentiam Dei et dicti Dñi Thomæ, quem in vitâ suâ reputabat sanctum, sicut idem Dominus Episcopus dixit se audivisse a dicto comite. Et in dicto oratorio Dominus dicitur pro dicto domino Thomâ miracula operari."

2°. William de Cantilupe, nephew of the saint, being interrogated, answered: —

". . . . quod apud Hameldene, diœcesis Lincolniensis; et in dicto loco in quâdam capellâ, constructâ per comitem Cornubiæ in loco in quo dictus dominus Thomas dicitur natus fuisse, Deus pro ipso domino Thomâ dicitur miracula operari. Item interrogatus ubi fuerat baptizatus dictus Thomas, respondit se credere quod in ecclesiâ parochiali dicti loci de Hameldene."

3°. Robert of Gloucester answered: —

". . . . quod in comitatu Buckingham, Lincolniensis diœcesis, in quâdam villâ quæ vocatur Hameldene, juxta Wycumbe per tria vel quatuor milliaria, sicut dixit se audivisse referri ab eodem, quantùm ad originem."

The oratory above named was afterwards much visited by pilgrims. Is any vestige of it still in existence? After the remains of St. Thomas were brought over from Italy where he died, his heart was deposited in the monastery of Ashridge, Bucks, founded by the Earl of Cornwall for a community of Bons-hommes. See last edition of Dugdale; *s. v.* Ashridge, quoting the authority of a Bodleian MS.

By the way, the writer of *L'Histoire des Ordres Religieux* is mistaken in supposing that this new order of Bons-hommes was in fact a continuation under another name of the Fratres de Sacco; who thus, notwithstanding the decree of the Council of Lyons, continued to exist in England down to the general dissolution of monasteries under Henry VIII. This is a mistake: the two orders were quite distinct.

JOHN WILLIAMS.

Arno's Court.

SNORING OF OWLS (2nd S. x. 212.) — Attending the afternoon service in a parish church of recent construction in Kent, the congregation was disturbed by a loud snoring during the sermon, which of course I attributed to some one on the other side of the aisle taking his nap instead of listening to the "truths divine" which flowed from the preacher's lips. On the conclusion of the service I found that my opposite neighbours made the same charge against those on my side of the church; but on inquiring among the congregation (by no means a large one) I could discover no one who would acknowledge himself or herself to be the delinquent.

The minister on coming out solved the difficulty, by saying that a colony of owls had established themselves in the roof of the church, and to them we owed the interruption. I do not say whether this was an excuse to avoid the discredit of preaching his congregation asleep; but certain it is that owls did congregate within the sacred precincts.

M. E. F.

In reply to HIBOU, I may state that there are circumstances within my knowledge negativing the theory of the snoring of the owl, arising from the young birds crying for food. I know two cases of *full grown* tame owls making the sound referred to. In one of those cases the bird was familiar with its owners, and emitted the sound (which my friend described as *a hiss*) on their coming near it. From which it may be inferred that the Editor's theory (in the note to HIBOU's Query) of the sound being one of menace is also incorrect. I may add, that a year or two ago I heard the snore of an owl, which had settled itself in an aperture of the uppermost bastion of the walls of Conway. The tower is tolerably high, and the owl's hole two-thirds of the height; yet the snore sounded quite loud at a considerable distance, too powerful one would think to proceed from fledglings. By way of experiment I threw stones up near the hole, when the snoring ceased for awhile, only to be renewed shortly afterwards. I cannot think, therefore, that it is a sound of fear or menace, or a youngling's cry for food. One of my family, who has heard it more than once, suggests that it arises from a comfortable or pleasurable feeling, like the purr of the cat. Qy., how is it produced?

M. H. R.

We country folks well know (to our own inconvenience sometimes) that the young of the *Strix flammea* are great snorers. I have many a time been kept awake by the snoring of owlets in the belfry of the church just opposite my bedroom window. So far as I have been able to observe, the owlets snore during the absence of the old birds in search of food; and, on the return of the old birds, sharpen the snore into a sort of hiss.

W. C.

PENCIL WRITING; FIRE-ENGINE (2nd S. x. 57.)—The mention of *black lead* in the *Epicœne* (which appeared in 1609) enables me to give some presumption as to the period at which black lead was introduced. The mention of "black lead to draw maps" shows that the surveyors had got hold of it in 1609: but not in 1590. There is a very original and pleasantly written book on practical geometry and surveying, by Cyprian Lucar, Gentleman, "A treatise named *Lucarsolace*, devided into fower bookes," London, 1590, 4to. The geometrical instruments required are, "a ruler, a compasse, a square, a fine pointed cole or keeler, and a wyer line [surveyor's chain] of two, three, or foure pearches in length." He afterwards says, "You may buy of any painter for a penny 3 or 4 fine pointed coles or keelers." His diagrams are "a keeler or pensill," being a bit of coal fixed in an elastic fork with a ring to tighten the prongs over the coal, just such as is now used: and "a sharpe pointed cole," being a conical bit of coal without any holder: from the size of the object, as compared with the compasses, &c., it is impossible it can have been blacklead.

In this book occurs what is perhaps the first mention and drawing — in this country at least — of a fire-engine, as follows: —

". . . . . I will . . . set before your eyes a type of a squirt which hath been devised to cast much water upon a burning house, wishing a like squirt and plenty of water to be alwaies in a readinesse where fire may do harme, for this kinde of squirt may be made to holde an hoggeshed of water, or if you will a greater quantity thereof, and may so be placed on his frame, that with ease and a smal strength, it shall be mounted, imbased, or turned to any one side right against any fired marke, and made to squirt out his water with great violence upon the fire that is to be quenched."

As Lucar announces in his title that the contents are "in part devised" by himself, and as he makes no special mention of what is his own, I suspect that he is here describing his own invention.

A. DE MORGAN.

LABEL IN HERALDRY (2nd S. ix. 489.) — Allow me to ask MR. TAYLOR if he is aware of the note in Polwhele's *Civil and Military History of Cornwall* (p. 22.), where the reason is given for the label in the Prideaux arms; and not, as he supposes, that two lines at least of the elder stock were extinct.

If he considers he is correct, will he kindly point out the two lines of the family that became extinct?

I believe he will find that the label was used in the Prideaux arms long before the last of the eldest line married into the Herle family.

Burke, in his *General Armory*, gives the Prideaux arms, of Prideaux Castle, *temp.* Conquest: arg. a chev. sab.

I believe no arms have been recorded for the Herries of Orcharton, that married Hackadon Prideaux, except by Burke. In whose possession is the Prideaux Carew MSS. from which the note in Polwhele is taken?

G. P. P.

SIR HARRY TRELAWNY (2nd S. x. 140.) — On my mentioning to the venerable Dr. Oliver the surprise of G. M. G. at seeing Sir *Jonathan* Trelawny called *John* in his valuable *Collections*, p. 32., he observed that he could hardly imagine that it was so written in his own MS., and that he had not the advantage of correcting the press. He pointed out that farther on, at p. 108., the name is given correctly, *Jonathan*; and observed that in his *Lives of the Bishops of Exeter* now at

press, his name is given right all through his long life; and that he should only say with Cicero: "Cujusvis est errare, nullius nisi insipientis perseverare in errore." I trust that with this explanation, it will be evident that the misnomer was a mere slip, and most probably the printer's.

F. C. H.

Havard Family (2nd S. ix. 124. 354.)—There is still a family of this name at Sheerness. James Havard is the proprietor of the Ship Commercial Hotel. His brother George (the head of this family) resides in New Town, Sydney.

Alfred J. Dunkin.

Execution of Lords Kilmarnock and Balmerino (2nd S. x. 211.)—It is not very likely that any record has been kept of the distinguished persons who may have witnessed this or any other execution. George Selwyn, who rarely missed an occasion of the kind, was there of course, and on being reproached by some ladies of his acquaintance for his hardheartedness, replied that he had done all in his power to make amends by going afterwards to see the heads sewn on again.

S. H. M.

Three Sunday Changes of the Moon (2nd S. x. 184.): The Oak and the Ash.—The saying in Norfolk with regard to Sunday's moon runs remarkably counter to the notion entertained in Notts. The farmers in Norfolk dread a full moon on a Sunday, and quote the following old saw:—

"Saturday's change, and Sunday's full
Never brought good, and never *wool!*"

With reference to the saying about the oak and the ash, it is very obscurely worded in the lines quoted by Senescens, but he has in his comment completely reversed its received meaning. In all the previous communications to "N. & Q." in 1st S. v. vi., though the proverb is differently worded, the sense is always in favour of the oak, when first out, portending a *dry* summer. One correspondent (1st S. vi. 6.) writes that he has heard the same in Sweden, where it is said never to fail. Another correspondent, P. P. (1st S. vi. 70.) gives the proverb thus:—

"If the oak's before the ash,
Then you'll only get a splash;
If the ash precedes the oak,
Then you may expect a soak."

This comes near enough to the lines quoted by Senescens to indicate the meaning of the word "choke." The saying was thrown into the following lines by the undersigned, to help some young people to remember its application:—

"When the ash comes out before the oak,
A wet summer, and no joke:
When the oak comes out before the ash,
A dry summer, and no splash."

I have been long in the habit of observing these trees in the spring. They generally come into leaf so nearly together, as to afford but little scope for prophecy; but this year the ash was decidedly out first, and this year at least the saying has proved too true.

F. C. H.

It is a superstition in the neighbourhood of London that two new moons in one month will be followed by bad weather. In the north of Hampshire the peasants say that

"Tuesday's moon
Comes once in seven years and then it comes too soon."

I give the rhyme as I have heard it, but I conceive that "seven years" must originally have been "seven months."

W. C.

Bracton, a Judge of the Common Pleas (2nd S. x. 208.)—The doubt expressed by the author of the article in the *Penny Cyclopædia*, whether Bracton was a Judge of the Common Pleas or Chief Justice of England, does not seem to me to be removed by the chartulary quoted by your correspondent Y. S.

In it Bracton is designated *Justiciarius* only, which is not decisive;—it is made "before the king himself," which is the term used for the Court of King's Bench rather than for the Court of Common Pleas;—and there are other persons mentioned in it besides the three Justices, which proves that it was made in the Curia Regis, before the final division of that court into three separate courts was effected. That division (*non obstante* Sir Edward Coke's assertion) did not take place before the latter part of the reign of Henry III., as appears most clearly by the proofs adduced by Mr. Foss in the second volume of his *Judges of England*, pp. 160-183., and in his Memoir of Bracton (p. 249.) in the same volume.

Though some late authorities describe him as Chief Justice in the reign of Henry III., Mr. Foss remarks that "there does not appear a single proof that he ever attained that elevation. There is an interval, however," he continues, "after the death of Hugh le Despencer in 1265, during which he might possibly have held the office; and it may be remarked as giving some weight to the suggestion, that the appointment of Robert de Brus as Chief Justice did not occur till March, 1268, a few months after the supposed conclusion of Bracton's career." In the quoted chartulary he clearly was not Chief Justice.

One, &c.

Fire-places in Church Towers (2nd S. x. 186.)—When we call to mind the various purposes for which fire was needed in the services of the ancient Church, our wonder will only be that so few remains of fire-places are now discernible. Candles were wanted daily, palms were to be burnt to supply ashes for the service of Ash Wednesday, and incense was frequently used, for which a charcoal fire was requisite. It is most probable, however, that fires for these pur-

poses were lighted in the sacristies, and these have generally disappeared. There is a remarkable feature in Tunstead Church, Norfolk. A small space behind the altar, about three feet in breadth, contains a place which seems to have been used for lighting a fire, probably for the purpose above indicated, or chiefly for the charcoal used for the incense. F. C. Husenbeth.

In addition to the instances already adduced in "N. & Q.," I may mention that of Battlefield, the place where the memorable battle of Shrewsbury was fought. Before I published my recent work upon *Fields of Battle in England of the Fifteenth Century*, I several times visited Battlefield, and inspected its ancient church tower. The second floor has a fire-place within the thickness of the wall, and with an opening to let off the smoke outside of the western window of the bell-chamber. Richard Brooke.

Liverpool.

Leighton Family (2nd S. x. 124. 230.)—In reply to P. S. C., I would state that upon consulting the pedigree I find that the grandfather of Sir Thomas Leighton (the Captain of Guernsey Island) was Sir Thomas Leighton of Wattlesborough, co. Salop, who married a daughter of Lord Ferrers of Chartley, and widow of Sir Richard Corbet, by whom he had issue, John Leighton, Esq., of Wattlesborough, who married Joyce, the daughter of Lord Dudley, and had issue three sons and six daughters; viz. 1. Sir Edward Leighton, who succeeded to the Wattlesborough estates; 2. Sir Thomas Leighton, Captain of Guernsey; 3. Charles Leighton, a captain in France, with Elizabeth, Katherine, Jane, Eleanor, Cecily, and Dorothy.

Katherine, the second daughter, married, first, Richard Wigmore, and afterwards John Dodg, of Kent, although another pedigree makes this lady four times a wife; viz. 1. to Wigmore, 2. to Compner, 3. to Collard, and 4. to Dodg.

Sir Thomas Leighton (of Guernsey) married Elizabeth, daughter of Sir Francis Knowles, and had issue Thomas, married to a daughter of Lord Zouch, also two daughters, named Elizabeth and Anne. Cl. Hopper.

In earlier times proper names were written according to the scribe's notion of their pronunciation or sound: hence arise the various ways in which the same name is found written and spelt. A Shropshire person would pronounce Leighton thus—*Laton*, or *Layton;* a Worcestershire person would call it *Liton*, or *Lighton;* and a Staffordshire man would speak it broadly, as *Loiton*, or *Lauton*. I have collected from old deeds, records, parish registers, and other similar documents, the following variety of ways in which the name has been spelt, and that without any regard to date or time, the same century or period presenting variations the most opposite: — Lahtune, Lehton, Laighton, Leheton, Lechton, Leahton, Leton, Lestone, Lehtune, Lectona, Letona, Leyghton, Leghton, Lectone, Leycton, Laton, Layton, Leyton, Leaton, Letton, Letone, Layghton, Leigton, Lechton, Lecton, Lecthon, Legton, Lehton, Leyghtone, Lekton, Leocton, Letton, Lethon, Leithone, Leithon, Leheton, Leiton, Leychton, Lechtone, Lawton, Lowghton, Loughton, Lauton, Loiton, Liton, Leycton, Leotun, Leeton, Lectune, Leghtan, Leichtoune, Lichtoun, Lyghton, Lighton, Leighton. W. A. Leighton.

Shrewsbury.

Witty Classical Quotations (2nd S. x. 178., &c.)—An Irishman (?) during the late summer (?) exclaimed "Regnat ubique fides!" and probably as he thought those who heard him did not understand Latin, whereas, in fact, to them it only appeared to be mere irony, he gave his rendering of it—"Faith, it rains everywhere!" Anon.

The late Dr. Faussett, whose collection of antiquities the Trustees of the British Museum so unhappily neglected to secure for the nation, had a dinner bell, which he caused to be cast from defaced and valueless Roman coins discovered by him in the course of his excavations. On this bell was inscribed the line from Claudian, I think:—

"Audito tibi quod loquitur Romana vetustas."

Thus paraphrased by a friend of mine:—

"Hearken to old Latinity."

W. J. Bernhard Smith.

Temple.

The Rolliad (2nd S. x. 97.)—

Sacerdos. νῦν δ' οὐδὲ εἷς
Θύει τὸ παράπαν οὐδέν, οὐδ' εἰσέρχεται
Πλὴν ἀποπατεσόμενοί γε πλεῖν ἢ μύριοι.
Chremylus. Οὔκουν τὰ νομιζόμενα σὺ τούτων λαμβάνεις.
Plutus, v. 1182.

The German line is probably taken from some translation of Aristophanes. That of Voss — the only one which I have had an opportunity of referring to here — is:

"Du versäumet doch niemals deine gebühr davon zu ziehen."

Fitzhopkins.

Paris.

Magnetic Declination (2nd S. x. 62. 131. 176. 219.) — I beg to correct a strange oversight in my reply on magnetic declination, p. 176. Speaking of the meridian line, I stated that "the right angles to which are of course N. and S." A self-evident blunder.

Mr. Buckton's method of drawing a meridian line by the shadow of a stick is, I think, quite sufficiently accurate for general purposes, such as fixing the pointers on a church-steeple. I would suggest, however, what seems to me a rather more simple *modus operandi*, by which attention to the exact time before and after noon would be unne-

ccssary. First, describe a circle (a large one preferable); fix perpendicularly in the centre a stick of the requisite length, so that the extremity of its shadow will cross the circle in two places, in consequence of the increase and decrease of the sun's altitude. The two points of intersection must be accurately marked. Bisect the intervening curve, or the distance between the two points, and the line of bisection is the meridian, due N. and S.

JOHN WILLIAMS.

Arno's Court.

"BADGES OF SCOTCH CLANS" (2nd S. x. 169.) — GEO. E. FRERE gives the names of the plants claimed as badges by the Campbell, Graham, and McDougall clans, and inquires whether there is any foundation for the notion that the badges of all the Scotch clans are plants indigenous in Scotland?

The Myrtle of the Campbells, the Laurel of the Grahams, and the Cypress of the McDougalls, appear at first sight to be exotic, and not native plants; but, as the Myrtle of the Campbells is proved to be the British bog myrtle, may not the badges of Graham and McDougall have been originally the plants which we find in old English herbals styled "Laurell" (Laurel Spurge, *Daphne laureola*), and "Cypresse" (*i. e.* Southernwood, *Artemisia absinthium*), the cultivated variety of the latter being called "Garden Cypresse" to distinguish it from the "Field Cypress," or wild *Artemisia?*

Daphne laureola is an acknowledged native of Great Britain, and several varieties of *Artemisia* are common British plants. N. D.

THE HOGARTH FAMILY (2nd S. ix. 445.)—I am sorry that I can give SIGMA THETA very little information concerning the Hogarth family; but on recently visiting the old burial-ground of Fishwick, on the banks of the Tweed, I found at the south-west corner of that place, on a broad flat stone, the following inscription: —

"Here was buried *John Hogard*, who dyed, anno 1640."

Below this there is a figure of a skull, and cross-bones, and a well-executed figure of a butcher's hacking-knife, or cleaver, and another figure somewhat like a short-bladed hedgebill: and below these figures, this inscription: —

"Here lyes the body of *John Ros*, who dyed 27 May, 1721, his age 48."

On a small upright stone, close by the side of the above, there is this inscription: —

"Here lyes the corps of ELIZABETH HOGARD, who departed this life, May 10th, anno 1721, her age 28 years."

She was probably a descendant, or some relation of the above *John Hogard*. About the year 1812, a Mr. *David Hogarth* was the tenant of Lennal Hill and Mill, in the parish of Coldstream. On the 30th Oct. 1819, *Robert Hogarth*, Esq., an eminent agriculturist, died at Carfrae, near Earlston, in the 78th year of his age; and at the present time (or very recently) there is a farmer of the name of *Hogarth* residing near Eccles. The above is all I know of the "Hogarth Family;" but I have no doubt there are several individuals in Berwickshire, who, if readers of "N. & Q.," could give much information on the subject to SIGMA THETA. MENYANTHES.

Chirnside.

THE AMERICAN STANDARD (2nd S. x. 209.) — The stars and stripes were chosen during the life of Washington, and appear to have been partly suggested by the coat of arms of the Washingtons of Lancashire. I remember having seen an article on this subject in an American magazine last year, with woodcuts of the earlier arrangements of the stars and stripes, and their subsequent alteration to their present *marshalling* (?) The present form, however, was approved of, and adopted by Washington himself. B.

TREATMENT OF WIFE-BEATERS (2nd S. x. 185.) — The custom, of which J. H. VAN LENNEP speaks, is not an uncommon one in England. It prevails in the county of Southampton, and is by no means confined to the rural districts of that county. The punishment has, even within the last few years, been inflicted in Hampshire towns on tradesmen of good standing.

Wife-beaters, husband-beaters, and men guilty of certain flagrant breaches of chastity, are the criminals for whom our good Hampshire folks reserve the punishment of "rough music," or the "badger's band." W. C.

ALLFORT FAMILY (2nd S. x. 126.)—The following is from the Registers of Merchant Taylors' School, London: —

"George Alport, only son of George Alport, merchant taylor, born in the parish of Allhallows, Bread St., 16 June, 1631. Entered 1646."

In the school lists occurs: —

"John Alport, born 26 Feb. 1610."

George Alport served the office of Warden of the M. T. Company from 1650 to 1652.

C. J. ROBINSON.

DEDICATIONS TO THE DEITY (2nd S. x. 177. 217.)—Perhaps no more remarkable instances of this kind are to be met with than the two following. The first is an anonymous publication which appeared at Naples late in the eighteenth century on the *Motion of Projectiles* (*Moti dei Projetti*). It is some time since I saw this book, but I have a Note of it, and am quite sure it is dedicated to *Dio ottimo, massimo*, &c. The second is the Version of the Bible in French, by the theologians of Louvain. Of this I have a copy in folio, dated Paris, 1667; and as it has many of the ren-

derings and interpolations of the famous Bordeaux edition of 1682, as soon as I have leisure I shall give you a special Note of it. That a version so falsified should be dedicated, in a long and solemn preface, to God, is one of the curiosities of literature. B. H. C.

Reference in Bartholinus (2nd S. x. 147.)—Possibly "Zil." may be a misprint for "Sil.," *i. e.* Silius Italicus. My own copy of that poet unfortunately is without an index, but I am inclined to think that the passage, as quoted by E. M., is not quite correct. The position of "sed" in the first line seems strange, and the meaning of the last line obscure. C. J. Robinson.

Square Play (2nd S. x. 127.)—I do not find "square play," but Nares explains *to square* as "to quarrel," as in *Midsummer Night's Dream*, Act II. Sc. 1. I believe it is still a pugilistic term; and "square play" may either have been equivalent to modern *sparring*, or, as Mr. J. G. Nichols suggests, an exhibition of skill with the quarter-staff. H.

Leete Family, Cambridgeshire (2nd S. ix. 304.)—One branch settled at Diddington and Southoe, in Huntingdonshire. See *Visitation of Huntingdonshire*, edited for the Camden Society by Sir Henry Ellis, p. 67. Also the parochial registers of Southoe. Joseph Rix.

St. Neot's.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Etudes Historiques Littéraires et Morales sur les Proverbes Français et le Langage proverbial, contenant l'Explication et l'Origine d'un grand nombre de Proverbes remarquables oubliés dans tous les Recueils, par T. M. Quitard. Paris, 1860. 8°. Techener.

The study of proverbs has always been a favourite one, and long before Erasmus thought of collecting together his *Adagia*, the various nations both of the Eastern and of the Western worlds could boast of voluminous compilations, or *recueils*, containing in a pithy and striking form the lessons dictated by the experience of wise men. Like everything else here below, the science of *paremiology* has been subjected more or less to the vicissitudes of fashion; and we find, during the seventeenth century, a French author, Adrien de Montluc, Comte de Cramail, composing a play called *La Comédie des Proverbes* for the purpose of turning them into ridicule; but still the use of proverbs is so natural, so thoroughly in accordance with the moral and intellectual constitution of man, that there is no fear of its ever disappearing, and for a long time to come it is probable that we shall be called upon to notice occasionally the publication of works on the nature, origin, history, and influence of proverbs. Our only hope is, that such works may always be as interesting, and likewise as useful, as the *Etudes Historiques* of M. Quitard.

In his first chapter our French paremiologist begins by tracing the history of proverbs from its earliest commencements, and the long list which he gives us, headed with the name of Solomon, includes, amongst many others, Pythagoras, the mediæval Sydrac, the *Conde Lucanor*, Janotus Gruter's *Florilegium*, Sancho Pança, Ménage and Furetière. These are very weighty and serious authorities in behalf of the use of proverbs, and backed by them we can boldly encounter the sarcasms of another Comte de Cramail, if any should arise in these degenerate days. This, however, is a supposition which is not likely to be realised; for the composition of even a drama such as *La Comédie des Proverbes* would require an amount of intellectual labour not to be expected from the men (we allude, of course, exclusively to our Gallican neighbours,) who divide their time between the *boudoirs* of the *demi-monde* and the excitement of money-making. "L'étude des proverbes," says M. Quitard, "est aujourd'hui négligée, comme le sont presque toutes les études qui n'ont pas une valeur commerciale et industrielle. Notre siècle, sous prétexte de *positivisme* (mot barbare créé de nos jours et bien digne de ce qu'il exprime), parait vouloir abandonner le culte de l'intelligence et la recherche des choses spirituelles, afin de se livrer spécialement aux soins du corps et aux charmes du *comfortable*." Such is M. Quitard's doleful remark; it is, we think, somewhat too gloomy, but we must make every allowance for an author naturally engrossed by his favourite subject.

The *Etudes Historiques* are subdivided into eleven chapters, fragments of which have already appeared in various French periodicals, particularly the *Moniteur Universel*; they evidence an extraordinary amount of erudition, ingenuity, and taste, and the moral reflections suggested spontaneously by the various proverbs, or "wise saws," do the greatest credit to the character of the learned author. We must leave our readers to appreciate for themselves the merits of the interesting book we are now noticing, and merely give them, by way of specimen, an extract or two taken indiscriminately.

Respecting the origin of some proverbs or proverbial sayings, M. Quitard has corrected many errors which, until quite lately, had passed current in the literary world. For instance, Beaumarchais (*Le Barbier de Séville*, Act II. Sc. 13.) says amusingly: "La médecine est un art dont le soleil s'honore d'éclairer les succès, — et dont la terre s'empresse de couvrir les bévues;" but it is a mistake to ascribe to the witty dramatist the authorship of this definition of medicine. Let us, indeed, open Montaigne's Essays, and we shall find (lib. ii. cap. 37.) the following sentence: "Mais ils ont (les médecins) cette heur, selon Nicolas, que 'le soleil éclaire leur succez, et la terre cache leur faulte.'" The *Nicolas* mentioned by Montaigne is no other than Nicocles, as quoted by Stobæus in the *Florilegium*.

The proverb "*Cela lève*" or "*enlève la paille*," is another sentence which has never been correctly understood or properly explained. It is generally applied to things "dont on veut," says M. Quitard, "louer l'excellence ou la supériorité." Many persons unacquainted with etymology still believe that the allusion is taken from the property which amber possesses of attracting, lifting up, small fragments of straw (*paille*); but we must listen to M. Quitard: "*Paille* est ici un vieux mot qui, comme *paile*, désignait une espèce de drap, ce drap dont on gratifiait les vainqueurs à la course ou à quelque autre exercice dans les fêtes nationales des villes. Il correspondait à l'italien *palio*, employé pour dire la récompense, le prix, *No ha il palio chi non corro*. Ainsi, *enlever la paille* signifie, au propre et au figuré, enlever ou remporter le prix."

"*Les Femmes ont des* souris *à la bouche et des* rats *dans la tête*." This pithy remark, besides the pun which it contains, is perfectly unintelligible to those who are not aware that the word *rat* here is an old Celtic monosyllable signifying *thought*, or a derivation from the Latin, *ratum*. *Avoir des rats* is said of those who are capricious,

whimsical, fantastic, just in the same manner as we talk of a person *qui a des idées* when we mean that his or her ideas are foolish, eccentric, out of the way.

"*Parler Français comme une vache Espagnole.*" In this familiar proverb M. Quitard thinks that the word *vache* has been improperly substituted for *Vace*, "ancien mot par lequel on désignait un habitant de la Biscaye, soit Français, soit Espagnol." The phrase, accordingly, should be written: "*Parler Français comme un* Vace (*Basque*) *Espagnol*," and this reading appears the more probable because the inhabitants of Biscay have always enjoyed the reputation of speaking a language which is totally unconnected with any other idiom. It is well known that Scaliger humorously said of them "On croit que ces gens-là s'entendent: moi, je n'en crois rien du tout."

The few remarks just offered will, we trust, sufficiently explain the character of M. Quitard's interesting volume, and recommend it to the attention of our readers.

De la Santé des Gens de Lettres, suivi de l'Essai sur les Maladies des Gens du Monde, par Tissot. *Nouvelle édition revue sur les derniers manuscrits de l'auteur, et publiée par* le docteur Bertrand de St. Germain. 12º Paris. Techener.

The celebrated philosopher Charles Bonnet said of this work, that he considered it as "le manuel des gens de lettres." We are quite of his opinion, and now that Tissot's useful treatise is published in a convenient form, with all the care, the typographical excellence, which distinguish M. Techener's editions, we have no doubt that it will obtain a permanent place in every library. It is a little more than a hundred years ago since Dr. Tissot was appointed to the medical lectureship at the academy of Lausanne, and he selected as the theme of his inaugural discourse the subject which is discussed in the work we are now noticing. Written in Latin, according to the then prevailing custom, Tissot's address soon attracted considerable attention, and some obscure scribbler immediately produced a French translation of it so wretchedly done, that the author, in self-defence, felt himself compelled to compose another one, "afin de me soustraire à la honte d'avoir fait un aussi mauvais livre que celui qu'on publiait sous mon nom." The present reprint is given by Dr. Bertrand de Saint Germain from the third edition, published in 1775, and it contains besides, as the title-page states, a few of the choicest fragments of the *Essai sur les Maladies des Gens du Monde.*

In the excellent preface which he has added to Tissot's work, Dr. Bertrand de Saint Germain explains very lucidly the causes to which we are indebted for it. During the seventeenth century there was, properly speaking, no society, guild, or fraternity designed by the name of *gens de lettres.* Poets, orators, philosophers, scholars, divines, were to be found, it is true, and in large numbers; but, as our editor remarks: "Ces hommes supérieurs ne formaient pas un corps à part; ils ne se croyaient pas affranchis de règles communes; ils vivaient uniment, simplement, avec régularité, quelques uns avec austérité." In other terms, a man like Bossuet, Pascal, La Bruyère, Boileau, would not write merely for the sake of writing. If he had anything to say which was worth saying, he took up his pen, and gave utterance to his thoughts calmly, leisurely, deliberately. His duty done, his task performed, he returned to his usual occupations, to his friends, to intercourse with the world, never dreaming of setting himself up as what we call now an *homme de lettres*, that is to say, a man who *lives* by his pen, and who *must* write on, whether he has anything worth scribbling or no. "Au dix-huitième siècle," our editor continues, "tout change d'aspect; quiconque sait tenir une plume se regarde comme armé d'une épée. Dès lors les gens de lettres forment une milice, et s'arrogent les privilèges du soldat vainqueur, le mépris de toute contrainte, l'ardente poursuite des plaisirs de l'esprit et des sens." Such a course of life brought necessarily in its train a host of diseases which had been previously either unknown or comparatively rare; Rousseau's melancholy and Voltaire's convulsive irritability were examples constantly observable by Tissot; cases of mental aberration became of every day occurrence, and, to quote once more from Dr. Bertrand de Saint Germain, "l'altération de la santé devint une suite presque constante de la culture intempérante des sciences et des lettres." Hence the inaugural address which, after the lapse of a hundred years, is now presented once more to the public amidst circumstances imparting to it the character of *à propos* quite as much as during the times of Voltaire himself. The fresh discoveries recently made in the science and practice of medicine have of course invalidated some of Tissot's theories; but these errors are carefully pointed out and corrected in the supplemental notes added to this edition. "Les écrits de Tissot laissent voir bien des lacunes; mais pour tout ce qui tient à la médecine morale, à ce que j'appellerai la médecine du bon sens, ils se recommandent toujours à l'attention publique, ils n'ont rien perdu de leur utilité, de leur valeur." The religious character of Tissot is another strong recommendation in his favour; whilst, as a practitioner, he never departed from the experimental method, but observed closely and accurately, he was at the same time altogether opposed to the gross materialism which detracts so much from the merits of works like those of Broussais and Cabanis, to quote only these two.

GUSTAVE MASSON.

Harrow-on-the-Hill.

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LONDON, SATURDAY, OCTOBER 6. 1860.

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Notes.

THE TRAGEDY OF "FERREX AND PORREX."

In reading, some months since, the tragedy of *Ferrex and Porrex*, in Mr. Russell Smith's edition of Sackville's *Works*, I was struck with the political character of a great portion of it; and as this does not seem to have been noticed by any writer on our history or literature, a few remarks on it may perhaps be worth insertion in "N. & Q." The argument prefixed to the tragedy runs thus:—

"Gorboduc, King of Britain, divided his realm in his life time to his sons, Ferrex and Porrex. The sons fell to dissention. The younger killed the elder. The mother, that more dearly loved the elder, for revenge, killed the younger. The people, moved with the cruelty of the fact, rose in rebellion, and slew both father and mother. The nobility assembled, and most terribly destroyed the rebels; *and afterwards, for want of issue of the Prince, whereby the succession of the crown became uncertain, they fell to civil war, in which both they and many of their issues were slain; and the land for a long time almost desolate, and miserably wasted.*"

The reader, acquainted with the history of the reign of Elizabeth, sees the bearing of this plot upon a question which agitated Englishmen during that time; and if he will turn to the Fifth Act of the play, he will find every page full of allusions to it. The earlier Acts have hints and warnings: the Fifth may be regarded as an oration distributed by formal necessity among different speakers on "the tumults, rebellions, arms, and civil wars," which follow on a "want of certain limitation in the succession of the crown." The play is rather a political argument than a simple tragedy.

I will make one or two extracts, and then show how the publication of *Ferrex and Porrex* fits in with the history of Elizabeth.

In Act V. Sc. 2., a messenger announces that Fergus, Duke of Albany, pretends to the crown:—

"Daily he gathereth strength and spreads abroad,
That to this realm no certain heir remains,
That Britain land is left without a guide,
That he the sceptre seeks, for nothing else
But to preserve the people and the land."

Two of the lords speak thus:—

"Though we remain without a certain prince
To wield the realm, or guide the wandering rule,"

. . . . . .

". . . . . The wretched land,
Where empty place of princely governance
No certain stay now left of doubtless heir,
Thus leaves this guideless realm an open prey
To endless storms and waste of civil war."

Arostus, a third, advises that a parliament be called, since—

". . of the title of descended crown,
Uncertainly the divers minds do think,
Even of the learned sort."

And in this parliament to prefer the right:—

"*Right mean I his or hers upon whose name*
The people rest by mean of native line,
Or by the virtue of some former law,
Already made their title to advance.
Such one, my Lords, let be your chosen king,
Such one so born within your native land."

Eubulus, after a long harangue on the mischiefs which will ensue, proceeds:—

"And this doth grow, when lo, unto the prince,
Whom death or sudden hap of life bereaves,
No certain heir remains . . . .

. . . . . .

Alas, in parliament what hope can be?

. . . . . .

No, no: then parliament should have been holden,
And certain heirs appointed to the crown,

. . . . . .

While yet the prince did live, whose name and power
By lawful summons and authority
Might make a parliament to be of force."

A little consideration of English history will show us the application of some of these speeches.

By a statute of Henry VIII. (35 Hen. VIII. c. 1.) the succession was limited, on default of lawful issue of any of his three children, to such person as the king should name by letters patent, or by his will; and by his will Henry named his nieces: first, Lady Frances Brandon, and the heirs of her body; and secondly, Lady Eleanor Brandon, and the heirs of her body, in remainder

after his own son and daughter. The first attempt to set aside this order was that of the Duke of Northumberland, on the death of Edward VI., in the well-known endeavour to place his daughter-in-law, the Lady Jane Grey, eldest daughter of the Lady Frances Brandon, on the throne, by virtue of a nomination of Edward VI. On the accession of Elizabeth, her presumptive successor (supposing the will of Henry VIII. valid) was Lady Katharine Grey, younger sister of Lady Jane Grey; it was, however, strenuously asserted that the will of Henry VIII. was not properly executed, and that the Queen of Scots was the true successor as the common-law heir; a consequence as strenuously denied by the supporters of Lady Katharine, who asserted that at common-law the Queen of Scots, and other descendants of Margaret, sister of Henry VIII., were not capable of inheriting the crown, being aliens born; and that, neglecting all considerations of the act and will, Lady Katharine was the true heir. These disputes were not idle. Protestants looked to the Lady Katharine as the safeguard of Protestantism, and all Romanists saw in the succession of Mary an assurance of the revival of their faith; indeed, the more zealous of them added a fresh element of dispute by supporting her claims to the immediate possession of the crown on the ground of the illegitimacy of Elizabeth. It is, however, easily to be believed that most Englishmen, hating Scotch succession, yet looking askance on the claims of Lady Katharine, were glad to be relieved from these doubtful discussions; and accordingly, in the first parliament of Elizabeth (1559), the Commons besought the Queen to marry. Their hope to get rid of the difficulty must have been somewhat discouraged when they met with the answer that she would die a virgin.

Men's minds were in this state of distraction, when *Ferrex and Porrex* appeared. It was first performed at the Christmas revels at the Temple, in 1561; and some three weeks afterwards (18th Jan. 1561–62), was acted by command before her majesty. It was not printed till 1565, when it was surreptitiously published by Griffith, whose title-page ascribed the first three Acts to Thomas Norton; the remainder to Thomas Sackville, afterwards Lord Buckhurst and Earl of Dorset.

In the autumn of 1562, the Queen was for some time dangerously ill, and the terror of disorder brought home to all men: so that, on a new parliament being called, we find in the Commons' Journals the following significant entries:—

"Friday, 15 Janry, 1562-3.			Speaker.
Saturday 16	„	„	A motion made by a Burgess at length for the Succession.
Monday 18	„	„	Divers members spoke on the same subject.
Tuesday 19	„	„	A Committee was appointed, and on
Tuesday 26	„	„	A petition devised by the Committees, to be made to the Queen's Majy by Mr Speaker, for Limitation of Succession read by Mr Norton, one of the Committees."

The Lords also petitioned the Queen to marry, and limit the succession*; but it is not necessary to go any farther into the history of these attempts at a settlement of the crown; it is well known how Elizabeth alternately bullied and cajoled her Commons, and did not name her successor until on her deathbed.

If the reader will read again the extracts I have given, he will see how the fears expressed by the nobles were the fears then felt by most Englishmen — how the speech of Eubulus points out a means of averting disorder, which was immediately afterwards attempted to be carried into effect by the parliament — how Arostus appears as an advocate for Lady Katharine Grey, at once putting forth her strongest argument, and striking against the pretension of her adversary.

Before finishing this paper, I would add a few words on the authorship of *Ferrex* and *Porrex*. I have said that Griffith attributed the first three acts to Thomas Norton, but the accuracy of this has been doubted. Warton was of opinion that it was the work of one man, and that man Sackville; and Mr. Hallam inclined to Warton's opinion; but as Mr. Hallam says the rhymed utterances of the chorus are in blank verse, the value of his judgment is diminished by the slight and careless manner in which he must have read the play. The latest editor, the Hon. and Rev. R. W. Sackville-West, has a natural judgment in favour of Lord Dorset.

Without setting up the complete accuracy of Griffith's title-page, I must confess to thinking that Norton's claim has been too quickly rejected. There is no external evidence whatever against it; and the second or authorised edition names Lord Buckhurst and Norton as the authors. Moreover there is evidence that Norton was foremost in the debate on the limitation of the succession, and so might reasonably have shared in the composition of this tragedy. The reader will have noticed in the extract from the Commons' Journals that Mr. Norton, one of the committees, read the petition which had been devised. Now, as Norton had no official position to call for this prominence, I think it fair to assume that in accordance with the present parliamentary practice, — a practice reasonable in itself, he read the petition as chairman of the committees, the person on whose motion the committees were nominated, the burgess who opened the subject on the 16th

* The petition of the Lords is printed in Cobbett's *Parl. History*, but erroneously referred to the parliament of 1566.

of January. Both the speech of that day and the petition are extant *, and they both have points of sympathy with *Ferrex and Porrex*. The speech, as might be expected from a Puritan like Norton †, is a laboured argument in favour of Lady Katharine Grey; the validity of the limitations already existing, and the incapacity of inheritance of aliens born are stoutly contended for. Its closing sentence —

"If we shall for any affection take away the right from those that have the right, let us remember this saying of the Holy Ghost, 'Propter injurias et injustitias transfertur regnum a Gente in Gentem,'" ‡

reminds us of the last lines of the tragedy: —

"God must in fine restore
This noble crown unto the lawful heir:
For right will always live, and rise at length,
But wrong can never take deep root to last."

So the words of the petition describing the disorders of a disputed succession are strikingly similar to the language of the play. These considerations are not certainly of great weight. Persons who propose to themselves a narration of the same circumstances will probably use language not very diverse; yet, remembering that the first edition names Norton and Sackville as authors, and that the second or authorised edition confirms this statement, we can scarcely dismiss Norton's claim simply because he failed in his translations of the Psalms, — a task generally thought as difficult as any to which a poet can address himself.

LEONARD H. COURTNEY.

Gray's Inn.

P.S. Since writing the above I have discovered that Strype § says the debate of the 16th of January, 1562-3, was opened by the Mayor of Windsor (Gallys), but he names Norton as one of the true men who spoke. Supposing Strype to be correct, the fact of Norton's interest in the subject which was the motive of *Ferrex and Porrex* remains, and the speech in the State Paper Office, commencing as it does with the words "In so great a matter as we have in hand . . .," may be that of some speaker after the first, and in fact still be Norton's own. As, however, my position is that the falsehood of the contemporary statements of Norton's share in the authorship is not proven, the speech need not be pressed.

* The petition is in Cobbett's *Parliamentary History*. There are three copies in the State Paper Office of the speech (Lemon's *Cal.* p. 217. 411.; *Dom. Eliz.* vol. xxvii., Nos. 33, 34., vol. lxxvii., No. 72.) The first seems the earliest copy; the second is in the form of a book, and appears to have been written after the death of Elizabeth; the third is endorsed by the writer: "A motion of Succession in the Parliament a° xiii^mo Eliz. Regæ.," and is accordingly placed in the year 1571, but this is clearly a mistake.

† There is an excellent life of Norton in Cooper's *Athen. Cantab.*

‡ Ecclesiasticus x. 8.

§ *Annals*, i. 294.

ALLUSIONS TO WILLIAM III. AND THE DUTCH IN DRYDEN'S TRANSLATION OF VIRGIL.

A passage in the sixth book of Dryden's translation of Virgil, in which the English poet has imported a hostile allusion to William III., was noticed in "N. & Q.," 2nd S. vii. 168. Another instance is afforded by the following contrast between the rivals for the royal rank among the bees in Georg. iv. 137., which evidently refers to James and William: —

"With ease distinguished is the regal race:
One monarch wears an honest open face;
Shaped to his size, and godlike to behold,
His royal body shines with specks of gold,
And ruddy scales; for empire he designed,
Is better born, and of a nobler kind.
The other looks like nature in disgrace,
Gaunt are his sides, and sullen is his face;
And like their grisly prince appears his gloomy race."

The following passage occurs in the third Georgic: —

"Talis Hyperboreo septem subjecta trioni
Gens effrena virûm Rhipæo tunditur Euro."
iii. 381-2.

These verses are thus rendered by Dryden: —

"Such are the cold Rhipæan race, and such
The savage Scythian, and *unwarlike Dutch*."

Martyn remarks that "Dryden has introduced the Dutch in this place, and bestowed the epithet *unwarlike* upon them, which is not in the least countenanced either by history or by the words of his author."

In the former passage, likewise —

"Ille horridus alter
Desidiâ, latamque trahens inglorius alvum,"
(iv. 93.)

is altered into

"Gaunt are his sides, and sullen is his face,"

in order to produce a resemblance to King William.

L.

MACBETH.

Some time ago we ventured to send some observations to "N. & Q." on the charges brought against this monarch, and which, by the magic power of Shakspeare, have been, we greatly fear, so firmly fixed in the mind of most people as to be almost indelible.

Yet Macbeth was an excellent monarch — so far as we can trace — was no murderer in the proper sense of the word, had as good a title to the throne as Duncan, who inherited as heir of his mother's brother — an admitted usurper — and who moreover never had any "Lady Macbeth" to prompt him, but took to his bed Gruoch — at least so says Winton — the widow of the deceased monarch.

In a matter so truly Shaksperian, we were hopeful some more learned person would have been

induced to make more satisfactory inquiry; but we suspect that the interminable dispute about the "Old Corrector" has engrossed the attention of the admirers of the immortal bard so much that they have no time at present for anything else. That the point may not be entirely forgotten, perhaps you will place on record some remarks, hastily penned some years since, which were originally printed in the columns of the *Ayr Observer*:—

We are not satisfied that the assassination of Duncan by the hand of Macbeth is made out. The "Chronicum Rythmicum," a document we readily take as evidence, has these lines; speaking of Duncan it goes on —

> "A Finleg natus, percussit eum Macabeta
> Vulneri letali, rex apud Elgin obit."

This does not indicate such a murder as that perpetrated by Robert de Bruce on the Red Comyn before the high altar in Dumfries, but rather resembles death following by the means of a deadly wound inflicted by Macbeth or his adherents, in the course of some conflict which terminated against Duncan. Barbarous as the age was, a murder under trust—such as that represented to have taken place at Glammis—would have been viewed with disgust and indignation; and it is not supposable that the ancestors of the present generation could have had less respect for the rights of hospitality than the Arabs of the desert. A man who ruled so ably for seventeen years, and who probably would have died in his bed King of Scotland but for the English invasion, would never have been tolerated had he been the villain depicted by the imaginative Boece.

Every respect was paid to the remains of Duncan, which were transferred from the place of his death at Elgin, by order of the new monarch, to the regal cemetery at Iona.

The Chartulary of the Priory of St. Andrews was, a few years ago, presented to the members of the Bannatyne Club, as the contribution of the now deceased O. Tyndal Bruce, Esq., of Falkland. The original, now belonging to Lord Panmure, had been in the keeping of Andro of Wynton, and had been judicially produced by him in Dec. 1413, as to certain law matters affecting the rights of the Priory.

Wynton is the most *veracious* chronicler we possess of the earlier history of Scotland. Even Pinkerton, the universal fault-finder, respects him. It is in the volume of St. Andrew's Charters that the remarkable entry occurs which proves that Macbeth was king, and Gruoch, *filia* Bodhe, was Queen "of the Scots." We are fully warranted in assuming that Winton had documents and information which support him in what he asserts. There is a singular contrast in the way in which he treats of Macbeth. The weird sisters vanish into air. Instead of this, an *on dit* is given that Macbeth dreamed he was to be king; there is also a long story of his mother having been beguiled by the devil, who was the real father of the regicide. These are given merely as traditionary reports, originating, no doubt, under the Canmore rule, Malcolm being desirous to blacken the reputation of the man he slew, and who had a better title to the crown than he—a *natural* son according to Wynton—could possibly have had.

But when Wynton comes to facts he speaks without hesitation. Thus he positively asserts that Gruoch, the widow of Duncan, was espoused by Macbeth, and that they reigned together—the latter assertion being directly supported by the St. Andrew's Charter-book. No doubt this assertion is particularly startling, but that does not make the fact the less true.

Gruoch was the reputed wife of the Marmor of Moray, who was burnt by Malcolm II.—an usurper, much more clearly proved than Macbeth, and who murdered Kenneth V., a worthy who had previously slain Constantine IV., the son of Culen (the Old King Coul of Scottish song). If the lady was heiress in the direct line of the crown—we don't suppose that Malcolm II. would have much hesitation in slaying the husband—whose claim to the throne *jure uxoris* must have been formidable, and uniting her to his nephew, Duncan—in this way uniting the conflicting claims.

Wynton tells us that the venerable Duncan, being harboured by the Miller of Forteviot, fell in love with his daughter, who bare him a son—Malcolm Canmore. This must have taken place before the uncle's death, and it is not unlikely that his marriage with Gruoch did not interfere with this *liaison*. The bastardy of Malcolm is treated by the chronicler as undoubted, and we know no distinct authority showing his legitimacy. We are inclined to think that the story of the Miller's daughter is not very far from the truth. One thing is plain enough—no historian, excepting Wynton, informs us what became of Duncan's widow after the husband's death.

The relationship of Macbeth to Duncan is puzzling in the extreme. Wynton says he was his nephew. May not his mother have been a sister of Malcolm II.? This is mere conjecture, but that he had some claim on the crown I have little doubt; and this he, like Henry VII., made effectual by espousing the heiress of line. It is worthy of notice, too, that so secure was he of the affections of his subjects, that he went on a pilgrimage to Rome, as had been done by other royal and noble persons at that time. How could a tyrant, and one possessing by violence, have ventured to leave his own territories for months? The fact is doubted by Hailes, but it is too strongly authenticated to admit of cavil. It would be interesting to ascertain if there are any Papal records of the period between 1037 and 1053 existing at Rome.

Then, Macbeth, after his slaughter, as well as Lulac, were carried to Iona, and placed beside the remains of Duncan in the Royal burying-place. Does this accord with the notion of his being an usurper? Although we propose on some other occasion to resume our speculations, we are hopeful that they may attract attention, and we should be happy to learn the opinions of others on a historical question of some interest. J. M.

Minor Notes.

Bishop Goodman. — On a fly-leaf in one of the early printed books in this (Gloucester Cathedral) library are written the following lines, curious in themselves, but peculiarly interesting as illustrative of certain passages in the life of Godfrey Goodman, the bishop alluded to. He was long suspected of a tendency to Romish doctrines, and was suspended by Laud in 1640, but on his submission was restored. He afterwards was deprived of, or voluntarily resigned, his bishopric, and died (a Roman Catholic, I believe) in Westminster in 1655 :—

"Hic Jovis est: mensem clandit quem Februa signum
Carolus octavum regni prope terminat annum.
Christicolæ numerant, quibus anni Janns origo est
Mille & sexcentos triginta tresque salutis.
Iste dies, annus, mensis primordia figunt
Certa biannalis spatii, quod tum sibi dixit
Gloucestrensis agri Godfredus Episcopus. Ille
Ante duos, inquit, quàm Sol hinc transigat annos,
Aut lare sub nostro mihi consociabo scholares
Aut me cum monachis sociatum cella recondet.

"Sic vovet attestans me: voti sit memor opto,
Opto fidem præstet; Deus hæc tu vota secundes.
Sic recordatur, attestatur, comprecatur
E. A."

The witness "E. A." was undoubtedly Edmund Atwood, rector of Staunton, Worcestershire, and vicar of Hartpury in this diocese, the bosom friend and companion of the bishop. Who were the "scholares?" C. Y. Crawley.

Horrocks. — Having some curiosity to find the etymology of the name of this astronomer, I found it stated that in some parts of the north of England the word means a great bullock. Is this true? If so, probably the word is connected with *aurochs*, and with the old English word *orch*, a monstrous fish, and *orca*, of like meaning. *Ox* itself may be of the family. A. De Morgan.

Lord Macaulay. — The early alliance of the Babingtons and Macaulays has been disputed in your columns. Would it avail with the genealogists that the Christian name "Zachary" is found in the Babington pedigree of Rothley Temple as early as 1549? (See Burke's *Commoners*, iv. 517.) In reference to Lord Macaulay's Quaker ancestry, I would add that one of these Zacharys showed a friendly feeling towards the sufferers in Charles II.'s time.

A Quakeress of Keil, in Staffordshire, dying in 1682, her husband resolved to bury her in the Friends' cemetery; but the scheme being intercepted by the parish priest, Thomas Walthall, the husband buried her in his own garden, and himself dying of grief within a week, was laid by her side. On the latter occasion a group of friends were assembled, and one of them being perceived to kneel down in prayer, the whole party were fined in execution of the Conventicle Act. They paid the fines and then appealed; and, what was a most unusual occurrence in those days, had the better of their oppressor, as the following document will show: —

"Upon hearing of council in the appeal brought by William Morgan of Keel, in the county of Stafford, to the record of conviction certified by William Snead, Esq., one of his Majesty's Justices of the peace for this county, concerning a conventicle in Keel, it appeared to the Court that the evidence certified in the record of conviction was not under hand and seal, according as the law in that case requires. It was ordered that the said William Morgan should have his 40 shillings upon the said Conventicle Act returned him again. Zachary Babington."

J. W.

Pew in a Playhouse. — In Pepys' *Diary*, Feb. 15th, 1668–9, is the following curious use of the word *pew*. Is any similar instance known?

"To White Hall: and there, by means of Mr Cooling, did get into the play, the only one we have seen this winter: it was *The Five Hours' Adventure*. But I sat so far I could not hear well, nor was there any pretty woman that I did see but my wife, who sat in my Lady Fox's *pew* with her."

A. A.

Poets' Corner.

A Providential Escape. — An interesting book might be composed on the subject of providential escapes. Perhaps the following may be thought worthy of being transferred to the pages of "N. & Q." It is a tale of the great French revolution, and is taken from *Collectanea Topographia*, vol. viii. p. 26.: —

"A commission of ruffians came to the convent of English Augustinian nuns, Rue des Fossés St. Victor, Paris, to search for priests, of whom they had been informed the house was full. The ladies were ordered into the refectory; and their strange visitors inspected narrowly the house. After a search of some hours' duration, the leader of the gang told the superioress that she and the ladies were at liberty; no priest had been found; and, he added, it was fortunate for them. There is no doubt that if a single priest had been found, these unfortunate ladies would have been given up to the mob. And yet there *was* a priest in the house the whole of the time. The confessor was in his apartments, situated at the northern end of the building, aware of what was going on, and waiting with calmness, and the courage which religion alone can afford, the fate which he believed to be inevitable. Only one door led to his rooms; and he had no means of escape, except by throwing himself out of his window into a small back court which communi-

cated with the garden. Here, however, men had been posted, and all ways of retreat cut off. Fortunately, or rather providentially, the door of one of the corridors, on being swung open, exactly covered that which led to the confessor's rooms. It remained open all the time the revolutionary ruffians were making their search, and they never knew what it concealed."

JOHN WILLIAMS.

Arno's Court.

Queries.

ANCIENT STAINED GLASS FROM COLOGNE.

In a MS. (*penes me*), the Diary of Edward Spencer Curling, Esq., who was a Vice-consul, or in some other official capacity upon the Continent, between 1827 and 1837, I find an account of some ancient stained glass transmitted by him from Cologne, which seems singularly enough to have gone "a-begging," and its ultimate fate involved in some obscurity. Thirty years ago there could not have been the rage for renovation of churches, or the setting up of painted windows therein, otherwise Mr. Curling's purchase would have been at a premium. I quote the extract in question, as probably some one may be yet living who can give account of these presumed relics of the renowned Albert Durer: —

"The splendid glass here described was, in 1827, the property of M. le Chanoine Linden of Cologne, and minutely examined then whilst in the crypt of one of the churches, and during the time of service when and where the worthy Canon was officiating over head. The following year (in 1828) he had sold the glass to M. Dussel, a glazier near the Cathedral, of whom it was purchased by John Curling, of Offley Moles, near Hitchen, intended for the church there, for about 150*l.* (in square feet about 240); was to have been taken at prime cost, and duty by subscription. Owing, however, to influential Quakers of the place objecting to Popish subjects being introduced into a Christian church, the subscriptions ceased and the glass returned to London, where it was exhibited at the Egyptian Hall and Charing Cross, and seen by many Noblemen, Artists, and Antiquaries, all of whom gave the strongest opinion of its beauty and rarity, and of its being a genuine work of Albert Durer; yet no purchaser came forward, and after remaining for several years in the packages it came in, the glass was sold only for what it cost to a dealer at Shrewsbury or Leicester.* There is no question it would now be worth at least 1000*l.*, because none whatever can be procured on the Continent of similar antiquity and beauty. Almost every frame had legends in Latin in the borders, and the design, drawing, and colors were of the most original and splendid character, which is not overrated in the printed extracts; and it would have been bought for St. George's (new) church at Ramsgate, but the figures and subjects were too wide and large for the mullions of the east window to admit without cutting them.

"E. S. C., Deal, 1848."

In another portion of the said journal he gives the form, height, and width of the twenty-four frames, together with the subjects, &c. And is mentioned as "from the convent of Albertus, at Altenberg, near the Sept Montagne." The first cost appears from a memorandum to have been 145*l.*, and bought by John Curling for 162*l.* A reference is also given to the *Gentleman's Magazine* respecting it. Where may I find this?

ITHURIEL.

* In another part of the Diary, Shrewsbury or *Lichfield* is given as the locality of the dealer.

WESTON FAMILY, CO. DORSET.

I am desirous of obtaining some particulars of this family, respecting one of whom, Sir Wm. Weston, Lord Chief Justice in Ireland, *temp.* Eliz., MR. C. J. ROBINSON inquired in "N. & Q." (2nd S. v. 359.) In 2nd S. vii. 485., in reference to his previous inquiry, MR. ROBINSON stated the above to have been "buried at Callow Weston, Gillingham, co. Dorset," and that "his monumental inscription is given in Hutchins' *Dorset.*" It is that of Thomas, "sonne and heire to Sir Wm.," which will be found in Hutchins, "in perpetuall memory" of whom an undated monument still exists in the N. E. corner of the "Thornhill" aisle in Stalbridge Church, of which parish Calewe, or Stalbridge-Weston, as it is now called, is a tithing, distant from it about a mile and a half N. W., and about ten from Gillingham. Who was "Ann," wife of the above Thomas, recorded (by name only), on the monument referred to? whose arms, with those of Weston, on separate shields, adorn the pediment, viz., sable, a cross engrailed, or *, quartered with (Uvedale (?)) arg. a cross moline gules — the other shield has Weston only — arg. a chevron engr. per pale az. and gu. in chief, 2 roses dexter of second sinister of the last. Calewe Weston was the seat of the Weston family from an early period, but I have been unable to trace any remains of a manorial residence in the place still bearing their name.† Where was Sir William Weston buried? Near the above monument is a plain altar tomb, suggested to have been erected to mark the spot. It is described by Hutchins, but contains no inscription or date, and may more probably belong to one of the Thornhill family — perhaps the builder of the "fayre chapell" recorded by Leland (*vide* Hutchins) as lying buried there "on the S. Syde of the quier." I shall be glad of any information relative to the above family, the account of whom, as given in Hutchins, is capable of extension; and additional particulars, however scanty, will, I know, be welcome to the enterprising firm who are about reprinting the valuable work of Hutchins. The family became

* These are the arms of Peyton (or Ufford), but I have been unable to trace any alliance with this family.

† There is, or was, I am informed, before Lord Westminster's improvements, a chimney and mantel-piece of very ancient architecture in a cottage at S. Weston, now occupied by a labourer, which may once have belonged to a house of larger dimensions.

extinct about the close of the last century: one of the co-heirs married Wm. Helyar, Esq. of Coker Court, co. Somerset. (See Burke's *Commoners*.)

HENRY W. S. TAYLOR.

STANDARD-BEARER FOR IRELAND.—According to a newspaper-cutting now before me, of the year 1820: —

"Felix O'Hanlon, Esq., put in a claim to perform the the office of Standard-bearer for Ireland, and appeared with divers parchments and documents to establish his right."

Where may be found particulars of his claim, which, I presume, was not admitted? ABHBA.

"SCOTTISH DICTIONARY."—I should feel obliged if any of your readers would inform me who was the author of a small *Scottish Dictionary* in 32mo., a copy of which I have lately met with, but unfortunately the title-page is wanting? From the Preface it appears, that its date is shortly after the publication of Dr. Jamieson's *Dictionary*. It was printed at Edinburgh by W. Aitchison, and contains 251 pages. THOMAS H. CROMEK.

DR. DE GUELDRE.—A few months since, I bought from a dealer in old books a somewhat curious book. It is vols. v. and vi. (bound in one volume) of

"Forty Years' Correspondence between Geniusses ov Boath Sexes, and James Elphinstone. In Six Pocket-volumes: Foar ov Oridginal Letters, two ov Poetry."

In vol. v. pp. 218. to 228., there is an Oratorio, French and English: the English being a translation by Mr. Elphinstone, dated 1773. At the end of the poem is this note:

"Dhe oridginal waz communicated to J. E. by Dr. De Gueldre, a Jew.—L. clx." *

As I have not the volumes containing the Letters, could you, by referring to Letter 160. give any information regarding this Dr. De Gueldre?

R. INGLIS.

"MISSA TRIUMPHANS."—Who was the author of *Missa Triumphans; or, The Triumph of the Mass*, by F. P. M. O. P. *Hib.*? It is a 12mo. volume, pp. 464., with an Appendix of 48 pages; was "printed, *permissu superiorum*, at Lovain, 1675"; and purports to be "an Answer to Mr. de Rodon's *Funeral of the Mass*." ABHBA.

OLIVER CROMWELL.—Perhaps some of your readers will kindly inform me who the Oliver Cromwell was who is described in a warrant, "By virtue of an ordinance of both Houses of Parliament of the 20th daie of September, 1643, and in pursuance of an order of the Commons House of the 20th of December, 1648," as Major? it being for payment of "his salary, and for his attending on the King as Cupbearer, and for his expences in his journeys to attend that service." The warrant is signed "Mulgrave, Pembroke, and Monk, Greg. Norton, Tho. Grey, Hen. Mildmay." The receipt bears date 29th Dec. 1648, and is signed "Oliver Cromwell."* S. N.

THOMAS ALDERSEY, M.D., of Christ Church, Oxford. I believe that this gentleman attained eminence in his profession, and should be greatly obliged to any correspondent who would substantiate my belief with facts. C. J. R.

NUMBERING HOUSES IN STREETS.—SENEX would be glad to know where, when, and by whom the prevailing system of numbering the houses in our streets was introduced,—the *odd* numbers being on one side, and the *even* on the other. He is under the impression that it originated in Aberdeen, where some fifty years ago the houses were not numbered, but soon after the present system was introduced, and appears to have been gradually adopted in other places.

PROHIBITION OF MARRIAGES.—Can any reader of "N. & Q." inform me whether the prohibition of marriages at certain seasons was at any time part of the canon *law?* I have not been able to find a canon of any council, general or provincial, bearing on this point; and am led to conclude that the prohibition rested only upon the *custom* of the church.

I have a special reason for desiring accurate information on this point, and have not been able to find it either in Lyndwood or the *Vade Mecum*.

J. I.

GEORGE KIRKE, gentleman of the bed-chamber to James I., 1609. Is anything known of his descendants? G. V.

QUOTATION FROM CHALMERS.—Dr. Chalmers in one of his publications, speaking of the Church of England, says: —

"There are many who look with an evil eye to the endowments of the English Church, and the supposed indolence of her dignitaries. But to that church the theological literature of the Scottish Church stands indebted for her best acquisitions: and we hold it to be a refreshing spectacle, at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth in full equipment from some high and lettered retreat of that noble hierarchy."

I shall be obliged if any of your correspondents can tell me the volume and page of the work from which this extract is taken. ALFRED T. LEE.

[* Letter clx. is a misprint. Letter clv. contains the following passage: "I send yoo a littel oratorio, written by I know not hoom. I translated it to oblege dhe Jew, from hoom I had it; and afterwards pubblished it for hiz bennefit; dho littel it cood procure him."—ED.]

[* Two queries have already appeared in our pages respecting this "Cup-bearer": see 1st S. v. 246.; 2nd S. vii. 194.—ED.]

Masters of Edinburgh High School.—Can you inform me who was master of the High School of Edinburgh, at the time of King Charles I.'s visit to Edinburgh in 1633? I think there is a history of the Edinburgh High School, by the Rev. Dr. Steven, published about twenty years since. R. Inglis.

Sir John Duddlestone.—I find that the story of Sir John Duddlestone is again going the round of the newspapers, taken from the recently published *Vicissitudes of Families*.

It appears to me that it is a fit subject for exposure in the permanent pages of "N. & Q." I presume that *Felix Farley's Bristol Journal* is to be found in the vaults of the British Museum. In the paper for Saturday, October 26, 1824, is an account of the death of Mrs. Corbett, great-granddaughter of Sir John Duddlestone; in a subsequent paper will be found a letter on the subject in which the story is completely exploded.

I do not think there is any mention of it in Seyer's *History of Bristol*. It is not referred to in Evans's *Chron. Outline*. Miss Strickland gives him. The original authority I believe to be Corry's trumpery *History of Bristol;* it is also in *The Patrician*.

I have a mem. of a lease from the feoffers of All Saints' Church lands dated 20 Sept., 29 Charles I., amongst whom are "John Duddleston, Merchant," "Edward Duddleston, son of the said John Duddleston." C. P. T.

P.S. This is a question in which I know Dr. Rimbault to be interested; perhaps he may be inclined to hunt it up.

Yarranton's Survey of Ringsend, near Dublin, 1674.—In Yarranton's *England's Improvement by Sea and Land* (4to., London, 1677), pp. 151-155., I find some interesting details of "a survey and discovery" of Ringsend, which he undertook at the urgent request of Sir Francis Brewster, Lord Mayor of Dublin. For a special purpose I am anxious to ascertain full particulars of the matter; and, therefore, I beg to ask you, or some one of your Irish correspondents, whether any (and if so, what) steps were taken in consequence of Mr. Yarranton's suggestions? What a changed locality since the year 1674!

Any particulars of "Andrew Yarranton, Gent.," will be thankfully received.* Abhba.

Sir John Home, first Baronet of Blackadder (created 1671), married Mary, eldest daughter of Sir James Dundas of Arniston. There were several Sir Jameses of the Dundas family. Which is the one above referred to? Sigma-Theta.

* [In Dove's *Elements of Political Science*, 8vo. 1854, pp. 402—470., is a long account of Andrew Yarranton, the founder of English Political Economy. This paper consists mostly of his doings and patriotic principles, the biographical notices being extremely meagre.—Ed.]

The Beau.—The *sobriquet* of *Old Douro*, which was applied to the Duke of Wellington during his victorious campaign in the Peninsula, has been already satisfactorily explained (*antè*, p. 231.) I am now induced to ask the origin of the great Duke's being called *The Beau*, which I am assured by those who well remember it, was a name by which he was very generally known during the earlier part of his life. Q. F. G.

Dalnotter Company.—In a deed dated 1776, referring to persons living in Midlothian, I find mention made of the Dalnotter Company. Where is Dalnotter, and what was the company?

Sigma-Theta.

Stukeley's Abury and Stonehenge.—Can any of your readers inform me in whose possession Stukeley's own copies of his "Abury" and "Stonehenge" now are? Gough, in his *British Topographer* (vol. ii. p. 375.), tells us that these works, with large MS. additions, were bought by the Bishop of Hereford at the sale of Stukeley's collections in 1766

The Bishop of Hereford at this date was Lord James Beauclerk, who died in 1787. Is it known into whose hands the bishop's library passed, or who now retains the volumes in question? ⊙.

The Theatre of Ingenuity.—Who is the author or compiler of a book called *The Theatre of Ingenuity*, published in 1698? R. Inglis.

Quotation.—Where does this line occur?—

"They placed me in the poet's choir."

E. E. M.

Smith, Cork.—Can any one, well read in the history of Cork, refer me to an account of an accident which happened about the middle of last century in that town, by which a young Scotch gentleman, by name James Smith, met his death by drinking by mistake some poisoned wine?

Sigma-Theta.

Sacheverell.—I have certainly seen it stated, and more than once, but very long ago, that Dr. Sacheverell, in one of his sermons, used the following illustration:—"They concur together like parallel lines, meeting in one common centre." Can any one confirm this, or fix the quotation on anybody else? A. De Morgan.

MS. Life of Dr. George Hickes.—In a MS. Catalogue of books in the library of the Rev. John Lewis of Margate, I find the following article:—

"An Historical Account of the Life and Writings of the Learned and Reverend George Hickes, D.D., Dean of Worcester, and an eminent Nonjuror. To which is added, A Collection of Papers relating to it. Collected and written in the Years 1744 and 1745, with a list of the deprived Bishops and Clergy at the Revolution in 1688-9, &c., to be added to the Collection at the end of Dr. Hickes's Life. In three pieces half-bound, fol."

In another hand is added, "Sold to Sir Peter

Thompson for 2*l.* 7*s.*" The principal portion of Sir Peter Thompson's library was dispersed by Mr. Evans, on 29th April, 1815, but the MS. Life of Dr. Hickes does not occur in the Catalogue. I am informed that the late Dr. George Townsend, Canon of Durham, had in his library a MS. Life of Dr. Hickes, most probably the one noticed in the Rev. John Lewis's Catalogue, as the Canon's father resided for many years at Ramsgate. Canon Townsend's library was sold by Puttick & Simpson in December, 1855. Can any one inform me who is at present the fortunate possessor of this manuscript? J. Yeowell.

Alleyne of Barbadoes.—Joseph Alleyne, the divine, writes to his nieces, who had settled in Barbadoes; from which I infer that they were the daughters of the Cromwellian captain who founded the branch of "Alleyne of Barbadoes." See the *Baronetcies*. This captain is usually derived from a Kent or Sussex minister named Richard Alleyne, whose alliance with Joseph remains indeterminate. My object is to crave the assistance of some of your sagacious readers in establishing a connexion between Joseph Alleyne, of Devizes, and Captain Alleyne of Barbadoes. There was a Rev. Richard Alleyne of Ditcheat, who died in 1677. Will he serve our purpose? See the *Athenæ Oxonienses*.

I am anxious also to learn what was the maiden surname of Joseph's wife Theodosia? J. W.

"Christ's Birth Miss-timed."—In the *Phenix* (vol. i. Part iv.) is a paper thus entituled. It professes to be a resolution of the Right Hon. the Lord Carew's Question touching the true time of the conception and birth of John Baptist, and also of our Saviour, by R. S. Was the Lord Carew's Question published? And if so, where may it be found? Who was R. S., the author of this paper?

Some part of the work referred to by your correspondent R. C. (2nd S. x. 233.) relates to the same subject. He courteously offers to forward his work to any reader of "N. & Q.," who may wish to examine its contents. I should esteem it a great favour if he would allow me that privilege.

John Maclean.

Hammersmith.

Locke, the Civic Restaurateur.—Looking over some MSS. of a friend mentioned (2nd S. x. 119.), I found the subjoined epigram. Pray where in the city did the *nommé* Locke exercise his profession, and can any reader refer me to a memoir of him? The French exceed us much in this art, and the beginning of this century had a publication, *L'Almanach des Gourmands*, which we endeavoured to imitate in the *Epicure's Almanack, or Calendar of Good Living*, Lond. 1815, which was to have been *continued annually*, but, I believe, was not repeated. We have all heard of the famous *Véry* of the *Palais Royal*, and many have partaken of his *recherchés* dishes, *Filets de Sole au Gratin, Rognons de Mouton au Vin de Champagne, &c.*; and, speaking of him, I have heard he has a monument in the Cimetière of the Père de la Chaise at Paris, with the simple inscription, *Sa vie fut dediée aux arts utiles*. The writer of the English epigram seems somewhat to have imitated Dryden's on Milton, —

"Three Poets in three distant ages born," &c.

"Two *Locke*s in *England* have distinction claim'd;
For *thinking* one, and one for *eating* fam'd;
This shone with lustre by the force of reason,
That figur'd chiefly in a Ven'son season;
Knowledge and *taste* were by them both increas'd,
T'enrich a *mental*, or *corporeal* feast.
Both a *fine taste* endeavoured to impart,
This had the body, *that* the mind at heart."

Σ. Σ.

Red Rose of Lancaster.—The red rose and garter badge is worn by the Hampshire Militia on their appointments, and the red rose and crown form the county arms. Can any reader of "N. & Q." inform me of the origin of this device? A tradition exists that it was conferred on the train-bands of the county who accompanied Henry V. in his expedition to France, and performed signal services at the battle of Agincourt. Is there any foundation for this tradition? John Maclean.

Hammersmith.

Asteroids. — In the sixth Dissertation of the new edition of the *Encyclopædia Britannica*, a list is given of the smaller planets discovered since 1800. The last of the list (p. 996.) is Isis, discovered May 28, 1856, by Pogson. It makes the forty-second. Can I obtain a list of those that have been discovered since? Querist.

"Lancashire and Cheshire Wills" (2nd S. x. 170.): Warrington Academy.—*Lancashire and Cheshire Wills*, edited for the Chetham Society by the Rev. G. J. Piccope. Would any correspondent who has, or has ready access to, a copy of the above, kindly tell me if it contains any wills of the Dixons of Furness? I should also like to know if the Admission-Book of Warrington Academy exists? And if so, where? Replies, if prompt so much the more valued, will much oblige the undersigned. R. W. Dixon.

Seaton-Carew, co. Durham.

Queries with Answers.

Othello.—I believe Shakespeare's *Othello* was not published till six years before his death. Where did he get the character of *Othello* from? The name, too, is remarkable. In 1606, *M. A. Othelio*, a learned jurisconsult, wrote a reply to the Bull of Excommunication which Pope Paul V. issued against the Doge, Senate, and Republic of

Venice. The coincidence is remarkable, only Othelio was a lawyer, and not a Moor. My copy of the tract is dated Frankfort, 1607. B. H. C.

[On the 6th of Oct. 1621, Thomas Walkley entered at Stationers' Hall *The Tragedie of Othello, the Moore of Venice;* and in 1622, Walkley published the edition, in 4to., for which he had thus claimed the copy. Collier assigns good reasons for the tragedy having been originally acted by Burbidge's company in 1602. The story of Othello was unquestionably borrowed from the novel of Giraldi Cinthio, *Il Moro di Venezia;* but Shakspeare, as usual, has improved on his original. "There was wanting," remarks M. Gnizot, "in the narrative of Cinthio the poetical genius which furnished the actors — which created the individuals — which imposed upon each a figure and a character — which made us see their actions and listen to their words — which presented their thoughts and penetrated their sentiments: — that vivifying power which summons events to arise, to progress, to expand, to be completed: — that creative breath which, breathing over the past, calls it again into being, and fills it with a present and imperishable life:—this was the power which Shakspeare alone possessed, and by which, out of a forgotten novel, he has made *Othello.*"]

"Il Nipotismo di Roma," etc. —

"Il Nipotismo di Roma, or the History of the Pope's Nephews from the Time of Sixtus IV., *anno* 1471, to the Death of the late Pope Alexander VII., *anno* 1667. Written originally in *Italian*, and Englished by W. A., Fellow of the Royal Society. London: Printed for John *Starkey* at the *Miter*, near *Temple Bar*, in *Fleet St.*, 1673."

In the Address to the Reader the author says:

"A friend of mine, calls the advice to the reader, the sauce of the book, because it is that part which gives us a stomach to read the rest."

Again:

"I know that in Rome this History will produce the same effect that our Nails do upon a Sore; that is, the more they scratch it, the worse they make it: Yet the itching pleases everybody, and the more we scratch, the more we have a mind to scratch still."

In concluding this compound sauce for the stomach of his reader, the author says:

"I promise thee another Work, much more worthy thy curiosity, and fit for anybody that hath a public Employment, which is *Il Cardinalismo:* a Work which, speaking in general only of that Dignity, doth yet nevertheless now and then descend to particulars. In a word, I call the *Cardinalismo* and the *Nipotismo* Brothers; but the *Cardinalismo* is the eldest, because first conceived by me; in a moneth it will be printed, and if thou wilt have it, thou mayest; and I can assure you it will please you infinitely."

I shall wind up now by asking: — Who is the author of this work? Who is the W. A. — the "Englisher"? Was the second volume, *Il Cardinalismo*, ever published? If so, when?

George Lloyd.

[*The Nepotism of Rome* is the production of Gregorio Leti, a voluminous writer of history, called the Varillas of Italy, born at Milan in 1630. He came to England in 1680, when he was promised the place of historiographer. Being one day at a levee, Charles II. said to him, "Leti, I hear you are writing the history of the court of England" [his *Teatro Britannico*]. "Sir," said he, "I have been for some time preparing materials for such a history." "Take care," said the King, "that your work give no offence." "Sir," replied Leti, "I will do what I can; but if a man were as wise as Solomon, he would scarce be able to avoid giving some offence." "Why, then," rejoined the King, "be as wise as Solomon; write proverbs, not histories." His other work, *Il Cardinalismo di Santa Chiesa* was published in 1668, 12mo., and is a violent satire. Gregorio Leti used to boast that he had been the author of a book and the father of a child for twenty years successively. Granger says, "Leti, in his historical works, has much true and interesting history blended and debased with fable. He is one of those writers to whom we know not how to give credit, unless his facts verify themselves, or are supported by much better anthority than his own. Engaging talents in a faithless historian are as dangerous in the republic of letters as the agreeable manners of a profligate are in civil society." Leti eventually became historiographer to the city of Amsterdam, where he died in 1701.]

Du Prat's Literary Miscellanies. — In the Harleian MSS. (1589) there is a volume of Literary Miscellanies by Dr. Peter Du Prat. Any information regarding the author and the contents of the volume, will oblige R. Inglis.

Glasgow.

[From the contents of this book Du Prat would appear to have been living 1666, 15 June, the date of a letter signed "D. P." From another letter some twenty years earlier he would seem to have been an ecclesiastic. M. Spanheim, writing to M. le Maréchal de Gassion, speaks of him (Du Prat) as "Pasteur de votre Maison." Doubtless a perusal of this MS., which appears chiefly to consist of historical passages in the life of De Gassion, might throw light upon Du Prat's biography.]

"The True Idea of Jansenism." — Who is the author of *The True Idea of Jansenism, both Historick and Dogmatick*, by T. G., printed for E. Calvert, at the West End of St. Paul's, London, 1669? The preface is written by another hand, and is signed John Owen. I can find no account of it in Lowndes. A Constant Reader.

55. Upper Brunswick Place, Brighton.

[By Theophilus Gale, the author of *The Court of the Gentiles.*]

The Duke's Wounds. — As "N. & Q." has lately favoured us with one or two articles respecting the Duke, perhaps I may be permitted to propose a Query upon the interesting but as yet undecided question of his alleged wounds, which I cannot but regard as a subject of some historical as well as military interest. How often, and on what occasions (if ever) was the Duke wounded? A Reading Man.

[Amongst the heroes of a hundred fights, one has again and again escaped unhurt, till at length cut asunder by a cannon-ball; another, ere he received the fatal bullet, has in successive conflicts been cut and riddled into a scarecrow; while a third, no less combative, has at length died in his bed without a scar. We agree with our correspondent in deeming it a question of some interest how the Duke fared; and we are induced to think that it is not yet too late to settle this hitherto undecided question.

There is no doubt that towards the close of the battle of Orthés his Grace received a contusion ("got an ugly thump"), which prevented his following up the victory as he wished. Statements of his wounds received on other occasions have come under our notice, but not in a form that we could deem altogether authentic. We have heard it roundly asserted, by a person who ought to know, that at the battle of Toulouse the Duke was shot at and hit by one of his own men. But if so, the injury, from what is recorded of his movements after the action, could not have been very severe; and we have been assured by a friend who was present in the battle, that he heard nothing of such an occurrence either at the time or subsequently, up to the entire cessation of hostilities.

We happen to know that at the period of the Duke's demise the question was mooted, whether his honoured remains bore the marks of wounds received in battle, and it was proposed in such a manner that very possibly measures were taken before his funeral to set the inquiry at rest. At that sad hour, when England mourned as one man, feelings which we must all respect may have forbidden announcement or publicity. But if the true state of the case is known, as we think it must be, we trust a time may come when silence will be no longer deemed necessary; and we would with the utmost deference add, that any authentic information upon this interesting subject would no doubt be highly prized by many who cherish and revere the Duke's memory.]

"Door Mice."—There is a species of mice, or of some other small animals, vernacularly known by the name of "door mice." What are they?

SPECTACLES.

[Dormouse or Sleeper (*Mus avellanarum minor*), so called because it passes the greater part of the winter season in a torpid state, very much agrees with the squirrel in its food, residence, and in some of its actions. Dormice seldom appear far from their retreats, or in any open place, for which reason they seem less common in England than they really are. In the window of a shop in Old Street Road may be seen, or might be seen within the last twelvemonth, the inscription "Door Mice sold here."]

"Stark-naked Lady."—Can you tell me what plant or flower it is that commonly bears this name?

JOHN SMITH.

[The "Stark-naked Lady" in spring has leaves but no blossoms; and in autumn blossoms but no leaves. In the South of Europe we have seen it growing wild in great abundance. The long narrow leaves shoot forth from the ground early in the year, but die away and wholly disappear before the blossom shows itself in September. This imparts to the blossom and its long white stem a peculiarly bare and naked appearance, whence, we suppose, the popular name. It is a pretty flower, and seems to be a kind of "autumnal crocus."]

Replies.

MISSING SCRIPTURES.

(2nd S. x. 211.)

The "Book of Enoch" (Jude, 14.) has been translated from the Ethiopic by Bishop Laurance, assisted by De Sacy, and in the 2nd chapter is found the passage quoted by St. Jude (Hug. N. T., note by Wait, s. 172.) This is the same as the book of Henoch. The books of Gad and Nathan (1 Chr. xxix. 29.) appear to Eichhorn (*Einleit.* A. T., s. 492.) to refer to our books of Samuel; and the books of Nathan, Ahijah, and Iddo (2 Chr. ix. 29.), are cited in the life of Solomon so far as they relate to the kingdom of Judah. In the life of Rehoboam, the books of Shemiah and Iddo (2 Chr. xii. 15.) are used, but have perished; so also Iddo's book, as respects the life of Abiah (2 Chr. xiii. 22.); so also Jehu's, the son of Hanani, in the life of Jehoshaphat (2 Chr. xx. 34.) In the life of Uzziah (2 Chr. xxvi. 22.) reference is made to the book of Isaiah, the son of Amoz, which is lost so far as regards Uzziah. At the end of Manasseh's life (2 Chr. xxxiv. 18, 19.) there is a reference to the book of the Kings of Israel and the book of Hosai (= seers), also lost works. The book of Jashar (Jos. x. 13.; 2 Sam. i. 18.), thought by Eichhorn to be a book of songs (*Einleit.* s. 448. note), has likewise perished. The book of the Wars of the Lord (Num. xxi. 14.) is distinct from the writings of Moses, and has also perished. All that remains of the writings of Solomon, distinct from the canonical books, must be looked for in the Apocrypha.

With respect to the New Testament, the epistle to the Corinthians (1 Cor. v. 9.) is thought by many of the ancient commentators to be a reference to what St. Paul had said before in the same chapter (verse 2.); but by Grotius, Doddridge, Rosenmüller, and others, is considered to be a reference to an epistle which is now lost. So also the epistle to the Laodiceans (Col. iv. 16.) if ever, according to Valpy, there was a letter from St. Paul to the Laodiceans distinct from the one we have to the Ephesians (Eph. iii. 3.) The epistle to the Laodiceans, printed at Wormes, is a compilation from St. Paul's known writings. The epistle of Barnabas, not genuine according to Neander, but written by an Alexandrine Jew, is preserved amongst the epistles of the Apostolical Fathers. The Revelation of Peter, and the Institutions of the Apostles are reckoned by Eusebius (iii. 25.) as spurious, and the former is lost. See Fabricius *Codex Pseudepigraphus V. T.*, Hamb. 1713; *Codex Apocryphus*, N. T., Hamb. 1723; Thilo *Apoc.*, N. T., Lips. 1832; Horne's *Introduct.* i. App. v.; Jer. Jones, *On the N. T. Canon*, 1798; Lardner's *Cred.*, 1788.

T. J. BUCKTON.

Lichfield.

ABRACADABRA is scarcely correct in calling the books he refers to, "missing Scriptures"; and his ancient Note is wrong in saying they are mentioned but not inserted in the Bible, because some of them are not at all referred to in that book.

1. The Book of Enoch and the Prophecy of Enoch are the same. Jude does not say there was a book with such a title, although one exists,

which has been published in Ethiopic and also in English. Nor is there any ancient Christian author of the name of *Thædrus*.

2. The Book of Jehu, 2 *Chron.* xx. 34. No such book is named in the Hebrew, which is, "Behold, they are written in the words of Jehu, son of Hanani, who is mentioned in the book of the Kings of Israel."

3. The book of the battles of the Lord (*Num.* xxi. 14.) Of this nothing is known; it may not have been inspired.

4. The book of Nathan. Probably part of the books ascribed to Samuel and of the Kings. 2 *Chron.* ix. 29.

5. The book of Iddo; unknown. 2 *Chron.* ix. 29.; xii. 15.

6. The prophecy of Ahijah, 2 *Chron.* xiv. 29. (Reference wrong; see ix. 29.)

7. The book of Shemaiah, 2 *Chron.* xii. 15. Some of these were probably portions of the existing historical books, others are lost. But we must remember that the Jews wrote other books besides such as were inspired, and that the mere mention of a lost book in the Bible does not prove such book to have been inspired.

8. The book of Jashar. The Hebrews have several books with this title; one of them has been published in English. Some suppose the book was the Pentateuch, or a part of the Pentateuch; others, that it was a collection of religious odes, which received successive additions. The most recent theory is that of Dr. Donaldson, who has published a book with this title, full of learning and unsound criticism.

9. The Book of Gad. Unknown.

10. Epistle to Corinthians, 1 *Cor.* v. 9. Very doubtful; the same argument would prove lost epistles by John. See 1 *John* iii. 14.

11. The First Epistle to Ephesians, iii. 3. Extremely doubtful.

12. Epistle to Laodiceans, *Col.* iv. 16. There is no proof that Paul wrote one to them. He mentions the epistle *from* Laodicea, not *to* it. However, Abracadabra sees what is debited as such.

13. Book of Henoch. Same as No. 1.

14. Book of Solomon's 3000 Proverbs, and 1000 Songs, &c. Solomon is not said to have *written* these things, and no such *book* is mentioned.

15. Epistle of Barnabas. Printed over and over again.

16. Revelation of Peter. With reference to this my memory fails me, but we have sundry Apocryphal books about him.

17. Doctrine of the Apostles. Often printed, but spurious. B. H. C.

LEONARD EULER.

(2nd S. iii. 388.)

There is a Query now rather more than three years old, of the following purport: — Who first denoted the sine, cosine, &c. of an angle A by the abbreviations sin A, cos A, &c.? Dr. Olinthus Gregory affirms that it was Thomas Simpson: Dr. Peacock affirms that it was Euler.

Dr. Gregory (*Hints to Teachers*, p. 114.) states that Simpson made the improvement eighty years before the date of his writing (1837—1840), and he refers to the *Miscellaneous Tracts*, 1757. On this he says that Simpson has a priority of "many years": at what time he imagined the second to Simpson to have come into the field I cannot conjecture.

Dr. Peacock states that it was Euler who made the step: for which he quotes the preface of the *Analysis Infinitorum*, first published in 1748. In this preface Euler announces, in indefinite terms, an addition to the notation of trigonometry. It would have been better to have quoted the 8th chapter, in which Euler says, "Sinum autem Arcus z in posterum hoc modo indicabo *fin.* $A.\ z$, seu tantum *fin.* z." This looks very much like the first announcement of a notation: and the more so as it shows successive steps of abridgment. But it is rather to be wondered at that no one has produced earlier instances: for Euler himself, in spite of the formality which he throws into his elementary work, had been using and printing a still more abridged notation for more than fourteen years; during which time some had probably adopted the method. This is Euler all over: hundreds of times, if not thousands, he lays down with the precision of a first announcement — that is, with much more precision than is found in the first announcements of many — matters with which the readers of his works must have been perfectly familiar.

Before I ascertained, as presently described, that Euler had forestalled himself, I felt satisfied that, if he dated in this matter from 1748, Clairaut must have preceded him. For Clairaut presented his theory of the Moon to the Academy in 1750; and any one who looks at that production will feel satisfied that no one could have written it who had not been conversant with the notation in question much more than two years.

I cannot undertake to say where Euler *first* used this notation. In 1744, the year in which he scattered it thickly through all the pages of a long work, he had published five separate works, and upwards of forty memoirs. Gunter fell into the word *cosine* (as the abbreviation of *complemental sine*) in the act of writing a sentence introductory to the tables he had just printed, in the headings of which it does not appear. And Gunter himself, and Wingate in re-

printing him, use such symbols as sin 5° and tang. 5° in the heading of tables. It is likely enough that Euler's first use of the abbreviation, *in formulæ*, will turn up in the middle of some one of his earliest writings. But this is not of much consequence: for the question is not who first wrote sin A or tan A, instead of "sine of A" or "tangent of A"; but who first habitually introduced the *functional* symbol, be it "sin A" or "sine of A," into actual formulæ, instead of taking letters to represent the sines, cosines, &c. of angles denoted by other letters? And this is the real meaning of the proposed question.

In the Petersburg *Transactions* for 1729 (published in 1735) Euler uses such symbols as *f*: AB, *cof*: AB, *cof* (AB + AC). But only in descriptive enunciation: in the actual problem he uses separate letters. And G. W. Krafft, Euler's pupil, does as much in the same volume. In the volume for 1734–35 (published in 1740) the true invention begins, sparingly used. We see such a formula as

$$\frac{(a+b)\,(a-b)}{a-b\,\cos.z}$$

In the volumes for 1736 and 1738 (1741 and 1747) there is moderate use of the invention by Euler, and some by Krafft. In the volumes for 1739, 1740, 1741–43 (1750, 1750, 1751) there is a change in the character of the notation. Euler now wants to distinguish between the sine to the angle z and the angle to the sine z: this he does by writing $\sin A.z$ and $A.\sin z$; and these symbols are very frequently used. In the last of the volumes there is also some return to the simple abbreviations as now used.

So far we have in succession the drops before the shower, and the shower before the heavy rain. And most of what I have given, though published to the Academy of St. Petersburg, was not printed in 1744, the year in which he printed the work which first fully showed how great an improvement had been proposed.

In his *Theoria Motuum Planetarum*, Berlin, 1744, 4to. (the date is at the end), the whole work is full of abbreviations for all the six trigonometrical functions (sin, cos, tang, cot, sec, cosec), with *l* prefixed for "logarithm," as in *l* sin, *l* cos, &c. The following symbols,

$$\frac{b\,g\,\cos\,(v+\phi)}{b-g+g\,\cos\,(v+\phi)},\quad \frac{a}{(\cos\tfrac{1}{2}v)^2},\quad \frac{\sin\,\alpha\,t\,.\,\sin\,\beta\,t}{\cos\,(\beta-\alpha)\,t},$$

printed exactly as Euler gave them, will show that our present notation would have given him nothing to learn if he had died in 1744, and come to life again in 1860. And we thus see that Euler's proposal of our modern plan dates from 1734, and the constant and heavy use of it from 1744. In 1734, Simpson was writing his first questions, in verse, for the *Ladies' Diary*, to say nothing of election songs: this was before he came to London. None of his writings previous to 1757 show any use of this notation. He probably first saw it in the writings of Clairaut, who, being in England shortly after 1750, paid him a visit, and afterwards presented him with the book on the Lunar theory.

What Euler was is a question that cannot be solved without calculation. His life, dating from 1736, the year in which his productions first began to appear with rapidity, is a period of forty-seven years: during the last seventeen of which he was totally blind, and throughout the whole of which he suffered from the consequences of a fever which had deprived him of an eye. He was not secluded from the world; he married a second wife, and was the father of thirteen children: and this should stop the mouths of the biographers who talk about Newton and others remaining single that they might devote themselves to science. Euler did *more* work than all of them put together: so that any reflexions which are to be cast upon matrimony must turn upon the quality of the work, not upon its quantity. His life was not exempt from those calamities which interrupt the course of study. Ten children and twelve grandchildren died before him; his house was set on fire and wholly burnt; and an attempt to restore his sight by couching led to an illness which nearly ended his days. He was fond of conversation, of the society of his family, and of music: and was, throughout the whole of his career, attached to the court, and at the order, of a royal or imperial patron. So little was there in his manners of apparent unfitness for active life, that in 1730, at twenty-three years old, when it seemed likely that the Academy of St. Petersburg would be dissolved, an admiral offered him a lieutenancy, and promised him speedy promotion. Nevertheless, if his memoirs be counted, and if his separate *works* (not *volumes*) be allowed for at the average rate of twenty memoirs each, which is an insufficient rating both as to bulk and matter, the result is as follows. Distribute Euler's work equally through the whole period—which will be no great alteration of the actual fact—and there is for each and every fortnight in forty-seven years a separate effort of mathematical invention, digested, arranged, written in Latin, and amplified, often to a tedious extent, by corollaries and scholia. Through all this mass the power of the inventor is almost uniformly distributed, and apparently without effort. There is nothing like this, except this, in the history of discovery: it is the thousand miles in the thousand hours.

There is a story among the traditions of his life, whether in print or not I do not know, which explains how it was that several of his published memoirs contain matter which memoirs published before them had already contained in better and more complete form. When he was at Berlin,

and there is no reason to suppose it otherwise at St. Petersburg, he was in the habit of writing memoir after memoir; and placing each, when finished, at the top of the pile of manuscript. The secretaries of the Academy helped themselves from time to time, by taking papers from the top of the pile, according to their estimate of the bulk of matter likely to be wanted. The consequence was that, as the pile often increased more rapidly than the demands upon it, the memoirs which happened to be at the bottom remained there for a long time; and, in some cases, until their subjects had been thought upon and written upon afresh.

Five of Euler's children carried on the race, and twenty-six grandchildren were living at his death. I believe there is no other instance of a *savant* of his fame having so many descendants. One of his sons gained some reputation in mathematics, which is kept alive by that of the father. Euler died in 1783, September 7, aged seventy-six years and a half.

Euler settled at St. Petersburg, at the invitation of the Empress Catherine, in 1727 or 1728. In 1741 he removed to Berlin, at the invitation of the Government of Frederic II. A Prussian princess asked him why he was so silent; he replied, "Madam, I have lived in a country where men who speak are hanged." But he was not afraid, even after this epigram, to return to St. Petersburg, which he did at the invitation of Catherine II., in 1766; and he remained there till his death.

The earliest, and I think the best life of Euler is the *éloge* pronounced by his pupil, Nicholas Fuss, before the Petersburg Academy, six weeks after his death. The finish of this production, and the long list of works, as complete as could be made, by which it was accompanied, show that it was in preparation during Euler's life. There is a curiosity in the printing of it, the only one of the kind I remember. The pronunciation of French, which throws the terminal consonant of a word upon the next, when the next begins with a vowel, must sometimes have led foreigners to write the consonant as part of the coming word: but it would seem hardly possible that the mistake should ever have passed through the press. It did so, nevertheless, in the *éloge* of which I now speak: witness (p. 31.),—"les mémoires des Sciences et des beaux *Sarts* du mois d'Avril."

A. De Morgan.

SAYERS THE CARICATURIST.

(2nd S. x. 228.)

As Mr. Dawson Turner's *Sepulchral Reminiscences* may be unknown to many of the readers of "N. & Q.," I am induced to give some extracts from that book relating to Mr. James Sayers. On p. 72., note (a), it is said:—

"Of the latter" (Mr. James Sayers) "I can find no posthumous notice, save the few lines in Taylor's *Biographical Memoir of Dr. Sayers* (p. 25.), and in Chambers' *Norfolk* (i. p. 311.) The following circumstances may, therefore, be worth recording. He was baptized at Yarmouth, August 31st, 1748. His parents were William and Sarah Sayers; the former, master of a trading vessel. At Yarmouth, too, he was brought up and educated for the law, and served his clerkship with Mr. Ramey, by whom he thought himself ill used. He then practised here" (Yarmouth) "as an attorney, in partnership with Mr. William Taylor, and was elected into the Common Council. His pen and his pencil, however, involved him sadly in disputes; for, from early life, he had been an unsparing satirist with both. On this account, therefore, but probably also in consequence of an unreturned attachment to Miss Ferrier, who married Mr. Purvis, of Beccles, he quitted Yarmouth for London about the year 1780. He there entered into a fresh partnership, but soon retired from his profession, and devoted himself to politics, in which he had always taken an active part, as what is commonly called a 'red-hot Tory.' He was probably influenced to this step by some of his Caricatures (of which he published many on the leading topics of the day—Mr. Fox's India Bill; Hastings' Trial; the Regency Bill of 1789, &c.) having attracted the notice of Mr. Pitt, who consequently appointed him Marshal of Exits. The place was a small one, worth but 200*l.* per annum; but small also were the duties annexed, requiring him only to walk once a year before the Chancellor of the Exchequer when he goes to the Court. Lord Eldon subsequently gave him another small appointment as a Cursitor. Of his Caricatures, which are numerous, and deservedly ranked him among the first artists of that line in his day, if not as the very first, none perhaps was equally popular as his *Carlo Khan's Triumphant Entry into Leadenhall Street.* As a political song-writer, Mr. Sayers was likewise excellent; indeed, as far as I have known, unrivalled. But it were unfair to judge him by these. His talents were unusually great in whatever direction they were applied; and it was only to be lamented that such a man,

'Tho' born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind.'

A stronger proof of the estimation in which these talents were held could scarcely be given, than that his *Elijah's Mantle,* the most important of his poems, has not unfrequently been ascribed to Mr. Canning. In London, Mr. Sayers resided, first with his mother and sister in Great Ormond Street; and, subsequently, with the latter in Curzon Street. And there he died, on the 20th of April, 1823, and was buried in the vaults under St. Andrew's Church, Holborn. He kept up to the last his attachment to Yarmouth, and his connection with his old friends there . . . . ."

(Here follow the names of some of them.)

From p. 68. note (a) of the same book, it appears that Sayers introduced the Mr. Ramey, to whom he was clerk, "in the first part of his *once* much-read poem of *Mundungus;* and, in the second, makes him end a speech with:

'My well-known character and station high
Bid me Mundungus' pointed shafts defy.
To gain that station merit pav'd the road;
And what I blush'd to ask my friends bestow'd.
I never offered incense to a peer,
Or talk'd of places in a courtier's ear.

Who says I did? — let him aloud declare it;
'Tis false, by heaven! and, Spurgeon, thou canst swear it.'"

This alludes to certain election transactions between Mr. Ramey and a noble family, by whose interest he was made Receiver-General of the county of Norfolk.

On p. 26. note (a), Mr. Turner gives part of the epitaph of Amelia Darke, landlady of the Angel Inn, Yarmouth, "written by probably the most able pen ever known in Yarmouth, that of James Sayers, Esq.;" and he also wrote upon her the following epigram, still better known in its day: —

"At the Angel at Yarmouth, a singular Inn,
There's the shadow without, and the substance within;
This paradox proving, in punning's despite,
That an *Angel*, tho' *dark*, is an angel of light."

The passage in W. Taylor's *Memoir of Dr. F. Sayers*, referred to above, is as follows: —

"During the summer of 1785, I visited London, and was introduced by my friend (F. Sayers) at a house whence he derived much of his social comforts, that of his cousin, James Sayers, Esq.: a man of exalted society, then in the zenith of celebrity. The satirical wit of his pen and of his pencil, I could always admire, if not enjoy: a lively ballad concerning the recent Norfolk election, still vibrates in my memory. And Karlo Khan's triumphal entry into Leadenhall Street, is perhaps the most happily imagined of any political caricature print at that time in circulation."

The following is a copy of the political poem written by Mr. James Sayers, entitled

"*The New Games at St. Stephen's Chapel.*

"As honest John Bull
With sorrow brim full
Lamented his trusty friend Pitt,
Some sharpers we're told
In cheating grown bold
Thus tried 'all the talents' and wit.

2.

"'Let's invite him to play'—
John never says nay—
So they ask'd him what games he approv'd.
John talk'd of 'All fours,'
Or 'Beat knave out of doors,'
The games of his youth which he lov'd.

3.

"The Lord Howick spoke first,
'In those games I'm not vers'd,
They surely are old-fashion'd things—
The best game, *entre nous*,
Is the good game of Loo,
Where Knaves get the better of Kings.'

4.

"Sam Whitbread was next
By all court-cards perplex'd,
Since at this trade they reckon no score,
For at Cribbage 'tis known
That in court-cards alone
You can count fifteen-two, fifteen-four.

5.

"Then the Sheridan rose,
Saying, he should propose
(Tho' at all games he play'd upon tick)
The good old game of Whist,
Where, if Honors he miss'd,
He was sure to succeed by the Trick.

6.

"Next, with blustering noise
Tierney roars out, 'My Boys,
I approve none of all your selections;
What I still recommend
To myself and my friend,
Is to play well the game of Connections.'

7.

"By his Master respected,
By both sides rejected
(Telle est la fortune de la guerre),
Once the Minister's ombre
Now, deserted and sombre,
The good Sidmouth prefers Solitaire.

8.

"Next, with perquisites stor'd,
Spoke Temple's great Lord
(All whose wants are supplied by the Nation),
'From our memory blot
Pique, Re-pique, and Capot,
And let's practice, my Friends, Peculation.'

9.

"The Lord Grenville stood by,
With considerate eye,
That forbore e'en his wants to express;
But Wyndham, less mute,
Own'd each game and each suit,
He had tried without any success.

10.

"'Try again, Sir, your skill,'
Said Burdett, 'at Quadrille;
There seem none but your Friends to ask leave;
As for calling a King,
I shall do no such thing,
But shall soon play alone, I believe.'

11.

"Brac'd with keen Yorkshire air
Young Lord Milton stood near,
Who (improv'd in 'all Talents' of late),
Said, he fear'd not success
In a good game at Chess,
And should soon give the King a Check-mate.

12.

"'Hush,' said Grenville, 'young man,
I'll whisper my plan;—
While professing great zeal for the Throne,
We may leave in the lurch
Both the King and the Church,
By encouraging slily Pope Joan.

13.

"In one hand a dance,
In the other finance,
To throw on each subject new light,
Henry Petty appear'd
And begg'd to be heard
In settling the games of the night.

14.

"'Casino,' he cries,
'Sure, of all games supplies
Amusement unblended with strife;
For that black, grey, and fair,
With their fellows should pair,
Must to all form the pleasure of life.'

15.
"Down to Cas, then, they sate
Without any debate,
But how strange is the game I record!
The Knaves soon pair'd off
Of all cards the scoff,
And in triumph the King clear'd the board.

16.
"John, rubbing his eyes,
At length, with surprise,
Discover'd the tricks of the crew;
And gaining in sense
What he'd just lost in pence,
From the Wolves in Sheep's clothing withdrew."

HENRY FRATER.

(*To be continued.*)

FIGURES IN WESTON CHURCH (2nd S. x. 108. 155.) — These figures are in Weston Lyziard church, Staffordshire, and not in Weston, Shropshire. If the arms of the female be those of Bromley, the coat has in the glazing been reversed. Harl. MSS. 1077., states: "By evidences it sholde seeme that Bromleigh, Leighton, and Beysyn took their arms, quarterly indented per fess, as descended of the heires generall of Burwardesleigh." Thus: *Bromley*, quarterly per fess indented, gu. and or; *Leighton*, quarterly per fess indented, or and gu.; *Beysin*, quarterly per fess indented, gu. and or, — in the first quarter a lion passant gardant or. W. A. LEIGHTON.

Shrewsbury.

YEPSOND (2nd S. x. 210.) — Coles has "*yeepsen, yeapsen*, E. (Essex), as much as can be taken up with both hands together." Bailey also has "A *yeepsen*, as much as can be taken up in both hands together. *Essex*." Neither gives the derivation; but both agree in considering it a word peculiar to Essex. Query, Is it still in use, or would it be now even understood in that county.

JOHN WILLIAMS.

Arno's Court.

WIT (2nd S. x. 208.) — The late Dr. Archer's "wit," if it deserves to be called so, would have been none the worse if he had quoted the lines of Goldsmith correctly, "*Man wants* but little," &c. Besides, it was no mark of effeminacy in a stripling to wear his hair down upon his shoulders at the beginning of the present century. The hair was universally so worn at that period; by men it was gathered and tied in a queue, or put into a bag, and in the case of youths it was allowed to hang naturally. S. H. M.

The story related by your correspondent C. of the late Dr. Archer, reminds me of an amusing version which I used to hear from the pupils of an Eton Master now deceased, who would drop a heap of papers from his desk, and select a certain *Long* from the class to gather them all up again, a task requiring a somewhat leisurely performance. The happy moment was not to be lost, and a voice from the chair would echo the poetic personality —

"Man wants but little here below,
Nor wants that *little long*."

The aforesaid *Long* was of course a "Lower Boy;" we may also presume his *stature* justified the designation, an accident which would contribute materially to the success of the quotation.

F. PHILLOTT.

CHARLES MARTEL (2nd S. x. 230.)—From Koch's *Tableau des Révolutions de l'Europe* (Table x.) it appears, that the great grandfather of Charles Martel was St. Arnoul, bishop of Metz, and mayor of the Palace under Dagobert I.; died 640. His grandfather was Anschise, mayor of the Palace under Sigebert II.; killed in 674. His father was Pepin d'Heristol, who became mayor of the Palace of Austrasia, and by becoming master of the monarchy by the victory at Testry in 687, he took the title of Duke and Prince of the Franks; dying in 714. He had Grimoald, mayor of the Palace of Neustria (assassinated in 714), by his first wife Plectrude, whom he repudiated about 688; and by his second wife, Alpaide, he had Charles Martel, father of Carloman and Pepin le Bref.

T. J. BUCKTON.

Lichfield.

His ancestry will be found in Père Anselme's *Histoire Généalogique, etc.*, British Museum.

G. V.

TOADS FOUND IN STONE (2nd S. x. 10. 56. 135.) — The following paragraph, which appeared in our local papers of the 7th and 8th instant, is worth placing on permanent record in the pages of "N. & Q.," as there appears to be no reason to doubt the fact of the discovery: —

"*Remarkable Phenomenon.* — On Friday morning last (August 31st.), as a party of workmen were employed at the Coleorton Colliery, getting coal in a stall of that pit, which is 130 yards deep, they came upon a live toad which was inclosed in the middle of the bed of solid coal. He was brought out of the pit by the workmen, who prize him very much. How long he has reigned alone in his glory it is hard to say, but to use the phrase of a workman, they fancied he had been there since 'Adam' was a gentleman."

WILLIAM KELLY.

Leicester.

Can any correspondent from the neighbourhood of Ashby-de-la-Zouch speak to the truth of the above paragraph from personal observation? As if so it might tend to set at rest the doubts that have been expressed by some persons as to the reality of these phenomena. G. (1.)

WITHERS AND JOHNSON (2nd S. x. 222.) — Dr. Bliss's report upon the "peculiar rarity" of the *Description of Love, &c.*, induced me to look up a copy which has lain by me for some time; and I

would now ask if any curious reader has the English edition of the book *printed by Miles Flesher*, and will give me a collation of it? for, besides wanting all between the 8th stanzas of the *duet* between Masters Johnson and Withers, and to the verse of the Beggar's Song beginning

"I pay for what I call for,"

mine does not answer to the 2nd edit. (1620) described in the *Bib. Anglo-Poetica*.

The "Song of the Beggar," in this little book, is a very characteristic production; and barring the privilege he had of a *pillar* in *Paul's*, would answer as a faithful picture of the tricky professional of the day; but I suppose it is well known, although upwards of an hour's search in the Brit. Museum to-day satisfies me that the work in which it is found is not to be met with there.

ALEXANDER GARDYNE.

ARMORIAL (2nd S. ix. 484.; x. 38. 139.)—I have to thank R. J. F. and MR. TAYLOR for their notices of my inquiry. Burke's *Armoury* is erroneous in assigning "arg. a chev. engr. betw. 3 crosses croslet fitchée sable" to Cooke of Darfield. The arms of that family are the same as those borne by the baronetical family of Cooke of Wheatley, of which the former is a known branch. The arms I inquired about appear on a book-plate of one "John Cooke, Esq.," whom I take to be the son of Henry Cooke, of Newark (by Charlotte d. and c. of Dr. Darwin of Gainsborough), 3rd son of John Cooke, of Doncaster (by Margaret, d. of Rev. Francis Moseley, rector of Rolleston, Notts). The arms of Moseley, viz. sable, a chev. betw. 3 battle-axes arg., form one of the quarterings; the others I cannot appropriate. The names suggested, in reply to my inquiry, do not seem to clear up the matter so far. C. J.

THE TOWER GHOST (2nd S. x. 145. 192. 236.)—Is COLONEL SWIFTE aware of the publication made by Dr. Wm. Gregory in his *Letters . . . on Animal Magnetism*, London, 1851, p. 494., &c.? There are circumstances mentioned in this account, certainly not obtained *directly* from Col. S. (as he is called) on which I think it very desirable, after his full account, that his comment should be made. Such are—the court-martial held on the soldier—his acquittal by means of COLONEL SWIFTE's evidence that he was not asleep, but had been singing a minute or two before the occurrence—the declaration of the sergeant that such appearances were not uncommon, &c. I should suppose that all this is the additional snow which the ball has got by rolling. A. DE MORGAN.

WITTON (2nd S. x. 68. 119.)—The Rev. John Hodgson, in describing the village of Netherwitton, in the county of Northumberland, states—

"That in the time of Edward II. it is written Wudton, that is, Wood town, which I think gives the etymon of the name: for the village is seated on the banks of the Font and the Ewesley burn, where these two streams meet, and are still shaded with alder and other river-side trees that spring up spontaneously. Indeed, this place stands in pride of wood and water, and the ground around it is, in the phrase of a villager here, who described it to me, 'quite wood proud.' The woods of Witton are of ancient celebrity. In the time of Henry VIII. the lord of Witton appointed a forester to his woods. The valley of Netherwitton to this day is in retirement and extent of woods the most unique part of Northumberland."

The reverend gentleman was especially happy in his description of the scenery of this county. He descants with equal eloquence upon the beauties of a barren hill side and a fertile vale; even a tree of more than ordinary size does not escape his observation.

The scenery of a district is too often overlooked by our county historians, the description of which imparts an agreeable variation from a dull succession of genealogical details.

EDWARD THOMPSON.

Newcastle-on-Tyne.

I think it is Mr. Keightley who happily surmises that if Ascanius had built his city of *Alba Longa* on the great North road, instead of on the classic Via Latina, its name would in that case have been, the omen notwithstanding, *Long Witton*. WM. MATTHEWS.

Cowgill.

JOSEPH D. (2nd S. x. 229.)—This is no other than Joseph Cottle. I believe that during his lifetime Lamb, out of consideration to the good old man's feelings, alluded to him as D., or Joseph D., whenever his poems were the topic of discourse.

CLAMMILD.

Athenæum Club.

"NORTH SEA" (2nd S. x. 147.)—E. G. R. could best obtain the information he seeks from the hydrographer at the Admiralty, relative to the *monograph* of the North Sea. The writer served in the "Fairy," and recollects that her talented and lamented captain was engaged in laying down the specimens of the bottom of the North Sea (obtained by soundings) in a large loft, or room, in *the Victualling Yard at Deptford*. Each "specimen-sounding," showing the quality of the bottom, was an inch square, and was placed in its exact geographical position on a map, or chart, drawn on the floor of the loft, upon a scale sufficiently large to admit of the many thousands of "specimen-soundings" being laid down, which Captain Hewett had collected in the course of his professional services in the North Sea. When completed, this work would have formed a tesselated representation of the bottom of the North Sea. It was far from complete when the writer saw it last in 1837, and he does not know whether it was ever finished.

J. S. R.

Kent Archæological and Naturalist Society (2nd S. x. 154. 189.) — The only member, I believe, now alive of this society is Wm. Crafter, Esq., who for many years was chief clerk of Tilbury and Gravesend forts. He is very aged and very infirm. I believe the society was founded about 1790. I know that its meetings were held at the Leather Bottle, Northfleet, for the founder told me so. One of the publications was the *Charter of the Gravesend Corporation*, which I have — that is to say, the members subscribed together for its printing. The printing of this *Charter* gave great offence to Mr. Cruden and the close corporation of that epoch; and Pocock told me, that the corporation took all their business from him, and ruined him for this heinous offence! The society embraced geology, and particularly turned their attention to the collection of fossils from the chalk in the adjoining chalk-pits, where then dwelt a peculiar race of men, whose trade was knapping flints, *i. e.* making gun-flints. As Mr. Pocock was a contributor to the *Gentleman's Magazine*, I think it not improbable that notices of the society will be found in that periodical. I know that I have seen notices of its meetings in some publication.

Alfred J. Dunkin.

Bullokar's Bref Grammar (2nd S. ix. 223.)— This Bullocar — so Watt spells his name — was not so much a grammarian as a *phonetic;* one of those who think with Bishop Wilkins that our spelling is an appendix to the curse of Babel. Watt gives the titles of his works; and it should seem that his "Abbreviation of Grammar," as Watt calls it, is only an abridgment of his "Book at Large for the amendment of orthography." I cite the following from a communication of mine to the *Athenæum* eleven years since: —

"A little more than two hundred years ago a phonetic alphabet was contrived, types were cut, and books were printed. Of these I have seen only one: 'The Principles of Musik' by Charls Butler, M.A. 1636, 4to. This book tells one thing which it might be difficult to establish by perfectly direct evidence otherwise: viz., that ch (hard), ph, gh, and wh (for which single symbols appear) were existent as separate sounds. The phonetics of our day throw *fisic* to the dogs as long as they can: but Charles Butler would have been more effective; he would have pronounced *phisik* with such an utterance of the *ph* as would have combined wind and thunder. Perhaps Butler was a follower of Alex. Gill, whose 'Logonomia Anglica,' an attempt at reformation, was published in 1621. There had been a previous attempt by Wm. Bullokar, in 1580, of which the author found it necessary to say in his title-page, 'the speech not changed, as some untruly and maliciously, or at the least, ignorantly blowe abroad.' Watt gives one of his works as follows: — 'Aesop's fables in tru Ortography, with Grammar Notz. Herunto ar also cojoined the shorte sentencez of the wyz Cato, imprinted with lyke form and order: both of which authorz are translated out of Latin intoo English. 1585.' Here it may be observed that *ph* is distinguished from *f* and *wh* from *w*.

"Peter Ramus attempted a new orthography for the French language; which even in his day was described as full of idle letters, and yet in some respects poor to beggary, never consistent with itself, and rarely with reason. But he had no success. No more had Chilperic before him, if it be true that he attempted by an edict and penalties to introduce the sounds of the Greek letters θ, χ, φ, ξ, ψ into writing."

A. De Morgan.

Marsh Gate (2nd S. x. 247.) — Marsh Gate, as stated by A. P. M., was situated at the entrance to Richmond from East Sheen, and was the limit in the above direction of the "Southwark Penny Post" from the metropolis. See the *Court Calendar* for 1792, p. 197. A large house, which afterwards became the property of Wm. John, Marquis of Lothian, one of the sixteen Scots peers, had been the rendezvous of noblemen and gentlemen for the purpose of play in the time of Pope, Thomson, and Horace Walpole: and Thomson, in one of his letters, laments the vicious practices of the persons assembled there. The widow of Knapton the bookseller had a house, No. 3. Maid of Honour Row, Richmond Green, and died there at the close of the last century. Σ. Σ.

Tory Song (2nd S. x. 235.) — The historian of our time will have to notice that in the years following 1820 this song usually followed the toast of "The Church." This was in the time of strong party feeling, when the leading Whig peers, the most aristocratic of mankind, used to attend dinners at which the *first* toast was "The People, the only true source of legitimate power." The precedence here given to the People over the King furnished the real point of play on words, which was admirable of its kind, the reading given by the *John Bull* newspaper of Lord Brougham's motto, "Pro rege, lege, grege." I remember that there were sarcastic remarks from the other side about the bottle song being coupled with the church. M.

Is a stanza from the good old loyal song "*With a jolly full bottle* let each man," &c., which at Tory gatherings is often sung after the toast "The Bishop and Clergy of the Diocese." The Editor will have no difficulty in finding it any general collection of songs. The correct words are

"Here's a health to the King,
The Church, and the State,
May," &c.

C. P. J.

Transfer of Land (2nd S. x. 190.) — I am unacquainted with the nature of the Register of Sasines in Scotland, mentioned by your correspondent; but I may say that there is no register known to the English law, showing the transfer of land with the exception of the register of wills at the present Court of Probate, representing the testamentary jurisdiction of the old ecclesiastical courts, and of the Court rolls of manors, which contain a notice of every transmission of copyhold

property; and of registers established in some particular districts, as in the county of Middlesex, from the seventh year of Queen Anne. In the county of York, in the North Riding, from the 8th of George II.; in the East Riding from the 6th of Anne; and in the West Riding from the 2nd of Anne. In the town and county of Kingston-upon-Hull, from the 6th of Anne; and in the district of Bedford Level, from the 15th of Charles II. And with the exception of registers of particular kinds of deeds, as of a deed called a bargain and sale, from the time of Henry VIII.: but the practical effect of the act requiring the registration of these deeds was the invention — a most ingenious one— of a transfer of another kind, in general use until quite recently, called a lease and release, which almost entirely superseded the bargain and sale. Deeds conveying land for charitable objects have required registration from the year 1736; and the modern deeds used for disentailing estates, from their origin in the year 1834. Until their abolition in 1834, notices were preserved of certain assurances, called fines and recoveries, in frequent use for effecting the transfer of land, particularly in destroying entails, and in transfers by married women.

I do not allude to certain registers which exist showing the transfer of land prior to the abolition of the old tenures, as the inquisitiones post mortem and the royal licences to alien. An Old Pauline.

Where to find Lancashire Wills in the last Century (2nd S. x. 170.)—Try Chester, and failing Chester, try Richmond in Yorkshire. P. P.

X. M. Y. (2nd S. x. 243.) — With reference to the letters of Columbus in "N. & Q.," I would inform you that when I saw the letters in question I was given to understand that "X. M. Y." had something to do with "Christian Majesty," and the letter Y. referring to a name. Waquif-Kar.

Bastard (2nd S. x. 44. 178.) — This is what Mr. Wedgwood, in his *Dictionary of English Etymology*, says of

"Bastard. Apparently of Celtic origin, from Gael. *baos*, lust, fornication. O. Fr. *fils de bast, fils de bas*."

"He was *begetin o' bast*, God it wot." — *Arthur and Merlin.*

"Sir Richard fiz le rei of wan we spake bevore
Gentilman was inow thei he wore *abast ibore*."
R. G. 516.

"This man was son to John of Gaunt, descended of an honorable lineage, but *born in baste*, more noble in blood than notable in learning." — *Hall*, in *Halliwell.*

"So Turk. *chasa*, fornication, *chasa ogli* (*ogli*=son), a bastard (F. Newman.) Du. *verbasteren*, to degenerate."
R. F. Sketchley.

Upon the subject of this startling appellation, Dr. Doran has suggested, by way of derivation, some words which I can scarcely believe to have formed part of any language ever spoken on this earth, at least since the deluge. But as the Doctor does not seem perfectly convinced by himself, I am emboldened to offer my views. There is small doubt but the word is one of the many Cymro-Celtic words for which we are indebted to the French (*e. g.* base, glaive, brave, vassal, &c.) On referring to the Rev. Thomas Richards's *Antiquæ Linguæ Britanniæ Thesaurus*, edit. 1753, I find the following: —

"*Bastardd.* A bastard, &c. Dr. Davies derives this word from *bas*, shallow, not deep, and *tardd*, a springing, budding, or sprouting, *tarddu*, to branch out, to shoot up, to spring or arise as a fountain. I shall set down his own words: hanc vocem inani conatu multum laborant a Teuton. Belg. Gall. Hisp. Ital. aliisque linguis deducere, quam nullo labore Britannam esse comperient, compositam a *Bas*, ἀβαθής, minime profundus, et *Tardd*, germinatio, &c."
H. C. C.

Thomas Hawkins's Works (2nd S. ix. 436.) — The following is a very incomplete list of the works of this gentleman. Numerous squibs have been printed by him, and occasionally his name will be found in *The Times* for the last thirty years. His Memoirs, I believe, are now in hand, and will contain, no doubt, many notices of men and things connected with the last half century: —

The Wars of Jehovah. Imp. quarto. Illustrated by Martin.
Sonnets. Royal 16mo.
The Lost Angel. 4to.
Memoirs of Ichthyosauri and Plesiosauri. 28 plates. Imp. folio.
The Book of the Great Sea Dragons. 30 plates. Imp. folio.
Victorian Verses. Imp. folio.
Prometheus. Royal quarto.
The Christiad: an Epic Poem.
De Gloriâ. Imp. quarto.
Contra Judæos, Gentiles et Hereticos.

Pamphlets.

India, Britain, and the Holy Land.
France, Tunis, India.
Greece.
France and Great Britain.
Austria and Rome.
The British Empire, and the World.
Anglo-Spanish Politics and Partisans.
Statement relative to the British Museum.
The Drainage of London.
A. J. D.

Legendary Painting (2nd S. x. 47. 97. 138. 177.) — St. Remacle, the patron saint of Spa, is painted with an ass loaded with stones: —

"A 200 lieux de Spa, dans un île de la Loire, est un ermitage dédié a St. Hervé, disciple de Robert d'Arbripel. Ce saint homme, qu'il ne faut pas confondre avec un autre St. Hervé qui joua un rôle dans les affaires de Bretagne, s'étant arrêté dans ce lieu, le trouva si solitaire et si propre à ses pieuses méditations, qu'il résolut d'y construire une cellule. Durant son entreprise, un loup devora l'âne qui lui servit à transporter ses materiaux. Le saint, en vertu de la puissance qu'il tenait de Dieu, somma l'animal de comparaître, lui reprocha vivement la mort de son âne, et le condamna, en réparation du tort qu'il

éprouvait, à prendre le bât et à porter toutes les pierres dont il aurait besoin. Le loup se soumit, se laisse bâter, porta autant de pierres qu'il en fallait au saint, et l'edifice fut achevé. L'ermitage dont je parle est en ma possession: le miracle m'a été raconté sur les lieux mêmes.

"Ce St. Hervé est un saint fort obscur. Il n'en est fait mention que dans la vie des saints de Bretagne, par un Bénédictin dont j'ai oublié le nom. Je ne crois pas qu'on lui ait élevé d'autre temple qu'un chapelle qui existe encore, mais dans laquelle on ne voit plus son image. Le représentait-on comme St. Remacle, accompagné d'un loup bâté, chargé de pierres? p. 132."—*Abrégé de l'Histoire de Spa*, par J. B. L. Liege, 1818, 12°. pp. 229.

The author afterwards says that the founder of Spa was named "Wolff, ou le loup," and that "Wolff" and "loup" have the same signification as Hervé in the dialect of Bas-Breton. In a note he adds: —

"*Hervé* qui se dit en Breton *Hoarvé* est composé de deux mots Bretons *Hoaru* (fer) et *Bleci*, en construction *vleci* et par contraction *ve* (loup), et signifie, *le loup couleur de fer, le loup gris.*"

Not knowing the Bas-Breton, I do not pronounce upon the above etymology. I cannot find the words in Gonidec's *Dictionnaire Celto-Breton*, and the conversion, Bleci,=Vleci = ve, seems to demand as much faith as that of the wolf into an assistant mason. FITZHOPKINS.

Abbeville.

VILLAGE GREENS (2nd S. x. 249.)—PAUL PRY might see that *every* village green has not the growth of rushes, if he felt disposed to view the beautifully rustic village of Havering-atte-Bower, Essex.

The palace of Edward the Confessor formerly stood here, and now it is surrounded, not with the cottages of the labouring population, but by the once royal chapel and by the mansions of the squires; the Manor House, the Bower House, the Hall, the parsonage; the stocks of bygone days are still standing under an old elm of about 400 years' growth, which afforded a delightful shade to the illustrious Queen Elizabeth.

And yet the villagers on this green "graze their donkeys, turn out their pigs, and feed their geese," according to the royal grant from the crown, which ordered: "that the green be for ever used as and for feed and herbage to be agisted only by cattle, but not at any time to be enclosed with pale, rail, fence, or wall, or dug up, or converted into tillage, or gravel taken therefrom; but to remain as an ornament to the village of Havering for ever."

Within the walls of the little church on the green, the court of King James I. attended when Bishop Hall preached. R. R. F.

CHARACTER OF ST. PAUL'S HANDWRITING (2nd S. x. 198.)—The late Mark Stephen suggested that St. Paul must have suffered from chronical ophthalmia. And certainly the passages, Acts xxiii. 1—6., 2 Cor. xii. 7., 1 Cor. xvi. 21., Galatians iv. 13. 16., vi. 11., Colossians iv. 18., &c., are most easily interpreted under such a supposition.

But it is only fair to state that the Dean of Canterbury remarks on Galatians iv. 15., "the inference . . . of any ocular disease from these words themselves seems to me precarious:" and that Professor Jowett utterly ignores such an interpretation as that of Mark Stephen.

Surely, however, the Epistle would under any circumstances have been written in the uncial character. W. C.

FAMILIES OF CARY AND HELYAR (2nd S. x. 210.)—A lady of my acquaintance has original information regarding Colonel Cary, brother of the judge, Sir Henry Cary (Cockington House, Devonshire,) and Mr. Cary Helyar—prior to 1685—but I must leave it to your correspondent to procure it, if required. C. H.

BISHOP (2nd S. x. 227.)—The following extract is from Blomefield's *Norfolk*, i. 407.: —

"The Bishop of Norwich is the only abbot in England, and now sits in Parliament by virtue of the Barony of Hulme Abbey; the barony formerly belonging to the bishoprick being in the crown."

G. J. R.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

SMOLLETT'S TRAVELS IN FRANCE AND ITALY. 2nd ed. 2 Vols. 8vo. 1766.

WILLIAM BROWN'S POEMS. G. H. Clarke's Cabinet Edition.

Wanted by *Henningham & Hollis*, 5. Mount Street, Grosvenor Square, W.

DOMESDAY BOOK for the Counties of York, Lincoln, Derby, Rutland, &c. Translated, with Introduction, by Bawdwen. 4to. Doncaster. 1809.

THE ATHENÆUM from the beginning to Dec. 1835; Oct. 28, 1837. Index, 1838; Nov. 28, 1840; July 30, 1842; Jan. 6, 1844; Aug. 1852; March, April, and Dec. 1857; Nov. 20, 1858; Dec. 1858.

Wanted by *Edward Peacock, Esq.* Bottesford Manor, Brigg.

Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books.

P. L. L. (Manchester.) *We believe Hood's "Song of a Shirt" was first published in the pages of our excellent contemporary* Punch.

G. N. Jack Ketch *was the name of the executioner of the Duke of Monmouth. See a curious note in Macaulay's* History, vol. i. pp. 621—2. (ed. 1854.)

EBLANA. *From the "Rules for Readers," as given by Mr. Sims in his useful* Handbook to the Library of the British Museum, *it appears that "Extracts are allowed to be freely made from any printed book or MS., but in case of transcripts of the whole MS., the consent of the Trustees should be previously obtained."*

I. *The communication was personally offensive towards the gentleman commented on, and therefore unsuited to our columns.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, OCTOBER 13. 1860.

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Notes on Books.

Notes.

DR. GOWIN KNIGHT.

In Mr. Charles Knight's *English Cyclopædia of Arts and Sciences*, is an article, "British Museum," written, I have never doubted, by Mr. Watts of that Institution, and occupying thirty-five columns. It is a remarkable specimen of careful method and condensation, and, with the article "Libraries" in the same work, is one of the best models of an historical Cyclopædia article which I have ever seen. I should hope it would be the nucleus of a volume; and I think that many of your contributors would be able to furnish something towards the additional materials. I will not venture upon a general title, *number one*, because *number two* may not follow: and as, according to the proverb, the second blow makes a fray, so the second number makes a series. But if I find a seconder, you may take care of number one in the Index.

Of the six librarians — Knight, Maty (Dutch), Morton, Planta (Swiss), Ellis, Panizzi (Italian) — every other one has been a foreigner. It may be hoped that this alternation will continue: though so far accidental, there are solid reasons in favour of it, which will not fail to suggest themselves. More on this subject would be out of place: my present affair is with Dr. Gowin Knight, the first of the principal librarians, who held his office from 1756 to his death in 1772.

Of him the article states as follows: —

"Little is known of Dr. Gowin Knight, the first chief officer, whose claims to the appointment prevailed over those of Sir John Hill, the botanist, an eager candidate for the post. Some notices of him [Knight] are to be found in Nichols's *Literary Anecdotes*."

The notices of Gowin Knight (of Magdalen College, Oxford, M. B. in 1742) to be found in Nichols's account, are — the date of his death; an account of his friend Dr. Fothergill giving him at once a thousand guineas, when in some pecuniary difficulty; and his discovery, at a lodging he occupied in Crane Court, of the letter of Warburton to Concanen, which Malone printed in the supplement to his *Shakspeare*. But he was known in his day by his artificial magnets, and by his treatise on attraction.

There is no doubt that G. Knight was the first who contrived methods of making very powerful artificial magnets: but he concealed his methods, and disposed of his magnets for subsistence. Michell and Canton, who severally discovered and published methods, both imply that Knight's magnets were on sale before they commenced their experiments. Mountaine and Dodson, in their tract on the magnetic lines, published in 1758, speak as follows: —

"It is certainly a matter of great Importance to be furnished with good Needles or Compasses, without which all other Methods will but little avail, and yet this very material Object of Consideration has been egregiously neglected, until of late Years, when the Judicious Dr. Gowen Knight, F.R.S., examined into their Fabric and Construction, employ'd his Magnetic Knowledge towards their Improvement, and has now reduced them to a considerable degree of Perfection, as Experience has sufficiently evinced, more especially since they have been approved of by *Commissioners* of the *Navy*, and ordered into Use on Board all his Majesties Ships of War: These Compasses are not only fitted for Steering, but also for taking the Sun's Amplitude and Azimuth, by adding a simple and easy Apparatus for these purposes; and are made by *George Adams*, Mathematical Instrument-Maker to his Royal Highness the *Prince of Wales*, and before they pass out of his Hands, are examined and attested by the said Doctor *Knight*, whose Certificate is fixed to the Cover of the Box; without which they are not to be depended on."

The great magnet which Knight used now belongs to the Royal Society; and though injured by a former fire at the house in which it was placed, still supports more than a hundred weight.

It appears that Canton was first induced to experiment on the subject by finding that Knight's magnets were too high in price for his pocket. On this point see the account of the Canton papers in the *Athenæum* for 1849, Nos. 1106. for Jan. 6, 1112. for Feb. 17, 1120. for April 14. The records of the Admiralty, or of Greenwich Observatory, may possibly furnish additional information. Watt gives references to the papers

in the *Philosophical Transactions*, &c., which Knight published: I confine myself to things not easily got at.

The Rev. Henry Temple Croker, Reader at the Temple, who lectured on magnetism in London in 1760, published

"Experimental Magnetism, or the Truth of Mr. Mason's Discoveries . . . . . that there can be no such thing in Nature as an internal Central Loadstone . . . London, 1761, 8vo."

It appears that Knight advertised a work by subscription, but withdrew it. Mr. Croker says,

"Pardon, Gentle Reader, the incompleat account I may here have given of Magnetic Discoveries, and join with me to lament the unhappy Cause of it. Scarce had I declared myself an advocate for Mr. *Mason!* scarce had my first Course of Lectures been a Fortnight over; scarce was my Apparatus resettled in its peaceful Boxes, when, reviewing the few Guineas I was in Pocket, I set out to my Bookseller's, with a Determination to subscribe for Two Quarto Volumes of *A System of Experimental Magnetism* (in which to be sure the Central Loadstone would have been particularly delineated), and when, to my unspeakable Mortification, I heard *Gowin Knight*, M.D., had that very Morning * [* Dec. 20, 1760 . . . .] called in all his Subscriptions. O! if instead of being recalled, they had but been published that Morning . . . ."

It appears then that Gowin Knight was employed to superintend, for the Admiralty, not only the construction of compass-needles of his own strength, but also of an improved azimuth compass; and that he was thus employed after his appointment to the Museum, and long after the publication of Canton's and Michell's methods. Enough on this point for a suggestive note: I have no doubt more detail is to be picked up.

Gowin Knight was also an able speculator. He published, in 1748, without any printer's or publisher's name:

"An Attempt to demonstrate that all the Phenomena in Nature may be explained by two simple active Principles, Attraction and Repulsion: wherein the Attractions of Cohesion, Gravity, and Magnetism, are shown to be one and the same, and the Phenomena of the latter are more particularly explained. London. 4to."

Watt mentions an octavo edition of 1754, which I have never seen, and perhaps might doubt, if Watt had not added the price, three and sixpence. This work on attracting and repelling particles received some attention a few years ago, from certain similarities between its theory and that of some recent speculations. Perhaps its best claim to notice is as one of the marks of an epoch at which there was a tendency to push the Newtonian doctrine into molecular speculations. The more celebrated *Theoria Philosophiæ Naturalis* of Boscovich was first published in 1758, and afterwards in 1763.

Could any of your readers furnish a few additional *contemporary notices* of Knight?

A. De Morgan.

A RELIC OF THE CHATTERTON CONTROVERSY.

DR. GLYNN AND GEORGE STEEVENS.

The Rowley controversy is one of the most curious and extraordinary that has ever divided the literary world. On the one side we find Dean Milles, Bryant, Mathias, Dr. Glynn, Dr. Symmons, and Dr. Sherwin, defending the authenticity of Rowley's Poems; whilst on the other hand, Tyrwhitt, Warton, Sir Horace Walpole, Herbert Croft, Malone, George Steevens, George Chalmers, Dr. Jamieson, Pinkerton, Gough, and Southey, strongly opposing their genuineness. He must indeed have been "a marvellous boy," whose genius could set together by the ears nearly the whole literary brotherhood.

No one interested himself more earnestly in the Chattertonian disputes than Dr. Robert Glynn (who afterwards took the name of Clobery). The author of *The Pursuits of Literature*, who seems to have been intimately acquainted with his merits, has distinguished him by that affectionate verse, by which he wishes his character may be known to all posterity: —

"While Granta hails (what need the sage to name?)
The lov'd Iapis on the banks of Cam."

Dr. Glynn, in return, contributed much information and literary assistance to Mr. Mathias in his learned *Essay on the Evidence, External and Internal, relating to the Poems attributed to Thomas Rowley and others, in the Fifteenth Century: containing a General View of the whole Controversy.* On the death of Mr. Barrett, author of *The History of Bristol*, all the original manuscripts, together with the transcripts from them, and the other writings in the hand of Chatterton, were presented to Dr. Glynn, who subsequently bequeathed them to the British Museum, and are now marked Addit. MS. 5766, A. B. C.

The unremitting zeal displayed by Dr. Glynn in collecting whatever related to Rowley and Chatterton was well known in all literary circles. On one occasion the Doctor was confined with a serious illness occasioned by a violent cold which seized him in the depositary of the Rowleian manuscripts. Tyrwhitt, writing to Bishop Percy on Feb. 1, 1783, playfully remarks, "I really begin to hope that the Rowley controversy is ended; especially if what the papers tell us be true, that Dr. Glynn is married!" Again, George Steevens, in a letter to the same prelate, says, "The author of *The Pursuits of Literature* is still unknown. He is undoubtedly an Etonian, and one of the parasites of a certain Cambridge Doctor of Physic [Dr. Glynn], who, if he had the power, would exterminate all the parties concerned in the detection of the Pseudo Rowley."

The following unpublished letter from Dr. William Lort Mansel (afterwards Bishop of Bristol) to T. J. Mathias, Esq., most vividly illustrates

the heart-burnings occasioned by this memorable controversy, and is another painful chapter in the history of The Quarrels of Authors.

J. Yeowell.

September 12, 1785.

My Dear Mat,

I should have answered your friendly letter sooner, had I not waited with an expectation of enriching it with an account of an extraordinary duel. However, as the two dissentients of whom I speak, proceeded not to the deed of blood, I must content myself with giving you a cold narrative of the words that passed only: and you may depend upon the strict truth in the whole, as far as my memory will carry me.

Two or three evenings ago, I drank tea with Dr. Glynn, when he informed me that his friend Shakspeare Steevens was arrived in Cambridge, and that he should not be surprised at a visit from him: "but," added the Doctor, "if he does come to me, I am determined to tell him my mind at once." Behold, however, as we were stretching our legs after tea by King's Chapel, who should run up towards us, with all the transport of affection, and hat in hand, but the above-mentioned George! "I see somebody running this way, Dr. Glynn," said I, not knowing who it was, "and as he may want you, I will leave you." "Hold!" replied the Doctor, grasping my arm, "I charge you not to stir! This is the very varlet we were just speaking of, and I should wish there might be a witness to what will pass."

Steevens. "My dear Dr. Glynn, I am overjoyed to see you. How have you done since I had that pleasure last?"

Dr. Glynn. "Sir, I am very well, I thank you."

Steevens. "My dear friend, let me congratulate you upon your good looks. Dr. Farmer indeed had made me happy with an account of your health, and I am rejoiced to find your appearance confirms it."

Dr. G. "Sir, I am your most obedient servant. Mr. Steevens, to be plain, I cannot say that I return your compliments with cordiality: and to tell you my mind at once, your behaviour has been such, as to make me very indifferent about any connection or acquaintance with you."

Steevens. "Good G—d, Dr. Glynn, you surely cannot be in earnest. What can I possibly ever have done to deserve the smallest anger from you?"

Dr. G. "What can you have done, Sir? Why, the whole tenor of your conduct has deserved reproach from me and every one besides. Your underhand proceedings in this Society, from whence you clandestinely procured manuscripts: your constant behaviour on similar occasions, is enough to warrant me in saying that you are mean and shabby. But, Sir, besides this, I *know* that the only reason for your keeping up an acquaintance with me is to hold me up to ridicule, and when you have turned your back, to make sport of me with the first man you meet; and, therefore, I will not, upon those terms, be acquainted with any man living."

Steevens. "My dear friend, there never was a man in the world more injured than I am by such an opinion. With regard to the manuscripts, &c., that you talk of, I can answer it at once. I had the liberty of taking it from a Fellow of your own House. I never meant to make any farther use of it, than to throw a little of it into some notes. And, as an instance of my attachment to this place, I have written some time ago to France, to procure from the Duc de la Valiere's library a continuation of this same manuscript (for which purpose I have an unlimited commission), and to present it to the King's College library. But what I am most sensibly afflicted at indeed, is the charge of my ever having held, or spoken of you but with the utmost respect and regard. Your accusation, Sir, provokes an inquiry on my part: and I do say that no man living dares to stand forth and say, that I ever uttered a word of you, but to show my friendship and affection for you."

Dr. G. "Mr. Steevens, it does not signify, you and I are of very different sentiments, as you well know, in many respects. You may compliment me now as you please; but you and I both know that you have not always the same language. However, Sir, from your conduct toward myself, and your shabby treatment of a very worthy man, poor Catcott*, I must say that I do not desire a continuation of your acquaintance."

Steevens. "I am very glad you mentioned his name, as I was afraid you were going to charge me with ill-treating a gentleman for whom I have the utmost respect and regard, Mr. Bryant. As to Catcott he is scarce worth our ——."

Dr. G. "Sir, you will leave me to end this controversy. Your conduct and behaviour have been so extremely exceptionable in every respect, that I will now tell you my plain sentiments at once; which are, that from this moment I wish never more to have the least connection or acquaintance with you whatever. And so, Sir, your servant!"

Steevens. "Sir, though your treatment of me has been so exceedingly unjust; yet, in spite of all, nothing still shall prevail with me to speak a word disrespectfully of you, or to mention the very hard usage which I have met with from you. And so, Sir, I am your most obedient servant!"

You may depend upon the exactness of my account, as the Doctor desired me to recollect the circumstances, lest I should represent them in his own way. Let me know, when convenient, your opinion of this event. The Doctor's picture is

* Catcott was a pewterer at Bristol, and the possessor of a portion of the Rowley papers.

come out extremely like. Has Merril sent you yours?

Yours ever,
W. L. Mansel.

P.S. I forgot to insert in the middle of my account what follows: —

Steevens. "I am sorry the cause of Rowley should cause such words from you, Dr. Glynn."

Dr. G. "Sir, it is *not* Rowley. A nutshell or a straw may give one an insight into a man's heart sometimes, sooner than things of consequence."

RELIGION OF THE DRUSES.

Like other works of Eichhorn, his article on this subject (*Repertorium für Biblische und Morgenländische Litteratur*, xii. 108.) is little known in this country: at the present time the subject is of peculiar interest. It may be said that, as Mahomet introduced into Islam many misunderstood notions from the Old and New Testament, so the founder of the Druses, after adopting the gospels, has introduced the *avatan* notion of the Hindoos. They say the God that created heaven and earth has made his presence known bodily ten times: 1, as Height; 2, as Creator; 3, as Elevated; 4, as Highest; 5, as Defender; 6, as Mighty; 7, as Excellent; 8, as Helper; 9, as Victorious; 10, as Ruler — the last name only, *Hakem* in Arabic, being that of a living person; the other names being designed, I conceive, to represent attributes of Deity. Nevertheless, according to their system, the 1st appeared in India in the city of Djin-Madshin; the 2nd at Ispahan in Persia; the 3rd in Yemen; the 4th in Mauritania, as the driver of a thousand camels; the 5th at Mohadiah in Mauritania, who built the pyramids, and constructed the haven of Rosetta; the 6th and 7th [hiatus in MS. to] the 8th at Mangur; and the 9th in Egypt, dying A. Hejra 411 (= A.D. 1020). The head-quarters of the Druses is at Kesroan on Libanon, near the Mediterranean, the southern portion of which is called the Land of the Druses. They are found at Byblus, Sidon, and Baalbeck, and are scattered in other parts of Syria and Palestine. Up to a recent period they were under seven small chiefs or emirs. At Beyrut they possess house property, but the chief emirs reside usually at the city of Deir al Kamer, in the mountain, north of Sidon. They are divided into two classes, the Ignorant (*dshohal* or *johal*), who know nothing of their religion, and are distinguished by their dress of a short over-coat of goats' hair and wool, reaching to the knee, having stripes of various colours, beneath which is a long blue under-cloak of linen; they wear a turban of many colours, and carry weapons; and the Intelligent (*okkal*), always clad in white or black, without weapons, and with a white turban; they are particular in eating, taking their food with them; they seldom marry, and then with Druses only; they swear no oath, but affirm their statements by the word تكى, "I have said it." To the religious chief homage is done by kissing the hand. The women also are divided into the same classes of Ignorant and Intelligent. Some of the men of the Intelligent class separate themselves as eremites, dwelling in holy chapels (*chalwah*) chiefly in the hills. To these the Intelligent Druses come every Friday, to see, as is supposed, an image preserved in a chest of their god, Hakem. The Druses deny all gods but Hakem, and style themselves Unitarians (*almutwahadin*). There is no reason to believe that they are referred to by Herodotus (i. 128.); nor that they are named from the Count de Dreux (A.D. 1187), for Benjamin of Tudela found and described them under that name (דרוזיאין) in A.D. 1173. Their origin is fixed by Elmacin, confirmed by their own Catechism, A.H. 408 (= A.D. 1017), and is ascribed to a false teacher who came into Egypt out of a foreign country, named Mohammed the son of Ismael, with the surname of Al *Drusi*, who entered the service of Hakem. This incarnation of the deity was flattered by the doctrines of Drusi, but the people sought to murder Drusi. At length a Turk killed him whilst riding in Hakem's carriage; his house was plundered; uproar ensued for three days; the gates of Cairo were shut, and many Druses were destroyed; but the Turk was imprisoned. After Drusi a more important person appeared, — Hamsah, son of Ahmed, surnamed Al Hadi. He dwelt at a place outside of Cairo, called Mesdjed-Bir (well of the house of prayer), and instructed the people in the doctrines of the Druses: he permitted marriage with sons, sisters, and mothers, discountenanced fasts, prayers in the mosque, and the pilgrimage to Mecca, and made many converts. Following the Hindoo notion of transmigration of souls, Hamsah, according to their Catechism, has appeared on the earth seven times: 1, in the time of Adam, as Shatnil (Seth?); 2, in Noah's, as Pythagoras; 3, in Abraham's, as David; 4, in the time of Moses, as Shoaib (Jethro?); 5, in the time of Jesus, as the true Messiah, and called Lazarus; 6, in Mahomet's, as Soliman the Persian; 7, and in the time of Said, as Zalech. He sought Jesus the son of Mary and Joseph the carpenter, to bring him to the knowledge of Hakem; he urged the Jews to crucify Jesus; he stole his body out of the grave, hid it in the garden, so that his disciples might believe that he had risen from the dead. He, and not Jesus, appeared to the disciples after the crucifixion of Jesus.

The creed of the Druses may be thus stated: — Hakem is the god of the Druses. He is called the creator of heaven and earth; the only god in heaven, and the only lord on earth worthy of

prayer. He is the One, the only One, who knows of no wife *, and no number [of them †], he has not begotten, and is not begotten; he does what he will, and how he wills it; he pulls down and builds up; he exalts and casts down as he will; he says to all things *be* and they *are*; he is the beginning of all things; he is the beginning and the end, the first and the last; he is called the Height, the Creator, the Elevated, the Highest, the Defender, the Mighty, the Excellent, the Helper; he possesses the divine nature, but he conceals his visible appearance; he sent the flood, of which Mohammad the Coraishite [author of the Koran] speaks, that has overflowed the world with his sect.

"I am," he says of himself, "the foundation of the new religion, the Lord, the Way, the written book, and the inhabited house; I am cognizant of every thing through itself; I am the Lord of the Resurrection and of the new Life; I am he who quickened creation; I am the living water; I am the author of Fortune; I give laws, and abolish them; I cause men to die, and I declare martyrdom nugatory; I am the burning fire which consumes the proud."

The source from which Eichhorn derived the information extracted and condensed above, is an Arabic MS. in the University library of Göttingen of a "Catechism of the Druses," and another, of which he has also furnished the original and a German translation, taken from a MS. in the Museum Cuficum Borgianum. He enumerates the titles of nine of their holy books.‡ The missionary, the Christian antiquary, and the advanced Freemason, will find these Catechisms very interesting.

T. J. Buckton.

Lichfield.

* In allusion to the Virgin Mary.

† Referring to heathen gods with many wives.

‡ In reference to Hamsah, "the holy gospel" is quoted in their Catechism—"Blessed are the servants whom their Lord, at his coming, shall find watching;" and they maintain its authority because it speaks, they say, of Hamsah. They acknowledge three apostles, John, Mark, and Matthew; Luke is styled Evangelist, and Adam, Noah, Abraham, Moses, Jesus, Mohammad, and Said are called Prophets. Mahomet is spoken of as Satan, and a son of whoredom; nevertheless, they pretend, in order to protect their own secret religion, to be Mahometans.

CORONATION AND PROCLAMATION OF THE "QUEEN OF THE GLEANERS."

The following account of the first anniversary of the revival of this old custom, at Rempstone, in Nottinghamshire, is taken from a letter in the *Nottinghamshire Guardian* of September 20th, signed "One of the Village":—

"The village crier, having 'proclaimed the Queen,' and the time for the coronation having arrived, nearly 100 gleaners assembled at the end of the village. Women with their infant charges, boys with green boughs, and girls with flowers, the whole wearing gleaning-pockets; children's carriages and wheelbarrows, dressed in green and laden with babies, &c., were in requisition. The rustic sovereign having arrived, a royal salute was shouted by the boys, and the crown brought out of its temporary depository. This part of the regalia was of simple make; its basis consisting of straw-coloured cloth, surrounded with wheat, barley, and oats of the present year. A streamer of straw-coloured ribbon, dependent on a bow at the crown, hung loosely down; a leaf of laurel was placed in front, while arching over the whole was a branch of jessamine, its flowers resting carelessly on the laurel. The ceremony of crowning was now performed; after which the Queen, enthroned in an arm-chair decorated with flowers and branches, moved with her subjects in the direction of the 'first field to be gleaned.'

"Two of the ancient dames of the village headed the procession; next were two village maidens, carrying a wheat sheaf, decorated with green boughs and ribbons; children's carriage, decorated, and drawn by three boys in style of the 'Horses of the Sun;' boys, with branches, hallooing; girls with flowers; the Queen and attendants; girls with flowers; women, mothers with infants, &c.

"Passing through the grounds of Rempstone Hall, the rustic train soon arrived at the scene of labour. Her Rustic Majesty now signified her pleasure that her speech should be read, which was done, as follows:—

"'*Proclamation, this 11th Day of September*, 1860.

"'Long may the privilege of the Gleaner be preserved.

"'My good Friends and Neighbours. We are spared to meet again, and to enjoy the privilege of the gleaners' harvest. Last year we experienced the benefit of a rule to act by, when you were pleased to make me your Queen. Again it is your pleasure that I should wear the crown. I hope unity and good will may again be found amongst us. Our happy country, England, was never more happy than since it has been governed by our beloved Queen Victoria. Long may she live.

"'I am Queen to-day, though in a very lowly state and for a short time. You have made me Queen of the Gleaners till the harvest is finished. I will try to rule by right and in kindness, and I trust to your obedience that I may not have to exercise my power. I will now tell you my laws, which shall farther be made known by the crier of the village.

"'1st. My attendant shall ring a bell each morning, when there are fields to be gleaned.

"'2nd. Half-past 8 o'clock shall be the hour of meeting, at the end of the village, and I will then accompany you to the field.

"'3rdly. Should any of my subjects enter an ungleaned field, without being led by me, their corn will be forfeited and it will be bestrewed.

"'Our farmers will support me. They hope you will work together in peace. And while they remember the divine law which reserves the gleanings of the harvest to the poor, let us not fail to be grateful for the benefit, and to give our heartfelt thanks to the Great God who "openeth his hand and satisfieth the mouth of every living thing."

"'We wish prosperity to the farmer, and for our subjects an abundant gleaning.

"'Rempstone, September, 1860.'

"The proclamation being approved, a suitable piece was sung; the Queen of the Gleaners, wearing her rustic crown, joining. The first verse commenced: 'When shall we all meet again?' Another verse asked the question: 'When shall we all wear a crown?' The song being finished, and the Queen having briefly addressed her subjects, the whole commenced their labours in the barley field of Mr. James Moore, 'the first field to be gleaned.'"

R. F. Sketchley.

Minor Notes.

Servants' Wages in the last Century.—I find the following account of the wages given by a Lancashire baronet, a man of considerable standing and importance in his day, about the year 1770:

Butler	10	0	0
Coachman	11	0	0
Footman	6	0	0
Brewer, carter, &c.	8	10	0
Gardener	12	0	0
Housekeeper	12	0	0
Cook	5	0	0
Housemaid	4	10	0
Kitchen maid	3	10	0

The party giving the information adds, "Sir Roger gives most of his clothes to his butler, and a small share to the footman." P. P.

Dog-collar Inscription.—As some men were lately digging a piece of ground which had been a meadow, in Newbury, they discovered a human skeleton lying in an oblique direction, the skull being about twelve inches from the surface. At a small distance from it they found a dog-collar of brass, on which was inscribed in legible characters the following words:—

"I am a poore harmless bitch,
I wander I know not whither,
My master lives in H . . . . . ,
I pray direct me thether.
"Thos. Mead, 1699."

The spelling is exactly given as on the collar. After the letter H or P (which of them is uncertain), there is an erasure apparently done by design. (*Newspaper Cutting*, 1801.) K. P. D. E.

Aged Bride and Bridegroom.—In the *Dublin Gazette*, 8th February, 1731, the following particulars are given:—

"Yesterday morning the Rev. Mr. Taylor, Curate of St. Peter's [Dublin], married in that church James Thompson of Kevan's-street, shoemaker, and Agnes Roberts, of the same street; both their ages added together make above a hundred, three-score, and sixteen years. The bridegroom averred, and convinced by several good circumstances the minister, that he was ninety odd years of age, and the bride that she was above eighty-six years old: they said they were both married before; and the bride appealed to the whole street for the truth of her age, it being well known to them all that she had been a great-grandmother some years. The concourse on the occasion was so great, that the church and churchyard could not contain the people; some pews were broke down, and a great number of persons hurt; the new-married couple were obliged to be locked up in the vestry until 3 a clock in the afternoon, when the mob dispersed."

Abhba?

Mountain Ash, Etymology of Names of.—The following are provincial synonyms of the "mountain-ash, or rowan tree" (*Pyrus aucuparia*):—

"Quicken tree, quick beam, witchen or wiggen" (or as it is written, "wicken,") tree. There is a striking similarity between these names. Now "wick" is used in some parts of England for "quick" (after the not uncommon convertibility of *c* with *w* and *v*; cf. Dac-us, Dav-us; foc-us, fov-eo; nix, nivis; lacus, lav-o, &c.) Are then (1.) "quicken, quick, witchen, wiggen, or wicken," forms of the same word? and (2.) does the name "witchen," &c., refer to the "supposed *anti-witchcraft* properties of the tree"? (2.) if it is correct must, I suppose, explain (1.); for as to "*quick*," the rowan-tree is a "slow-growing one, never attaining any very valuable size"; but I shall feel highly obliged to any of your correspondents who would favour with any information on the etymology of these names. J. A. Staverton.

Unintentional Puns.—Under this title permit me to open a column in "N. & Q." for the reception of *jeux de mots* which the writers perpetrated unconsciously. I have at present only a few to contribute:—

"Elizabeth's *sylvan dress*, &c., was therefore well suited at once to her height and to the dignity of her mien, which her conscious rank and *long habits* of authority had rendered in some degree too masculine to be seen to the best advantage in *ordinary female weeds*."—*Kenilworth*, iii. chap. 9.

"A death-*bed* is a frightful *tester*."
British Workman, No. 66.

"I'll *gild* the faces of the grooms withal,
That it may seem their *guilt*."—*Macbeth*.

"While underneath the eaves
The brooding swallows cling,
As if to show me their sunny backs,
And *twit* me with the spring."
"The Song of the Shirt."

To which, perhaps, might be added the first six lines of Coleridge's "Sonnet to Schiller." I am not sure that another passage in Shakspeare ought not to be included in my list:—

"Till that her garments, *heavy with their drink*," *&c.*
Hamlet.

The fact of there being such cases in our literature is a proof of the capability of the English language for works of wit and humour.

Clammild.

Athenæum Club.

Queries.

Ruggle's "Ignoramus."—Has this excellent comedy ever been acted by the scholars of Westminster since the representation of it in 1747, when H. Boyle, afterwards Earl of Corke and Orrery, took the part of Ignoramus? Q.

George Aungier.—I have in my possession a small manuscript, purporting to be the diary or memorandum-book of daily expences of George Aungier, brother of Gerald Lord Aungier. It commences April 9, 1633, and is continued to July 30, 1635. Many of the entries are very interesting, and at the end of the book there is a good deal of miscellaneous information relating to

George Aungier's property, most of which appears to have been in the county of Surrey. I am anxious to obtain all the particulars I can respecting this gentleman, and shall be much obliged to those of your correspondents who can assist me.

William Henry Hart.

Folkestone House,
Roupell Park, Streatham.

German Heroine. — In an old book of prints of German worthies, emperors, dukes, and warriors, there is one representing a heroine upon the battlement of a fortress, with cannon and many other weapons of war below and around her, waving her helmet in the air, apparently cheering her fellow-soldiers — a German Maid of Orleans. There is no date on the engraving, but below there is the following inscription: —

"Ces H E Pleiburgias
Suæ Ætatis 34.
Corpore sum Virgo fateor, sed pectore Vir sum.
Ple videre virum, quos necui, ipsa Viri.
Brunswigum Vitam dedit sanctam mihi Patria, Vitam
Pro Patriâ multis eripui ipsa viris.
Vita evanescit, mea Fama, heroica Fama
Quam mihi Pleis peperit, non ruitura manet."

If any one can throw any light on this heroine's history, it will much oblige R. W. B.

Earl of Fife. — Mordake Earl of Fife is mentioned in the first scene of Shakspeare's Henry IV. What has become of the title, and whence did it originate? L. M.

Charter of Charles II. — Where can I find a *printed* copy of the charter by Charles II. of the first West India or Plantation Company? R. L.

Bibliographical Query. — Appended to a copy of the *Constitutiones Provinciales et Synodales Ecclæsiæ Metropolitanæ et Primitialis Dubliniensis, Anno* 1770, now before me, there is fragment of a Latin tract which has greatly excited my curiosity, but which has as yet eluded all my inquiries. The title-page is wanting; folio 1., however, supplies the following description: —

"Relatio veridica et sincera statvs Provinciæ Hiberniæ Ordinis Minorvm Regularis Observantiæ svb regimine F. Petri Marchant, Commissarii Generalis Nationalis super Provincias Germaniæ Superioris, Belgii et Brittannicas: ad Reverendissimvm Patrem totivs Ordinis Ministrvm Generalem necnon Revmos ac plurimùm Reverendos Patres in Capitvlo Generali Romæ congregatos hoc Anno 1651 in Festo Pentecostes."

The copy from which the above is extracted closes with p. 74.

I will feel much indebted to any reader of "N. & Q." who can direct me to any sources of information respecting this tract, or furnish me with a copy of the title-page, &c., wanting in the copy I refer to. It is possible that it may be a portion of a larger work, though I think not.

Aiken Irvine.

Fivemiletown.

Round Robin.*—If not already done, perhaps you will cause to be solved the question which was lately asked in conversation: Whence arose the designation, "Round Robin"? John James.

Avington.

Paraphernalia. — The meaning attached to this word in most of the dictionaries is, generally, "the goods in a wife's disposal," which I think is not the usual sense of the word as now used. Perhaps some of your correspondents will oblige me by stating when and how the more general and extended modern meaning of this word was adopted; and if it is the legal one only which is applied to it as found in the dictionaries, Blackstone, &c. T. S. L.

Meaning of "Lun." — In reading Churchill's *Rosciad*, a few days since, I was puzzled to know the meaning of *Lun* in the following couplet: —

"On one side Folly sits, by some called Fun,
And on the other his archpatron Lun;"

and I was still more puzzled by Parks' note upon this word: —

"Mr. John Rich, the manager of Covent Garden, acquired the name of Lun by his excellent performance of Harlequin, in which he remained unrivalled during half a century."

Will some reader of "N. & Q." tell me why a man should be called Lun for his excellent performance of Harlequin? M. L.

John Aylmer, Ælmer, or Elmer, Bishop of London. — What was the parentage of this prelate? It is said in the *Biographia Britannica* (Kippis), that he was born at Aylmer Hall in Norfolk; but the names of his parents are not given. And where was Aylmer Hall? There is no place of that name in Norfolk.

Robert Aylmer, citizen and alderman of Norwich, who died in 1493, by his will devised considerable lands and tenements in Norwich and Norfolk, besides personal estate. He names his wife Elizabeth, his sons Richard and Thomas, and his daughter Cicely.

Sir Laurence Aylmer, citizen and draper, and alderman of Walbrook Ward, London, sheriff 1501, and lord mayor 1507, is said by John Stow to have been son of Thomas Aylmer of Elsenham, Essex. He was living in 1522. When did he die? And what family did he leave?

Anthony Ælmer, clerk, rector of Sedgefield, Durham, and vicar of Harlow, Essex, died in 1518; and by his will, dated 11th July in that year, desired to be buried in his church of Harlow; and he constituted his father, Sir Laurence Aylmer, Knt., and his uncle, Thomas Aylmer, gentleman, executors of his will.

[* This Query has already appeared in our First Series, but without eliciting any satisfactory explanation.]

At the Heralds' College I have found no pedigrees of the Bishop's family which show his parentage. He is said to have been born in 1521; and he died in 1594. GEO. R. CORNER.

THE GLEANERS' BELL. — Recently, at the ancient town of Great Wakering, in Essex, with some friends, I found the sexton or bell-ringer just about to enter the church tower for the purpose of tolling the bell. It was then on the stroke of six o'clock p.m. Thinking there was to be weekly evening service we proposed retiring, as we had come not to pray, but to pry into the curiosities of the place. The old man told us to stay, as he was only going to *ring for the gleaners*, and added that he did this regularly during harvest time, at sun-rise and sun-down. Is this custom common to all counties of England? How far back may it be traced? And is it simply to be ascribed to the want of watches and clocks in bygone times? or is there a sacred token of prayer and praise attached to it? S. C. FREEMAN.

BISHOP WILSON'S MS. INSTRUCTIONS TO CANDIDATES FOR ORDERS. — In p. 256. of Bishop Wilson's *Sacra Privata* (ed. 1853, J. H. Parker) I find the following N.B.: —

"To give every person I ordain some shorts in *writing*, of the nature, dignity, several branches, hazard of not discharging them faithfully, &c. of the ministry."

It would be very interesting to know if any of these original MSS. are in existence. As Bishop Wilson presided over the diocese of Sodor and Man for nearly sixty years, many such MSS. must have been distributed. It would seem probable that they are not the same as Bishop Wilson's *Parochialia*, as that is too long to be copied in MS. for every candidate. Did the *Parochialia* grow out of the MSS. originally given to the priests and deacons he ordained? ALFRED T. LEE.

BATTLE OF BAUGÉ. — In describing the battle fought at Baugé, in Anjou, on the 22nd of March, 1422 (?), in which the French army under the Maréchal de la Fayette, assisted by 7000 Scotchmen under the Earl of Buchan, son of the Regent of Scotland, defeated an English army under the Duke of Clarence, Hume (*Hist. of England*, ch. xix. vol. iii. p. 114., Edinb. 8vo. edit. 1818) says, "the Duke himself was slain by Sir *Allan* Swinton, a Scotch knight, who commanded a company of men at arms;" while Sir James Mackintosh (*Hist. of England*, ch. iv. vol. i. p. 368., Lond. 12mo. edit. 1830) says, "Sir *John* Swinton, a Scottish knight of distinguished prowess, gave a severe wound in the face to the English prince (Clarence). Buchan beat him from his horse by a club, and was rewarded by the dignity of Constable of France. Clarence was trampled to death." And Sir Walter Scott's account is, "Sir *William* of Swinton distinguished the English prince by the coronet of gold and gems which he wore over his helmet; and meeting him in full course, unhorsed and wounded him. As Clarence strove to regain his steed, the Earl of Buchan struck him down with a mace and slew him."

Was the Christian name of the Scotch, or Scottish, knight *Allan*, or *John*, or *William*? Was his surname *Swinton*, or was he only *of* Swinton? Was Clarence slain by the knight or by Buchan; or was he trampled to death "by no one in particular"? Neither of the three historians cites the authority from which he describes the battle.

Was the battle of Baugé fought in 1421, or in 1422? Hume's marginal, and Mackintosh's textual, date is — the former 1421, and the latter 1422; while Scott gives neither marginal nor textual date. ERIC.

Ville-Marie, Canada.

A REPUTED HOLBEIN. — In the drawing-room at South Hill, co. Somerset, the seat of Sir E. Chetham-Strode, is a picture attributed to Holbein. It is a half-length portrait of a young man in the dress of the period, and with a sort of flattened cap upon his head. His right hand grasps an hour-glass, and his left, with the fingers open, rests upon a human skull.

Above the portrait is this inscription: —

1549
M . V . S
A C
AETATIS SVAE 22.

Can any of your correspondents afford me information respecting this picture?

In the same room is a large portrait of Col. William Strode, with the date 1635 attached to it. Family tradition attributes it to Vandyck.

C. J. ROBINSON.

HISTORICAL MEDALS. — I have in my possession three coins or medals of silver, thin, about the size of a halfpenny; the legend and portraits in each engraved, not in relief, and the field of each as it were engine-turned.

No. 1. — *Obv.* leg. —

"Give thy judgements
O God unto the King."

Within the legend a full-face, with moustache and short square beard, apparently of James I. wearing a broad-brimmed hat turned up on the right side, and there a brooch fastened; a ruff round the neck, and below an ermine cloak open in front; over it the collar of the Garter.

Rev. leg. —

"And thy righteousnesse
unto the King's son."

Within the legend, the full-face of a young man, bare-headed, apparently Prince Charles, with a moustache and peaked beard; large falling collar, armour, and ribbon over it. No date.

No. 2. — *Obv.* leg. —

"Carolus D. G. Mag.
Brit. Fran. et Hib. Rex."

Head apparently the same as on reverse of No. 1., but wearing a broad-brimmed hat, not turned up, nor jewelled.

Rev. leg. —

"Maria D. G. Mag. Brit.
Fran. et Hib. Reg."

Full-faced portrait, wearing a large ruff. No date.

No. 3. — *Obv.* leg. —

"Carolus et Maria D. G.
M. B. F. et Hib. Rex et Reg."

Two busts: heads in profile, turned to the left.

Rev. leg. —

"In uno tria juncta."

Three crowns placed triangularly, the sword and sceptre saltierwise, passing through them. No date.

Can any correspondent kindly say on what occasion the above were struck, or for what purpose, and their value? R. M. R.

Stuart Adherents. — Dr. Denis Grenville, Dean of Durham, who preferred inviolate loyalty to a fallen, and, in his case, an ungrateful master, followed into exile his unfortunate sovereign, James II. In a letter by the Dean, dated Corbeil, Nov. 20, 1702, occurs the following passage: —

"Although I have hitherto escaped the troublesome application very well from the priests of the town, who are civil well-bred people, no bigots; yet since their gaining a *certain great Lord*, whereof I suppose Mr. Cook has informed you, they begin to fall upon me, poor man, most unmercifully, hoping that since they have overborne the chief laick, they shall overpower the first ecclesiastic. This occasions me to write, though I will be drawn into no formal dispute beyond my strength, and robs me of much time."

Who was this "certain great Lord" and "chief laick"? J. Y.

Queries with Answers.

Thomas Betton. — A gentleman of the name of Betton left his property some years ago partly for the education of children in Church of England schools. I believe the Ironmongers' Company manage this property. Can you give me any information about the history of Mr. Betton, and the manner in which he left his property for educational purposes? H. W.

[It is related of the celebrated Mr. Thomas Betton, of Shoreditch, that in his youth he had the misfortune to be captured as a slave on the coast of Barbary; that after suffering great privations, and enduring dreadful cruelties, he was providentially redeemed from captivity by the exertions of the captain of an English vessel, who, moreover, nobly offered him a passage to England, which was readily accepted. The poor boy, with heartfelt thankfulness on embarking, fell on his knees on the deck of the ship, and vowed to God, that if he should ever become possessed of wealth he would devote it to the cause of charity. On his arrival in England he obtained a situation in a merchant's counting-house, and eventually became a Turkey merchant, and acquired considerable wealth.

By his will, dated in Hoxton Square, 15th February, 1723-4, after disposing of a small portion of his property in legacies, he bequeathed the residue to the Ironmongers' Company on trust, to divide the same into parts, each part and the interest thereof to be specially appropriated, viz., one full half part of the interest and profits of his whole estate yearly, and every year for ever, unto the redemption of British slaves in Turkey or Barbary; one full fourth of the said interest or profit yearly for ever unto charity-schools in the City and suburbs of London, where the education is according to the Church of England, in which number that in the parish of St. Leonard, Shoreditch, should be always included; the other fourth part he gave to the Ironmongers' Company for their minister, poor freemen, their widows, &c., in consideration of their care and pains in the execution of his will.

With reference to the carrying out Mr. Betton's intentions, it appeared, by the proceedings in Chancery, that the company applied upwards of 500*l.* a year for the benefit of schools in the metropolis. That with respect to the part to be applied for the redemption of British slaves in Turkey or Barbary, the company in 1837 possessed stock in the funds amounting to 119,180*l.*, and an estate in Essex let at 230*l.* per annum. The Court of Chancery on a review of the whole matter ordered that 7000*l.* stock, three per cents., should be set aside to form a fund to accumulate and be made applicable to the redemption of British subjects detained in captivity in Turkey or Barbary; and that as the primary object of the testator could not be carried into effect, the interest of the accumulated residue (deducting the 7000*l.* before mentioned) should be applied by the company to the purposes of promoting education in schools according to the principles and tenets of the Established Church throughout England and Wales. Such application appearing to be as near to the wishes of the donor as the circumstances of the case would admit. It is stated in the *Church of England Magazine* for 1847, that the available fund produces about 5000*l.* a year, and is apportioned to the twenty-six dioceses of England and Wales, in sums varying from 360*l.* to 80*l.* a year, in proportion to the population and wants of each diocese.]

Lists of Nonjurors. — Where can I find the most complete list of those clergymen of the Church of England who, in 1690, were deprived of their livings for refusing to take the oaths to the Prince of Orange? R. Inglis.

[A list of the prelates and clergy deprived at the Revolution is printed in *The Life of John Kettlewell*, Appendix No. vi., and also, with a few variations, in Bowles's *Life of Bishop Ken*, ii. 176. The origin of this document may be briefly stated. After the deprivation of Sancroft and the other prelates, steps were taken for continuing the succession of bishops with suffragan titles. Application was made to King James II. for his consent. James hesitated, but submitted the case to the Archbishop of Paris, the Bishop of Meaux, and Pope Innocent XII. These prelates severally determined that the Church of England being established by the laws of the kingdom, James (although a Roman Catholic) was under no obligation of conscience to act against it, but obliged to maintain and defend it, as long as those laws are in force. James accordingly requested that a list of the deprived clergy should be forwarded to him. Dr. George Hickes was selected to convey it to his Majesty, and left London

for that purpose on May 19, 1693. There can be little doubt that the list printed in *The Life of John Kettlewell* is the one submitted to James II., as Dr. Hickes was one of the editors of that work. Will some kind friend connected with the Bodleian inform us whether Dr. Rawlinson left a more complete list among his materials for a History of the Nonjurors? By the bye, when may we expect the promised Index to the Rawlinson manuscripts?]

MARRIAGE WITH THE CHURCH KEY. — In marriages celebrated by the Church, did you ever hear of any *substitute for the ring?* During my country perambulations this summer and autumn I have heard reports, though I scarcely know how to credit them, of marriages celebrated, in default of a ring, with the *church key*.

PAUL PRY.

Minories, Sept. 24. 1860.

[As the Query of our correspondent refers not only to church keys, but to other substitutes for the wedding ring, we will mention one substitute that we have heard of; namely, a ring of leather cut transversely from a finger of the bridegroom's glove. It was a stolen match. The young lady's mother, a widow, had made objections to the party proposing, and as far as possible kept her daughter at home, to be under her eye. One fine morning, however, it happened that she wanted to buy a pair of shoes; so for greater security she took her daughter out with her to the shoemaker's. Seizing the auspicious moment when mamma, seated in the shoemaker's back parlour, had "one shoe off, and one shoe on," the younger lady slipped out of the shop, and slipped into the church. There, by the oddest coincidence, she found her accepted, just as if he had been waiting for her! and, strange to say, he had got the licence in his pocket! Nay, to crown all, the clergyman was there in full canonicals, and also the clerk! In short, all things seemed propitious for prompt solemnisation. But, alas, there was a hitch; the bridegroom had forgotten the *ring!* He, however, not choosing to be beat, and probably not initiated as to the availability of a church key, whipped off his glove, whipped out his pocket-knife, and with two cuts extemporised a ring of leather, with which the ceremony was performed. The anxious mother, after rushing half over the town in search of her missing daughter, came flustered into the church just in time to be deferentially saluted by her new son-in-law. Angry words ensued, but were followed by a prompt reconciliation, much general shaking of hands, the maternal blessing, and a few kisses. The happy pair walked out of the church arm-in-arm, preceded in like guise by the vicar and the widow.

Respecting the substitution of the *church key* for the wedding ring, we, as well as our correspondent, have heard reports; reports, however, which referred only to exceptional cases and a former generation. We have been assured by an aged inhabitant of a rural parish not a hundred miles from Colchester that some time before the induction of the present incumbent, who has held the living for these fifteen years last past, a marriage was celebrated in the parish church with the church key instead of a ring. Our informant had also heard of the same mode of proceeding, as having occasionally occurred in the neighbourhood. For fuller and more accurate information we were referred to the parish clerk, as both a trustworthy and an intelligent person. He also had heard of marriages with the church key instead of a ring having formerly occurred in the neighbourhood; and, what was more to the purpose, he perfectly recollected one instance, of a party that came to the church of which he was and is clerk, and requested to be married with the church key. It was what is called a "parish wedding;" and the parochial authorities, though willing to pay the church fees, because "they were glad to get rid of the girl," had not felt disposed to furnish the wedding ring. The clerk stated, however, that feeling some hesitation as to the substitution of the church key in his *own* church, he stepped into the great house hard by, and there borrowed an old *curtain ring*, with which the marriage was solemnised.

Having now stated all we know of the present subject, we would rather leave the church key as we find it, and hear what our correspondents may have to say, than view the question as settled without farther ventilation.]

DOUBLE SURNAMES.—Instances have lately been given of Englishmen bearing two surnames; but where I now am I sometimes find two surnames, belonging to one and the same individual, *linked together* after a manner not quite in accordance with the usual English practice, by the conjunction copulative. Thus a Portuguese gentleman shall be surnamed "Mello e Souza" (Mello and Souza), and a Spaniard "Gomes y Tojar" (Gomes and Tojar). *We* should say "Jones *alias* Tomkins." If we said "Jones *and* Tomkins," we should of course be understood to mean two different persons. I should be thankful for an explanation of the foreign practice, as I find it in Spanish and Portuguese. J. S.

Cintra.

[In Spain and Portugal children sometimes bear the family names of *both* their parents. The father of Sr. Mello e Souza was a Mello, the mother was a Souza. In the other instance the father was a Gomes, the mother a Tojar. The practice, we believe, is adopted only when both father and mother belong to families of some property, consideration, or hereditary distinction.]

GAINSBOROUGH'S CHEF-D'ŒUVRE. — Some have considered "The Peasant Girl going to a Brook for Water" as the most perfect of his performances, and happening to meet with a volume of the papers of the *Morning Herald* of seventy-five years old, I found under the date of Monday, June 6, 1785, that —

"This delightful picture was sold to Sir Francis Basset*, Bart., of Tehidy Park, M.P. for Penryn, for two hundred guineas. The little subject of this piece was met by Thomas Gainsborough near Richmond-hill, with the little dog under her arm, who is her companion upon the canvass."

There is a representation (a wood-cut) of this cottage girl with her dog and pitcher, in *Lives of the most Eminent British Painters*, by Allan Cunningham, vol. i. p. 339.; and I beg to be informed through the medium of your journal in whose possession the picture now is. Σ. Σ.

[Sir Francis Basset was created Baron de Dunstanville 17th June, 1796, and died 5th Feb. 1835. The picture, most probably, is still in the possession of the family. See Fulcher's *Life of Thomas Gainsborough*, ed. 1856, pp. 140. 194.]

* Afterwards Lord de Dunstanville (extinct 1835).

Baptismal Names. — Your former numbers have recorded some remarkable instances in which baptismal names, generally regarded as appertaining to the female sex, have been given to males. With regard to the two names, *Mary* and *Joseph*, I have noticed on the Continent an actual *exchange*, "Mary" being assigned to the male member of a family, "Joseph" to the female. Can this be explained? M. T.

Cintra.

[In replying we must remark, in the first place, that in the Roman Catholic countries of southern Europe "Mary" and "Joseph" being the names, respectively, of our Lord's blessed Mother and of his reputed father, are, though of course in different degrees, held in high honour, and on that account are very commonly bestowed in baptism. In the next place, our correspondent may possibly have remarked that *both* these names are sometimes borne by two individuals of the same family, yet not without a difference. Thus, suppose the case of a brother and sister. The brother is José Maria (Joseph Mary), the sister is Maria José (Mary Joseph), *sex, in each instance, determining the precedence.* There sometimes occurs a combination of "Mary" and "John." Of this a distinguished instance is afforded by a personage of not merely European but world-wide celebrity; no other than the renowned producer and vendor of the ONLY double best genuine Eau de Cologne, Jean Marie Farina.]

Replies.

GHOST IN THE TOWER.

(2nd S. x. 145. 192. 236.)

Up to a certain point there is a striking resemblance in the apparition recorded by Mr. Edmund Lenthal Swifte as having been witnessed by himself in the Tower in the year 1817, and one recorded in that curious volume, *Footfalls on the Boundary of another World*, a collection of authenticated ghost stories by Mr. Robert Dale Owen. It is to be found at p. 282. of the English edition of the above-named work, and is entitled "Apparition of a Stranger." I will transcribe as much of the story as will serve to show the likeness to Mr. Swifte's preternatural visitant: —

"In March of the year 1854, the Baron de Guldenstubbé was residing alone in apartments, at No. 23, Rue St. Lazare, Paris.

"On the 16th of that month, returning thither from an evening-party, after midnight, he retired to rest; but finding himself unable to sleep, he lit a candle and began to read. Very soon his attention was drawn from the book, by experiencing first one electric shock, then another, until the sensation was eight or ten times repeated. This greatly surprised him, and effectually precluded all disposition to sleep: he rose, donned a warm dressing-gown, and lit a fire in the adjoining saloon. Returning a few minutes afterwards, without a candle, he observed, by light coming through the door of the saloon, just before the chimney (which was situated in a corner of the room, at the opposite diagonal from the entrance door), what seemed like a dim column of greyish vapour, slightly luminous. It attracted his attention for a moment; but deeming it merely some effect of reflected light from the lamps in the courtyard, he thought no more of it, and re-entered the parlour. After a time, as the fire burned badly, he returned to the bedchamber to procure a faggot. This time the appearance in front of the fireplace arrested his attention. It reached nearly to the ceiling of the apartment, which was fully twelve feet high. Its colour had changed from grey to blue, — that shade of blue which shows itself when spirits of wine are burned. It was also more distinctly marked, and somewhat more luminous than at first. As the baron gazed at it, there gradually grew into sight, within it, the figure of a man. The outlines at first were vague, and the colour blue, like the column, only of a darker shade. The baron looked upon it as an hallucination, but continued to examine it steadily from a distance of some thirteen or fourteen feet. Gradually, the outlines of the figure became marked, the features began to assume exact form, and the whole to take the colours of the human flesh and dress. Finally, there stood within the column, and reaching about half way to the top, the figure of a tall, portly old man, with a fresh colour, blue eyes, snow-white hair, thin white whiskers, but without beard or moustache . . . He appeared to lean on a heavy white cane. After a few minutes, the figure detached itself from the column, and advanced, seeming to float slowly through the room . . . It returned to the fireplace. After facing the baron, it remained stationary there. By slow degrees, the outlines lost their distinctness; and as the figure faded, the blue column gradually reformed itself, inclosing it as before. This time, however, it was much more luminous, the light being sufficient to enable the baron to distinguish small print, as he ascertained by picking up a Bible that lay on his dressing table, and reading a verse or two. He showed me the copy; it was in minion type. Very gradually the light faded, seeming to flicker up at intervals, like a lamp dying out."

For the remainder of this remarkable story, which was related to the author by the Baron de Guldenstubbé himself, I must refer the reader to Mr. Owen's book. Its marked resemblance, in some respects, to Mr. Swifte's narrative, induced me to "make a note of it."

John Pavin Phillips.

Haverfordwest.

Until now I have been very sceptical in matters of this kind, but I must confess this strange account by Mr. Swifte has impressed me with considerable interest. It was too circumstantial to attribute the appearance to optical delusion, and the depth of the window recesses, and the closed dark cloth curtains, forbid the possibility of the action of a magic lantern or phantasmagoria. Will Mr. Swifte oblige me, and through me several interested friends, with farther information?

1st. Was Mr. Swifte's son old enough to understand the vision, or to be impressed by the circumstance?

2nd. What was the impression of the sister-in-law respecting the affair, as evidenced by the horror and expressions of Mr. and Mrs. Swifte?

3rd. How did the phantom disappear, and did it assume any other form?

It must truly have made a profound impression

upon the family, and haunted the imagination continually. Very few would have had the courage to continue the residence. The warders tell of a spectre said to flit about Sir Walter Raleigh's apartments. GEORGE LLOYD.

MAURICE GREENE, MUS. DOC.

(2nd S. x. 234.)

The Rev. Thomas Greene, D.D., vicar of St. Olave's in the Old Jewry, married Mary, third daughter of Maurice Shelton, Esq., of Shelton in Norfolk, and Barningham in Suffolk, by Elizabeth, his wife, sister of Sir Robert Kemp, Bart., of Gissing in Norfolk.*

The Right Rev. Thomas Greene, D.D., Bishop of Ely in 1723, was the son of Thomas and Sarah Greene, of St. Peter's Mancroft, Norwich, where he was born; he married Catherine, sister of the Right Rev. Charles Trimnel, D.D., Bishop of Norwich, 1707—1721, and had issue by her seven daughters and two sons, viz. the Rev. Thomas Greene, D.D., Fellow of Corpus Christi and Jesus Colleges, Prebendary of Ely, and Chancellor of Lichfield; and Charles Greene, barrister-at-law, registrar of the diocese of Ely.

A short account of this Bishop Greene, with a list of his writings, is given in Robert Masters's *History of Corpus Christi College*, J. Bentham, Cambridge, 1753; where his arms are (probably by mistake) described as az. three bucks trippant, or.

Mr. Masters mentions the Rev. John Green, D.D., Regius Professor of Divinity in 1749†, and Master of Corpus Christi College in 1750; but refrains from making any remarks on him, as he was living at the time of the publication of the work. Blomefield describes the arms of Dr. Thomas Green, Bishop of Ely, as per pale gul. and az. a chevron between three bucks trippant, or.

Now in Wilby church, in Suffolk, there are monuments in memory of various members of the Green family, the arms thereon being, per pale az. and gul. a chevron between three bucks trippant, or; and, turning to Page's *Continuation of the Suffolk Traveller* (p. 433.), it appears that Mr. Thomas Green, author of *Euphrasy*, was descended from the Greens of Wilby in Suffolk, and that a Memoir of him,

"with a critique on his writings, and an account of his family connections, was written by his intimate friend, the Rev. James Ford, B.D., then of Ipswich, now (1844) Vicar of Navestock, in Essex, for presentation among the more immediate and intimate friends of the deceased; from which work we select the following particulars. . . . On the paternal side he was related to Dr. Thomas Green, Bishop of Ely; and on the maternal nearly allied to . . . Archbishop Sandcroft, and honest Tom Martin of Palgrave."

Several Greenes, bearing the same arms as the Wilby branch of the family, are mentioned in Blomefield's *Norfolk*, to which W. H. HUSK is referred; and it is hoped that this Note may assist him in making out the connexion (if it exists) between Dr. Maurice Greene and Bishop Greene. HERUS FRATER.

LAWRENCE OF STUDLEY AND KIRKBY FLEETHAM.

(2nd S. x. 116.)

SPALATRO is not quite accurate in his account of this family. The Studley property was bequeathed in 1845, to the late Earl de Grey, by Miss Elizabeth Sophia Lawrence; and the monument of which he speaks is at Kirkby Fleetham, near Catterick, and not at Patrick Brompton.

As the inscriptions on two of the Lawrence monuments at Kirkby Fleetham have been incorrectly printed in Dr. Whitaker's *History of Richmondshire*, the present opportunity of handing down an accurate transcript in "N. & Q." may be taken with advantage. On a handsome monument by Flaxman is the following: —

Near this Monument,
Erected to his Memory,
Lie the Remains of
William Lawrence
of Saint John's College in Cambridge,
A.B. and F.A.S.
The only son of William Lawrence Esqre.
Of this Place,
By Ann Sophia, his wife,
Daughter and Coheiress of
William Aislabie, Esqre. of Studley Royal,
In this County.
He died on the 8th Day of November, A.D. 1785,
In the 22nd year of his Age.
At this early Period
His gentle manners and interesting Character
Had so powerfully conciliated
The Affection and Esteem of all who knew him,
That a longer Life
Would rather have added to the Number,
Than have encreased the Attachment
Of his Friends.
'For since the first Male Child
To him, who did but yesterday suspire,
There was not a more gracious Creature born.'"

"By the Remains of his Son
Are deposited Remains of the above mentioned
William Lawrence Esqre.
Who died in the 76th year of his Age
On the 2nd Day of September
A.D. 1798,
Having sat as a Representative
For the Borough of Ripon,
In six Parliaments."

"This Tablet
Is inscribed to the Memory of
Mrs Anna Sophia Lawrence,
Who departed this Life
On the 28th Day of July, A.D. 1802,
In the 75th Year of her Age.

* See Blomefield's *Norfolk*, 8vo., v. 269.
† See *Cambridge Calendar*.

Her Remains lie buried near those of
Her Husband and Son,
In Commemoration of whom, the
Neighbouring Monument
Was erected."

The following memorial to their only surviving child has been more recently inscribed on a marble tablet: —

"In Memory of
Elizabeth Sophia Lawrence
Of Studley Royal and Kirkby Fleetham
In this County,
Who died July 30th 1845 Aged 84,
And whose remains are deposited in a vault
In this Chancel.
Her sterling moral worth, her unbending integrity,
Her extensive private and public Charities,
Will long be gratefully and affectionately remembered.
Entertaining a deep sense of her responsibility
In the sight of God,
In simplicity and true humility,
She devoted her riches to His Glory
And the spiritual and temporal welfare
Of her fellow creatures."

Miss Lawrence bequeathed her Kirkby Fleetham estate and mansion to H. E. Waller, Esq., of Farmington, near Northleach. PATONCE.

SAYERS THE CARICATURIST.

(*Concluded from* p. 276.)

I have met with a copy of another of Mr. James Sayers' poems, endorsed,

"*Speech of the Member for Odium.*
"Sleep, Mr. Speaker, Cobbett will soon
Move to abolish the Sun and the Moon."
"Stanzas to the Speaker Asleep,"
Morning Post, March, 1833.

"Mr. Cobbett ask'd leave to bring in very soon
A Bill to abolish the Sun and the Moon.
The Honourable Member proceeded to state
Some arguments, used in a former debate,
On the subject of sinecures, taxes, vexations,
The Army and Navy, and old Corporations: —
The Heavenly Bodies, like those upon Earth,
Had, he said, been corrupt from the day of their birth,
With reckless profusion expending their light,
One after another, by day and by night.
And what classes enjoy'd it? — The upper alone —
Upon such they had always exclusively shone;
But when had they ever emitted a spark
For the people, who toil under-ground in the dark?
The People of England — the Miners, and Borers,
Of Earth's hidden treasures the skilful explorers,
Who furnish, by grubbing beneath, like the mole,
All the iron and copper, the tin and the coal.
But their *minds* were enlightening; they learn'd every hour
That discussion is knowledge, and knowledge is power.
Long humbled and crushed like a Giant they'd rise
And sweep off the cobwebs that darken the skies;
To Sunshine and Moonshine their duties assign,
And claim equal rights for the Mountain and Mine.
Turn to other departments — high time to enquire
What abuses exist in Air, Water, and Fire. —
Why keep up Volcanoes? that idle display,
That Pageant, was all mighty well in its day,
But the reign of Utility now had commenc'd,
And Wisdom with such exhibitions dispens'd:
When so many were starving with cold it was cruel
To make such a waste of good fire and fuel.
As for Nature — how little experience had taught her
Appear'd in the administration of Water.
Was so noble a capital duly employ'd?
Or, was it by few (if by any) enjoy'd?
Pour'd on marshes and fens, which were better without,
While pasture and arable perish'd for drought.
When flagrant injustice so often occurs,
Abler hands must be wanted, and purer, than hers.
Not to speak of old Ocean's insatiable needs,
Or of Seas so ill plough'd they bear nothing but weeds.
At some future day he perhaps should be able
To lay the details of their cost on the table;
At present, no longer the House to detain,
He'd confine his remarks to the subject of Rain.
Was it wanted? — A more economical plan,
More equally working, more useful to Man,
In this age of improvement might surely be found,
By which all would be sprinkled and none would be drown'd.
He would boldly appeal to the Nation's good sense
Not to sanction this useless, enormous expense.
If the wind did but shift — if a cloud did but lower —
What millions of Rain-drops were spent in a shower!
Let them burst through the shackles of wind and of weather —
Do away with the office of Rain altogether —
Let the whole be remodell'd on principles new —
And consolidate half the old funds into Dew:
Less than half was sufficient; the surplus applied
To steam and canals would for commerce provide.
What on earth could be wanted that Dew would not give?
Refreshment and food for all creatures that live,
Just moisture enough to promote vegetation,
And supply the demands of this vast population;
For warmth would consummate what Dew had begun,
When clouds would no longer obfuscate the Sun.
He hoped that the House a few minutes would spare
While he offer'd some brief observations on Air:
To plain statements he must their attention beseech,
For he never had yet in his life made a speech.
Air call'd for his censure, nor should it escape,
Though made to elude any tangible shape.
Not the Sun, nor the Moon, nor Earth, water or fire,
Nor Tories themselves, when with Whigs they conspire,
Nor Churchmen, nor Statesmen, nor Placemen, nor Peers,
Nor the Emperor Paul, nor the Dey of Algiers,
Were half so unjust, so despotic, so blind,
So deaf to the cries and the claims of mankind,
As Air, and his wicked Prime Minister, Wind.
Goes forth the Despoiler! consuming the rations
Design'd for the lungs of unborn generations.
What a waste of the Elements made in a storm!
And all this carried on in the teeth of Reform!
Hail, Lightning, and Thunder, in volleys and peals,
The Tropics are trembling, the Universe reels,
Come Whirlwind and Hurricane, Tempests, Tornadoes,
Woe, woe to Antigua, Jamaica, Barbadoes!
Plantations uprooted, and sugars dissolv'd,
Rum, coffee, and spice in one ruin involv'd.
And while the Carribbees were ruin'd and rifled,
Not a breeze reach'd Guiana, and England was stifled.
The quality bad, and the quantity bare,
Our life's spent in taking or changing the air.
Rate all that exists at its practical worth,
'Twas a system of humbug from Heaven to Earth. —

These abuses must cease — they had lasted too long —
Was there anything right? — was not everything wrong? —
The Crown was too costly, — the Church was a curse, —
Old Parliament's bad, — Reform'd Parliament's worse, —
All revenues ill manag'd, — all wants ill provided, —
Equality, — Liberty, — Justice, derided. —
But the People of England no more would endure
Any remedy short of a Radical cure.
Instructed, united, a Nation of Sages
Would look with contempt on the wisdom of Ages,
Provide for the World a more just Legislature,
And impose an Agrarian Law upon Nature."

HERUS FRATER.

TRADE MARKS, ETC.

(2nd S. x. 229.)

Perhaps some more explicit or satisfactory reply to E. C. may anticipate what follows in relation to that particular of his query in which, after alluding to what he calls "a cutler's guild in Sheffield," he asks, "is there any publication of its regulations, and what king granted it?" If not, I may just say, 1. Hunter's *History of Hallamshire* contains, of course, a full account of the public body in question; 2. That no work on "Trade Marks" can be complete that does not include something more than a mere allusion to those granted by the Corporation of Cutlers within the district above named. As this is a somewhat curious and interesting topic *per se*, I may be permitted farther to state that although the exact date of the origin of such "Marks" in the Sheffield trades, is not ascertainable, there is evidence that they were in use long anterior to the grant of the charter under which they have so long been granted and protected. In 1565 the Court Rolls of the manor of Sheffield recite that a jury of cutlers was impannelled with the other juries, to assign marks to the different manufacturers, whereby to distinguish their respective wares, to enrol indentures of apprenticeship, &c. This is, I believe, the earliest local evidence on the subject; but as the regulations were agreed to "by the whole fellowship of cutlers, and sanctioned by the lord of the manor," the Earl of Shrewsbury, the practice was probably already in existence. In 1624, this "holy fellowship," which had previously subsisted under the patronage of the lords of "Hallamshire," received an act of incorporation "for the good order and government of the makers of knives, sickles, shears, scissors, and other cutlery wares." By this act "the amercements of the lord's court, juries, fees on indentures, and *mark rents*," were transferred to the new body, who, in 1638, built a hall for the transaction of business, and which in after years became fraught with many interesting reminiscences besides those connected with the "Feast" annually given there by "the Master Cutler" on his official inauguration. This is not the place to record the vicissitudes of the Company, statutory, municipal, or personal; it may, however, be mentioned that the *marks* granted have mostly belonged to one of three classes: 1. One or more letters, as "IXL."; 2. Single words, as names of persons or places, as "Calvin," "China." 3. Designs, as the dagger, cross, anchor, crown, &c. The history of these symbols, of which a large collection may be seen in the first *Sheffield Directory*, printed by Gales & Martin in 1787, would be a curious illustration of the tastes and fancies of the owners. Comparatively few of these *marks*, however, have any special value; the makers of steel articles generally striking upon them their own names, and *these* have often led to piracy and litigation. There exists one incidental illustration of the importance of these "trade marks," which I will venture to introduce here. In 1626 Felton stabbed the Duke of Buckingham; and on examining the knife which was found in the duke's body, a corporation mark was observed upon it, whereupon an inquiry was instituted as to whether the knife was made in London or at Sheffield. All agreed it was the latter place, and that the actual maker would soon be found out. An express was immediately sent to Sheffield, and Thomas Wild, living in Crooked Billet Yard, High Street, was sent to London to the Earl of Arundel's house, and there examined. He acknowledged at once that the mark was his, and the knife one of two which he had made for Lieut.-Col. Felton, who was recruiting in Sheffield, and for which he charged him tenpence. The Earl was at once satisfied with the truth of Wild's testimony, and ordered the payment of the expenses of his journey home.

H.

In that interesting and learned fragment by the late Rev. Edw. Duke, *Prolusiones Historicæ*, or Essays on "the Halle of John Halle," at p. 53. of the first (and only) volume of that undertaking, will be found some particulars on the "origin and history of the Staple and Merchants' Marks"; in the course of which reference is made to the remarks of Sir H. Englefield in his "Walk" through Southampton on the existence of two specimens still extant, and of which a sketch is given on the title-page of that work. To what is there stated I would add, that the one alluded to by that writer as belonging to some ancient almshouses in this place, is still very perfect, and is accompanied (besides the date 1565) with a representation of a bird or fish's head, and is surmounted by a shield of the arms of the town. The date and monogram have been deeply cut, and filled in with lead: the face of the stone has been much worn away, but the figures remain in sharp relief. The stone has been removed with the site of the almshouses, and occupies a prominent position in a street at

the rear of their old location. The other "mark" remains still in good preservation as described by Sir H. Englefield, and is a sunk panel, with a monogram only, more nearly resembling the second specimen given in p. 87. of Mr. Duke's work. The fact of this having been a staple town, and the fragments of ancient wool-halls still remaining here, renders the subject of ancient trade-marks an interesting one; and from the work already referred to, it appears that "John Halle" had property in this neighbourhood, and it is near the "Wriothesley" monument in St. Michael's church in this town the second of the above-mentioned "marks" is found.* Who is the benefactor thus recorded I am unable to say, but the coincidence is worth noting. HENRY W. S. TAYLOR.

Southampton.

SLANG NAMES OF COINS (2nd S. x. 237.)—Will ARDELEANU kindly mention why Bob, as a slang name for a shilling, should be derived from the name of Sir Robert Walpole? It is easy to see why very naturally a coin the introduction of which was in men's minds associated with the name of Joseph Hume should be called Joey. But the shilling is an ancient coin, of which the nominal representative has always existed amongst the Teutonic and Scandinavian nations. And I do not remember that any great change was made in the value or appearance of the English shilling during the public life of Sir Robert Walpole. Doubtless ARDELEANU has some good reason for his conjecture, and I hope that he will kindly acquaint us with it. W. C.

COCKNEY (2nd S. ix. 454.) —

"The Romans have a singular Taste for all Holidays, and are great Admirers of Spectacles: They are at least as mere Cockneys as the Parisians, and every little Novelty makes them run to it, as if they had never seen the like in their Lives, though all that they see is but the same Thing over again."—*Memoirs of the Baron de Pollnitz*, vol. ii. p. 108., 1739.

C. P. I.

TAVERN SIGNS (2nd S. x. 36.) — The derivation of one at least of the signs given by MR. FODDER is not correct, the "Ram and Teazle," for instance. So far as the house with that sign at Islington is concerned, the ram represents the crest, and the teazle one of the bearings in the arms of the Clothworkers' Company, the ground landlords of the property, and were chosen for that reason.

J. CALVER.

CELTIC SURNAMES (2nd S. ix. 403.)—In a little work, *Celtic Gleanings, or Notes of the History and Literature of the Scottish Gael*, by the Rev. T. M'Lauchlan, Edin. 1857, the best part of one of four lectures is devoted to Highland surnames and their origin. WILLIAM GALLOWAY.

CÆSAR'S DIALOGUE: GOD AND THE KING (2nd S. x. 26.)—I have also a copy of this loyal manual of the date 1601. It was, however, licensed to Purfoot in 1593; and under the head of "Ralph Jackson," it will be found in Herbert's Ames with the following extended title: —

"Foode for Families: or an wholsom Household Discourse: In which all Estates and Sorts of People whatsoeuer are taught Their Duties towards God, Their Alegance to their King, And their Brotherly loue and Charitie one to another. Written for the better and plainer Vnderstanding in a Dialogue betweene the Father and Sonne. Printed by G. P. for Ralph Jackson," &c. N. d. with dedication by E. N—K. 5 in 8's, Corresponding with the reprint of 1601."

Thinking the genealogist might take up the question, and show us that there was such a person at our disposal at the period, I have hitherto delayed demurring to the grounds upon which J. M. would now introduce a new name into the literary annals of Elizabeth, by claiming the book for E. Nesbit.

Such is the laudable peculiarity of the national mind, that some slight experience as an amateur *detective* has satisfied me that in the majority of cases the anonymous work of a North Briton supplies sufficient internal evidence of its paternity; and applying this test to *Cæsar's Dialogue*, the claim entirely breaks down, for instead of the usual *amor patriæ*, which, by my theory, would supply examples of loyalty from Scottish history, and piety from the annals of the Kirk, the author does not once allude to Scotland, but on the contrary everywhere descants upon the excellency of episcopacy, ("Thus pray *we* in the English church,") and the superiority and clemency of *our* English Government. Upon the face of the book E. N. stands out as a maintainer of the right divine of princes, ("tho' cruel as Holofernes,)" to the blind obedience of subjects, and was, most probably, a clergyman conforming in doctrine, discipline, and apparel to the episcopal prescriptions and injunctions of the day for the due setting forth of a High Churchman, of which there were certainly no Scottish types in the reign of Queen Bess.

J. M. has noticed the connexion of James Primrose with another of his tracts, *God and the King*. George Chalmers ascribes this to a Dr. Mocket; but perhaps some correspondent can give us the history of a book which was so often reproduced to stimulate our loyalty to the Stuarts. *Cæsar's Dialogue*, and *God and the King* have the same object in view; and if another claimant for the authorship of the last was wanted, it might also be assigned to E.N., for he says in his Preface to the Dialogue, with reference to the brevity used to

* Joan, daughter and heir of Wm. Halle, and granddaughter of John Halle of Salisbury, mar. Thos. Wriothesley, Garter Principal King-of-Arms, and grandfather of the Chancellor, whose tomb remains as above.

render it more attractive to the younger sort, that he intends "Hereafter for riper heads in another tongue more amplie to handle the like argument," and we find *Deus et Rex* published, with a translation, in 1616. J. O.

Burial in an Upright Posture (2nd S. ix. *passim.*) — A passage in Herodotus (lib. ii. § lxxxvi.) has led to the belief that the Ægyptians were in the habit of placing the cases containing the embalmed bodies of the dead in an *upright position* in their last resting-place. This was not the case, however; the observations of travellers confirming the fact that these cases were invariably placed in the usual horizontal position, and that the historian, describing them as "Ἱστανται ὀρθὸν πρὸς τοῖχον," referred to the intermediate period, between embalment, and final consignment to the sepulchre, during which they were retained as a *memento mori* in the habitation of their friends. The same meaning may also be gathered from the description of Silius Italicus: —

". . . . . Ægyptia tellus
Claudit odorato *post funus stantia* saxo
Corpora, et a *mensis exsanguem haud separat umbram.*"
Punic. lib. xiii. 474.

The testimony of Dr. E. D. Clarke on this subject is conclusive. For his remarks on the alleged custom of burying upright, see *The Tomb of Alexander*, Cambridge, 4to. 1805, *Introd.* p. 7. and *Travels*, 4to. 1814, vol. iii., Preface to the second section of Part the Second, p. xiii.

The *Epicurean* of Moore, when wandering through the pyramid of Memphis, in search of the key to eternal life, is made to pass — .

"into a straight and deep gallery, along each side of which stood, closely ranged and *upright*, a file of lifeless bodies, whose glassy eyes appeared to glare upon me preternaturally as I passed." — *The Epicurean*, Chap. vii.

A note to this passage shows that Moore had been led into the error by a second-hand quotation, as he refers to *Statius* for his authority, instead of *Silius Italicus*, as above cited, and reads

. . . "post funus stantia *busto*,"

which would convey the idea on which he based his description. The *saxum odoratum* would refer to the stone (or wooden) receptacle or sarcophagus, in which the body was placed, and which became odoriferous, or was so termed by poetical license, from the spices used in the conservation of its inmate. William Bates.

Edgbaston.

I find an instance of an interment of this description recorded at pages 81. and 101. of Robinson's *History and Antiquities of Stoke Newington*, 8vo. 1842. I do not think this instance of upright interment has yet been noticed in "N. & Q.": —

"Thomas Cooke, Esq., a Turkey Merchant, resided a considerable time at Constantinople; he was there in 1714. On his return to England, he married Elizabeth, one of the daughters of Sir Nathaniel Gould, of Stoke Newington, and resided there many years. He was a Magistrate for the County of Middlesex, and a Governor of the Bank of England in the years 1737, 8, and 9. Mr. Cooke died at Stoke Newington, 12th Augt. 1752, aged 80; and by his directions, his body was carried to Morden College, Blackheath, of which he was a Trustee. It was there taken out of the coffin, and buried in a winding sheet *upright* in the ground, according to the Eastern custom."

The grave is said to have been "close to a style near to the College." The *Gentleman's Magazine* for 1752 is referred to as an authority for this statement. Pishey Thompson.

Stoke Newington.

Stone Coffins (2nd S. x. 228.) — During the Middle Ages it was usual to bury the common people without coffins. The body, merely shrouded, was conveyed to the grave on an open bier, and there interred. When stone coffins were used, there can be no doubt that a similar course was pursued. The coffin was placed in the grave previously to the funeral; and, in the case of persons of rank, the body, habited in the richest dresses of the deceased, perhaps previously embalmed and wrapped in cere-cloth or lead, was carried to the grave and deposited therein. Monarchs were buried in their royal robes, with the ensigns of royalty. Bishops, abbots, and other ecclesiastics of rank, were dressed in their episcopal and pontifical robes, generally with the pastoral staff and ring, and sometimes with the chalice and paten. Other ecclesiastics were buried in their sacerdotal vestments, having also the holy vessels; and monks in the habits of their several orders.* Your correspondent will find an interesting account of the funeral rites of the Middle Ages in Bloxam's book on *Monumental Architecture*.

About twenty-five years ago, the Rev. Joseph Pomeroy, vicar of St. Kew, in Cornwall, was buried in a stone coffin; which, during his life, was placed in his grave in the churchyard of his parish. I remember seeing it on the moors just as it was completed. It was a rectangular cist, if I recollect aright, hollowed out in the shape of a modern coffin. John Maclean.

Hammersmith.

The subjoined extract from Bloxam's *Monumental Architecture* (Lond. 1834, p. 82.), will explain the mode of burial when stone coffins were used: —

"During these ceremonies the body, properly dressed or shrouded, if not enclosed in lead or wood, was anciently laid out on a bier, and thus carried to the grave; where the coffin, if of stone, was already conveyed, and lowered to receive it, and into which it was then carefully deposited, and the lid placed over it: and Stow, in speaking of the funeral of the Conqueror, says: 'Now mass being ended, the masons had prepared the stone chest or

* I believe that brasses and monumental effigies accurately represent the appearance of the persons interred.

coffin in the earth, while the body had remained on the bier, in order as it had been brought forth.'"

E. M.

Oxford.

Old illuminations often represent the placing of a corpse in the tomb. The body is evidently coffinless, and is wrapped in white linen, often with a cross on it, formed by a red line from head to feet, and another from shoulder to shoulder.

P. P.

Authorised Version (2nd S. x. 230.) — There is no evidence that the revisers of the Bishops' Bible under James I. had their attention directed to the state of the text, or that they had a shadow of doubt as to its perfect correctness. This was assumed to begin with; for the period of 1603—1611 had not been enlightened by Biblical criticism. The various ancient recensions had settled the text in the minds of the learned of that day; and even the state of the New Testament text, although not then fixed in its present form by the Elzevir edition of 1624, was equally undoubted as the text of the Old Testament. The revisers had but a small sum allowed for their expenses, totally inadequate for collation of MSS. needed; some of them reluctantly embarked in, and some refused the undertaking: both Universities were dead against such revision. It originated with the Puritan party, who thought to gain an advantage over episcopacy by altering the *Bishops'* version. Selden's description (*Table Talk*, p. 5., ed. 1716) of the way the business was done by the companies — committees, as we should now call them, — shows the perfunctory manner in which it was executed, and accounts for the bad English with which this version is tinctured. (Translators' Preface; Lewis's *Hist. of Translations*, 307—354.; Horne's *Introd.*, ii. 257.; Marsh's *Lect.*, ii. iii. and Appendix.) T. J. Buckton.

Lichfield.

Longevity (2nd S. x. 15. 56. 155. 218.) — Sir Bernard Burke, in his recent volume (*Vicissitudes of Families*, 2nd Series), brings forward fresh evidence in support of the story of the "Old Countess of Desmond." She died in the 140th year of her age, and it would seem that at the date of her death (1604) her daughter was still living.

Sir B. Burke does not inform us of the fate of the latter, nor is it easy to learn from his account the precise time of her birth. C. J. Robinson.

The following may be deemed worthy of a corner in "N. & Q.:" —

"Died, 26th ult., at Old Leighlin, in a very advanced age, Joseph Wharton, who had been verger in the cathedral of that place upwards of fifty years; during which time he had seen a succession of thirteen Bishops, five Deans, two entire rounds of the Members of the Chapter, and seven Curates. He had seen every living in the diocese of Leighlin vacant by death, and filled up, and some twice or thrice, and was a licensed parish-clerk at Powerstown in the reign of Queen Anne." — *Dublin Freeman's Journal*, 9th January, 1770.

Abhba.

On visiting the church at Battle, in Sussex, the sexton who accompanied me drew my attention to a gravestone in memory of Isaac Ingall, who died April 2, 1798, aged 120 years. The sexton said he (I. I.) was born in that parish, where his register is still to be seen; and that he lived 101 years in the service of the Webster family, having entered it at the age of nineteen. I see no reason for doubting this account. H. E. S.

The following note, taken from a *Kilkenny Moderator* of last April, is a remarkable case of longevity, and will be interesting to some of your readers: —

"On April 8th, Mr. S. Cronesberry died at Farmer's Bridge, aged 99. His grandfather d. in 97th year; his father d. in 97th year; his mother in 98th year."

J. A. S.

Longevity of Clerical Incumbents (2nd S. x. 119.)—Σ. Σ. in the above article, is wrong in his arithmetic; for incumbent No. 2. 1608—1644 only held the living 36, instead of 56, years; so that the total will then be 179, making the average $44\frac{7}{12}$. Δδ.

Ferrandine or Ferrandeen (2nd S. x. 170.) may possibly be a silk stuff. *Ferrandinier*, s. m. in French, is a silk weaver, and the verb the weaving of silk; but I do not find (as one might expect) any such subs. as *ferrandine* for woven silk stuff. Can this stuff have any connexion in its name with the town of *Ferrandina* in the Basilicata, near Matera, Naples? This is not much worth as a Note, but it may possibly help to identify the waistcoat stuff of Nottingham, 1684.

C. W. C.

As no one has yet given us the derivation of this word, I venture, not indeed to propose a solution, but to throw out a suggestion. May not the word be a corruption of *Farringdon?* In former days there were woollen manufactures in Berkshire; and the article in question, which seems to have been a kind of coarse woollen stuff, might have been a speciality of Farringdon. As there are Worstead hose, Axminster carpets, Witney blankets, &c., so there might have been Farringdon waistcoats. In the absence of conclusive evidence, this conjecture may stand for what it is worth. John Williams.

Arno's Court.

John à Lasco (2nd S. x. 210.) —

"The Dutch had the Church of Austin Friars assigned them, and John à Lasco was their minister. Saxons and other High Germans had the same liberty, and so had the Italians, who had Bernadine and Michael Angelo Florio for ministers. Valerandus Pollanus was pastor of a Walloon congregation at Glastonbury. French Protestants and Spaniards had the same freedom. There were

also French and Walloon Churches at Canterbury, Sandwich, Norwich, Colchester, &c. They preached their own doctrines, performed their own rites, and practised their own discipline. Latimer pleaded their cause in his Sermons. Cranmer procured orders of Council for them, and the crown not only tolerated them in England, but actually pensioned some of their great men abroad," &c. &c.

"John à Lasco endeavoured to move the Protector to grant a settlement in England to foreigners by 'arguments as well taken from *Policy* as charity, namely, that hereby a *trade* and a gainful manufacture would be introduced into England.'" — Strype, *Mem. Cranmer.*

See farther an excellent note on *toleration* and *religious liberty*, from which the foregoing is extracted, in vol. ii. pp. 209–10., to the *Essay on the Composition of a Sermon* of the Rev. John Claude, by Robert Robinson, London, 1782, 8vo., 2nd edit. G. N.

In the *Zurich Letters* (published by Parker Society), iii. 17., is a letter from Cranmer to John à Lasco, inviting him to come over. This letter is dated, London, July 4th, 1548. At p. 187. of the same work in the note is the following: —

"A Lasco's first visit to England was in Sep. 1548. He then resided six months with Archb. Cranmer at Lambeth, and returned to Embden in the spring of 1549 . . . ," &c.

This, therefore, must be a different person to the one named in the perambulations. K. W.

Hereditary Alias (2nd S. x. 220.) — Many of your Glasgow readers will be reminded, under this head, of their townsman, John M'Ure, who affixes to his *History* of that city, 1736, his remarkable portrait subscribed "Vera effigies Ioannis M'Iverus alias Campbell Ætat. suæ 79." Besides his own, which he shows was hereditary in his family, M'Ure furnishes the following examples: —

"Arch^d Robertson, alias Mackellar, and
John Luke, alias Bristol."

Places as well as persons appear to have enjoyed this, to us of modern times, unenviable epithet. For instance: —

"The Wonderful, Lovely, and Royal Rose of Sharon, or a Comfortable Triumphant Song upon the Canticles" (Edin. 1750), is "Compos'd and Written by John Smith, Teacher of a Private English School in Linktown of Abots Hall, *alias Arnot.*"

In noticing *Abbot's Hall*, Chambers, in his *Gazetteer*, does not allude to its *alias*. J. O.

The following is the title-page of the first edition of one of Archbishop Adamson's earliest works: —

"De Papistarum Superstitiosis Ineptiis Patricii Adamsonii Alias Constantini Carmen, Matth. xv. Omnis plantatio, etc. Impressum Edinburgi, per Robertum Lekprevick. Anno 1564."

The Archbishop inherited both designations from his ancestors. Dionysius Adamson or Constantine was town clerk of Perth towards the close of the fifteenth century. He is mentioned in thirteen charters from 1491 to 1500, and is sometimes called Adamson, and sometimes Constantine. Vid. M'Crie's *Life of Andrew Melville*, ii. 485.

E. H. A.

Ale and Beer: Barm and Yeast (2nd S. x. 229.) — In Cornwall yeast is always called "barm." The latter is not *leaven*, which is also commonly used; the strongest brewing is called beer, "strong beer." John Maclean.

Hammersmith.

These are the same thing. Home-made yeast is in Lancashire called made barm, to distinguish it from brewer's barm. Barm is not leaven. P. P.

Fire-places in Church Towers (2nd S. x. 256.) — Another use is suggested in the following extract from Bloxam's *Gothic Architecture*, vol. ii. p. 69., 1836: —

"*Q.* Were the towers of country churches ever appropriated to any particular use?

"*A.* They were used occasionally as parochial fortresses, to which the inhabitants retired in time of danger. The tower of Rugby church, Warwickshire, built in the reign of Henry the Third, appears to have been erected for this purpose: it is of a square form, very lofty, and without a single buttress to support it; the lower windows are very narrow, and at a great distance from the ground; the only entrance was from the church. It has also a fireplace; and altogether seems well calculated to resist a sudden attack."

E. M.

In the tower of St. Andrews, Rugby (which is remarkable for having no buttresses), there is a fire-place on the ground floor, the flue of which is carried up in the thickness of the wall, and ends in one of the parapets. Δδ.

Suffragan Bishop of Ipswich (2nd S. viii. 336.) — Bishop Manning is not an addition to the list in Appendix v. of *Registrum Sacrum Anglicanum:* he appears in his place in order of consecration at p. 77. W. S. N.

Miss as a Title (2nd S. x. 169.) — As this title belongs exclusively to the eldest daughter of the representative of the family, and there is no such thing as "Dowager" Miss, the aunt has to give it up to her niece as a matter of course. This point is well understood among ladies of family, and is of course (as far as it is worth) an annoyance to the aunt. P. P.

"Paradise of the Soul" (2nd S. x. 248.) — There is a *Paradisus Animæ Christianæ*, by Horstius; also, *Paradisus Animæ Fidelis*, by Blosius; but both are posterior to the date 1544, mentioned by your correspondent. At that date there was not, I think, any work with the above title, except *Hortulus Animæ;* which, by the way, was put on the Index with this proviso — "donec corrigatur." (*App. Ind. Trid.*) The fly-leaves alluded to contain, probably, some part of the translation of this book: that is, if, as I understand your correspon-

dent, the fragments are in English. I presume the "Latin Prayer Book" is the *Portiforium in usum Sarum*, 4to.,—the only Latin book, according to Johnson's *Typographia*, printed by Grafton & Whitchurch in the year 1544. I have taken for granted the book is in its original binding; because, if otherwise, the fly-leaves would probably be more modern. Indeed, I am rather inclined to suspect that the binding is not as old as the book: for there does not appear to have been any book with the above title, either in Latin or English, produced by any of our early English printers.

JOHN WILLIAMS.

Arno's Court.

This is a well-known and esteemed Catholic Prayer-book. It was compiled, under the title of *Paradisus Animæ*, by James Merlon, who, from Horst, the place of his birth, was called *Horstius*. The first edition appeared at Cologne in 1644, the second in 1716. The author died in the same year that the first edition was printed. An English translation, entitled *The Paradise of the Soul*, was made by T. M., and published in London in 1720. The only other edition with which I am acquainted was printed at Walton in 1771. I possess the second edition of the Latin, and both editions of the English. The fly-leaves mentioned by TAU, as found in a book printed in 1544, I can no otherwise account for than by supposing them to have been inserted at a subsequent binding of the book. For I never heard of any work with the above title older than this Prayer-book of Horstius. F. C. H.

This is a well-known Roman Catholic book of devotion. The title is *Paradisus Animæ Christianæ*; the author, Jacobus Merlo Horstius. A new edition was printed at Mechlin in 1840. It has been translated into English from the original Latin, and is easily to be procured. J. G.

Exon.

PUN (2nd S. x. 248.) — I have never met with any satisfactory derivation of this word, which seems to have puzzled lexicographers a little. MR. ROBINSON may take his choice of the following as the most probable etymologies:—Fr. *pointe* (Lat. *punctum*), the *point* of the witticism, says Richardson, arising from the use, &c. Nares (*Glossary*) gives *pun* from the Saxon, to pound, to strike. To illustrate the use of the word in this sense he tells us of a Staffordshire servant, who, when he heard his mistress stamp with her foot to signal his attendance, would say: "Hark! Madam's *punning*." "Perhaps," he adds, "it means to beat and hammer upon the same word." F. PHILLOTT.

The derivation of this word has been given to the Anglo-Sax. *Punian*, to beat or pound, a beating upon words; although it is probable that it more immediately may be deduced from the French word *point*, or Latin *punctum*. Todd's edition of Johnson, however, humorously enough suggests our deriving it from our English word *fun* (Sax. þæʒn), by the mutation of *f* into *p*. No very early instances of the use of this word being adduced, it is possible that the word is a coinage of the last century. ITHURIEL.

In a late discussion at which I was present relative to the derivation of the word *pun*, I quieted the opponents by the following lines, which I hope you will agree entirely settle the question: —

"Why a Pun to define do you make so much pother?
'Tis but to say one thing, while meaning another:
And the truth of this axiom, the way to decide is,
By rememb'ring its origin — 'PUNICA FIDES.'"

D. S.

"LE BUREAU D'ESPRIT" (2nd S. x. 210.) — The author of this comedy is, according to Barbier (*Dict. des Ouvrages Anonymes, etc.*), "le chevalier de Rutlige," or, according to Quérard (*La France Littéraire*), "le chevalier baronnet Jean Jacques Rutlidge, né en 1743." Quérard adds in a note, "C'est une satire contre Madame Geoffrin et sa société." I am sorry that I can trace no farther particulars respecting the author; but if FITZHOPKINS will consult the article "Marie-Thérèse GEOFFRIN," in the *Biographie Universelle*, he will find mention made of the work, and a very interesting account of that lady and of her *réunions*.

Ἀλιεύς.

Dublin.

SPIDERS' WEBS (2nd S. x. 138.) — In Ben Jonson's *Staple of News*, Act II. Sc. 4., Almanack says of Old Pennyboy (as a skit upon his penuriousness), that he

"Sweeps down no cobwebs here,
But *sells 'em for cut fingers*; and the spiders,
As creatures rear'd of dust, and cost him nothing,
To fat old ladies' monkeys."

ACHE.

Thanks to "N. & Q.," I have recently been able immediately to stop the continual bleeding of my little daughter's leech-wounds by the application of spiders' webs. When all the usual styptics had failed, I bethought myself of my weekly visitor and his good advice, and the result was as happy as could be anticipated. The webs, when well pressed together in the form of a plaster, stick till the wound is healed. J. H. VAN LENNEP.

Zeyst, near Utrecht, Sept. 24, 1860.

VERSIERA (2nd S. ix. 80.) — It was not Maria Agnesi who gave this name to the curve in question. In Colson's translation of her work (vol. i. p. 223.), the curve is described as that "which is vulgarly called the *Witch*." Why it should be so called, I cannot imagine: the curve has no remarkable properties, and nobody can do any particular mathematical conjuration with it. The equation of the curve is $y^2x = a^2(a-x)$. I can-

not help suspecting that the name is a corruption, made perhaps in joke, from *verso*, *towards*, or one of its cognates: in this case the name has an allusion to the figure of the curve. A. De Morgan.

Miscellaneous.

NOTES ON BOOKS.

Antiquarian, Ethnological, and other Researches in New Granada, Equador, Peru, and Chili, with Observations on the Pre-Incarial, Incarial, and other Monuments of the Peruvian Nations. By William Bollaert, F.R.G.S. *With Plates.* (Trübner & Co.)

Order is not Mr. Bollaert's first law—and a very valuable book is rendered less valuable by want of arrangement. But notwithstanding this defect, Mr. Bollaert's work will be read with great interest, for it abounds in curious information upon almost every point on which information can be desired. The ethnology, language, natural history, mythology, commerce, and social condition of these Peruvian nations, are described by Mr. Bollaert not only from his personal observation, but from a very extensive study of what had previously been written upon the subject.

Handbook for Travellers in Berks, Bucks, and Oxfordshire, including a Particular Description of the University and City of Oxford, and the Descent of the Thames to Maidenhead and Windsor. With a Travelling Map and Plans. (Murray.)

This is a fresh addition to Mr. Murray's world-renowned Series of *Handbooks:* and we trust it will be the means of inducing some of the hundreds who now rush year by year to the Rhine, to change their course, and give a few days to a descent down the Thames— and we can assure them, from past experience, they will be well pleased. But all tourists, whether by rail or river, who ramble through Berks, Bucks, and Oxfordshire, will hereafter find their tours made both more instructive and more agreeable by means of this new and useful Travelling Companion.

A History of the Church of England from the Accession of James II. to the Rise of the Bangorian Controversy in 1717. *By* Rev. Thos. Debary. (Bell & Daldy.)

We have here a praiseworthy attempt to supply an acknowledged blank in the History of the Church of England. It is written in a sensible and moderate tone, and is well adapted for a popular manual. A more free access to the MSS. records of the time, a more minute acquaintance with the theological literature of the day, and a more lively power of describing men and things, would be required to produce an ecclesiastical history of this period satisfactory to the scholar and divine.

Poems. By John Collett, *late of Wadham College, Oxford. Second Edition, revised and enlarged.* (London, Longmans.)

A volume of first poems, which has already reached a *bonâ fide* second edition, seems to have anticipated the censure of the critic. "The Thoughts on the Genius of Byron" seems to be the piece which exhibits most power in the writer.

Hymns and Spiritual Songs. By Rev. Robert Seagrave. *With a Sketch of his Life and Writings.* (Sedgewick, Bishopsgate Street, London.)

This is another of the interesting and useful Series of reprints, in which Mr. Sedgewick is reproducing the original text of the various compositions of our most popular hymn-writers. Seagrave, like so many of them, was an earnest Nonconformist. But he had had the advantage of an academical education at Cambridge. And one of his hymns at least — the well-known one beginning "Rise my soul, and stretch thy wings" — is as much characterised by refined taste as ardent piety, and ought never to be omitted from any collection of English Hymns.

Books Received.—

Memoirs, Journal, and Correspondence of Thomas Moore. Edited and abridged from the First Edition, by the Right Hon. Lord John Russell, M.P. *People's Edition.* Parts IX. and X. (Longman.)

We have here the completion of the "*People's Edition*" of Tom Moore's Memoirs. Thus for half a sovereign the admirers of that admirable writer and genial companion can have his picture in little drawn by himself.

The Spectator, by Addison, Steele, &c. Revised Edition, with Explanatory Notes and a Complete Index. Parts XIII., XIV., XV., XVI., and XVII. (Routledge.)

This cheap and carefully edited reprint of those classical Essays, which will be read as long as the language endures which they contributed to form, is rapidly drawing towards completion.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Christian Observer for 1841.
Viroil. 2 Vols. Valpy's Family Classical Library Edition.

Wanted by *James Hull*, Bookseller, Hereford.

Smollett on Mineral Waters.
Bramham Park, a Poem. Any edition.
Brownsword's (Wm.) Rome's Conviction. 12mo. 1651.
Comical Pilgrim, or the Travels of a Cynick Philosopher. 8vo. 1723.
Stephens (J.), a Gold Chain of Four Links to draw Poor Souls to their desired Habitation. 12mo., n.d., *about* 1710.
Catalogue of the effects of Henry Constantine Jennings, sold by Mr. Phillips in 1816 and 1820.

Wanted by *Coleman & Pearson*, 22. High Street, Bloomsbury, W.C.

Domesday Book for the Counties of York, Lincoln, Derby, Rutland, &c. Translated, with Introduction, by Bawdwen. 4to. Doncaster. 1809.
The Athenæum from the beginning to Dec. 1835; Oct. 28, 1837. Index, 1833; Nov. 28, 1840; July 30, 1842; Jan. 6, 1844; Aug. 1852; March, April, and Dec. 1857; Nov. 20, 1858; Dec. 1858.

Wanted by *Edward Peacock, Esq.* Bottesford Manor, Brigg.

Notices to Correspondents.

We are compelled to postpone until next week many Papers of great interest, and also some of our Notes on Books, *including those on the "Liber Albus," the new edition of Brunet, &c.*

Answers to Correspondents in our next.

Errata.—2nd S. x. p. 277. col. i. l. 2. *for* "English" *read* "eighth;" p. 280. col. i. l. 58. col. ii. l. 9. *for* "Mark" *read* "Master."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, OCTOBER 20. 1860.

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Notes.

GOD SAVE THE KING, ETC.

Will you kindly enable me through the medium of your most useful and instructive journal to rectify a few musical errors that have lately been circulated by *The Times* and other London papers?

It is frequently asserted that our immortal national anthem "God save the king" was composed by Dr. John Bull. This is an undoubted mistake; the question of authorship was settled some fifteen years ago by the learned Dr. Fink, editor of the *Leipsic Musical Gazette* (published by Breitkopf and Härtel), which unhappily has ceased to appear for the last eleven years. Dr. G. W. Fink was perhaps the most remarkable *musical antiquary* that ever existed; he was indefatigable in his researches, and justly famed both for minuteness of investigation and impartiality of judgment. The composition of the magnificent melody to "God save the king" having been absurdly assigned on the one hand (in France) to Lulli, and on the other (in Germany) to Handel, while the generality of English authorities attributed it to Dr. J. Bull, Dr. Fink went to work, with that wonderful patience and power of rummaging out half-developed truths which only a German possesses, and discovered that both the music and the poetry of "God save the king" were composed by Dr. Henry Carey, in honour of a birthday of the then reigning monarch, George II., and were produced by the author for the first time at a dinner given on that occasion by the Mercers' Company in London. Our information concerning Dr. H. Carey is not very extensive, but he was born about the year 1696 in London, and was a natural son of George Savile, Marquis of Halifax. Few of his compositions have been preserved to us, but there is not the slightest doubt of the fact that he was the composer and poet of "God save the king," the national anthem not only of England, but of *Prussia and all the rest of the German States*, which borrowed this mighty melody from us. (The great Joseph Haydn composed his "Gott erhalte Kaiser Franz" for Austria, towards the close of the last century.)

Henry Carey was short-lived (he died in 1744)*, and was exposed to much neglect, and some persecution; neither was his eminent genius at all duly appreciated. He committed suicide in consequence of an unfortunate love-affair. Dr. John Bull, born 1563, was a very respectable pedantic composer, but utterly incapable of so glorious a musical conception as "God save the king." Every real judge of music will also at once perceive that the style and rhythmical construction of this melody indicate a much later period than that in which Dr. J. Bull lived. But even were this not the case, it is no longer a vexed question, but a settled one.†

In a Life of Handel published a few years ago in London an attempt was made to prove that Dr. Arne plagiarised the greater part of his music to Thomson's ode "Rule Britannia" from the works of Handel! Your musical readers will, I am sure, agree with me in stigmatising this as a narrow-minded and invidious charge. The entire composition bears an indubitable *English stamp*, particularly the passage "This was the charter of the land," and the yet grander one "Rule Britannia, Britannia rule the waves." Handel's fame needs not the additional honour of having *assisted* in the composition of this air; moreover, inimitably great as Handel was in the Oratorio, he was not so successful in the secular song; and if we compare "See the conquering hero comes!" with

[* 4th Oct. 1743. See Chappell.

† It is to be regretted that our correspondent has not stated briefly the grounds on which Dr. Fink came to this conclusion some "*fifteen years ago*," for it would probably have appeared that he had been indebted for his information to our friend Mr. Chappell, whose *Collection of National Airs* was published "some twenty years," and at pp. 83. and 193. of that work, Mr. Chappell unhesitatingly attributed to Henry Carey the authorship of "GOD SAVE THE KING." The subject of the various claims is very fully discussed by Mr. Chappell in vol. ii. p. 701. *et seq.* of his very learned and amusing work, *Popular Music of the Olden Time*; where also will be found many interesting notices of Carey.—ED. "N. & Q."]

Arne's "Rule Britannia," we shall find that there is indeed some slight general affinity of character between them, inasmuch as both are triumphal airs; but Arne's is beyond all doubt the finest and the most vigorous, and could only have emanated from the mind of a true Briton, the fervour of whose patriotic feelings gave birth to it, — and not from the mind of a German or any other foreigner. Thomas Augustine Arne was born 1710 in London, and died there 1778.

Apropos of national songs, let me inform your readers that the composer of the noble air or chorus, "Ye mariners of England," performed at the late Norwich Festival with such remarkable success, is not, as *The Times* asserts, a Norfolk man. Henry Hugh Pierson was born (according to the German musical lexicons), 1816, at Oxford, and received his artistic education almost wholly in Germany, where he has lived for many years and enjoys a high reputation, more especially as composer of the admired music to the Second Part of Goethe's Faust, which was acknowledged by the German critical press to be a masterpiece. In 1852 his Oratorio "Jerusalem" was produced at the Norwich Musical Festival, and made an extraordinary sensation, though severely handled by many of the London journals. This work was brought out at Exeter Hall in 1853, and was again successful, and again censured by one portion of the public press, though warmly eulogised by another. Pierson's music to Campbell's naval ode "Ye mariners" was first performed (in England) at the Crystal Palace in Oct. 1859, and subsequently at St. James's Hall, under the direction of Mr. Benedict; at both concerts it was received with enthusiasm. This piece is well known in Germany under the title of "Beharrlich" (resolute), and I believe was first produced at the theatre in Prague. In this town I first heard it sung by the Liedertafel (glee club) in January last, and was greatly struck with its concentrated force and energy.

The chorus "To arms," by the same composer, appears to have been almost equally successful at Norwich. It is not yet much known in Germany, but I have seen the Leipsic edition of it as a song, entitled "Zu den Waffen," and think it scarcely inferior to "Ye mariners." When the latter song was first published in this country as "Beharrlich," it was pronounced by the Vienna *Musical Journal* equal to "Rule Britannia." I will not express an opinion upon this point until I can hear it with an orchestra and mixed chorus, and not as I here heard it with male voices only, accompanied by a few brass instruments.

Francis Dickins.
Assoc. and Hon. Mem. of the Società della Santa Cecilia in Rome.
Düsseldorf on the Rhine.

BLANK VERSE.

It is generally thought, but erroneously, that Lord Surrey was the first that introduced blank verse into our language. It was not so, for Chaucer had used it many years before. This may surprise people; but I am able to prove — as the following short specimens will show — that the "Tale of Melibeus," and the "Persones Tale," though printed as prose, are blank verse. The same is the case with all that is printed as prose in Shakspeare, Jonson, Fletcher, and other dramatists. I shall content myself here with giving a few specimens, reserving farther elucidations for my next contribution. The "Tale of Melibeus" commences thus: —

"A yongè man, called Mélibeús,
Mighty and riche, begot upon his wife,
That called was Prudens, a daughter which
That called was Sophie. Upon a day
Byfel that, for his disport, he is went
Into the feldès him to play. His wife
And doughter eke hath he left within his house
Of which the dorès werè fast. Thither," etc.

The "Persones Tale" thus commences: —

"Nore swetè Lord, God of hevin, that no man
Wil perische, but wol that uncomon alle
To the knowlech of him, and to the blisful life
That is perdurable, admonisseth us
By the prophet Jeremye, that saith in this wise,
Standeth upon the wayes and seeth and axeth
Of oldè pathes, that is saym, of old
Sentence, which is the goodè way, and walketh," etc.

No one ever suspected Mrs. Quickly of blank verse; but read: —

"Nay, sure he's not in hell. He's in Arthur's bosom,
If ever man went to Arthur's bosom. 'A made
A finer end, and went away, an it had been
Any Christom childs. 'A parted even just
Between twelve and one; even at the turning o' the tide.
For after I saw him fumble with the sheets,
And play with flowers, and smile on his finger's end
I knew there was but one way; for his nose was
As sharp as a pin, and 'a babbled o' green fields.
How now, Sir John? quoth I. What, man! be of good cheer!
So 'a cried out, 'God, God, God,' three or four times.
Now I, to comfort him, bid him 'a should not think
Of God; I hoped there was no need to trouble
Himself with any such thoughts yet. So 'a bade me
Lay more clothes on his feet. I put my hand
Into the bed and felt them, and they were as cold
As any stone; then I felt to his knees, and so
Upward and upward, and all was as cold as any stone."
Henry V., Act II. Sc. 3.

Finally, listen to Captain Bobadil: —

"I would select nineteen more to myself,
Throughout the land. Gentlemen they should be
Of good spirit, strong and able constitution.
I'd choose them by an instinct, a character
That I have, and I would teach these nineteen
The special rules, as your punto, your reverso,
Your stoccata, your embroccato, your passada,
Your montanto, till they could all play very near
Or altogether as well as myself. This done,

Say the enemy were forty thousand strong,
We twenty 'd come into the field the tenth
Of March or thereabouts, and we would challenge
Twenty of the enemy; they could not, on their honour,
Refuse us. Well, we'd kill them; challenge twenty
More, kill them; twenty more, kill them; twenty more,
Kill them too; and thus would we kill, every man
His twenty a day, that's twenty score; twenty score,
That is two hundred; two hundred a day, five days
A thousand; forty thousand; forty times five,
Five times forty, two hundred days kills them all up
By computation. And this will I venture
My poor gentlemanlike carcass to perform,
Provided there be no treason practised upon us
By fair and discreet manhood; that's civilly
By the sword."

Every Man in his Humour, Act IV. Sc. 6.

THOS. KEIGHTLEY.

INSCRIPTIONS ON ANCIENT CHALICES.

About eight years ago a jeweller, named Mahony, residing in Old George's Street, Cork, purchased a chalice from a countryman who found it in a bog near Berehaven, in the extreme west of this county; it bore the following inscription:

"Cornelius . O . Sullivan . Sacerdos . Me . Fieri . Fecit . 1597 . Dulcis . Jesus . Gloria . Soli . Deo . Sa . Ma . O . P . N.

This chalice was beautifully adorned with foliage, enclosing a representation of the cross over a skull. Near the rim, in a small compartment, was a cock. The bulb beneath the cup was chased in the Norman style, similar to the type on some silver pennies of the Conqueror; over this bulb was IHS inverted; it weighed twelve ounces of silver, and was richly gilt. The donor of this chalice was most probably an ancestor of the O'Sullivan Bere. The widow of the above-named jeweller showed me in 1855 a chalice in very beautiful condition, with the following inscription: —

"Orate . Pro . Anima . D . Danielis . Swynye . Sacerdotis, Lismorensis . Diœcesis . Qui . Me . Fieri . Fecit . A° . 1640."

This chalice was an octagon, and profusely decorated with scroll work, and adorned with the following symbols. The cross, on the left side a ladder, on the right a spear; a heart transfixed with two arrows in saltier, and the letter H surmounted with a cross patée fitchée; silver, weight sixteen ounces.

In March, 1851, Mr. Egan, jeweller, Grand Parade, showed me the fragments of a very curious chalice which he had purchased from a countryman, who previously broke it up. On placing it together, the following inscription was quite legible: —

"Mauricius . Costun . Sacerdos . Hanc . Calicem . D.D. Altari . Capellæ . Beatæ . Mariæ . Cloin . 1607."

In the month of October, 1859, the same party showed me two very fine chalices which were undergoing slight repairs in his establishment. These are now preserved in some of the Roman Catholic churches of this city. One of them bore the following inscription: —

"Deo Opt. Maximo . Ano. Dni. 1598.
Dedicabat . Alsona . Miaghe . Hunc .
Calicem . ut . Pro . Animæ . Suæ .
Salute . Jugiter . Ad . Deum . Oretur."

The other was inscribed: —

"✠ Fr. Gulielmus . IRRIS . Pro . Convtu . Stī . Francī . Corck . Me . Fecit . Fieri . 1611."

These last two inscriptions ran round the rim of the base. R. C.

Cork.

NOTES OF THE REVOLUTION.

Amongst the many foolish acts which characterised the turbulent career of King James II.'s Irish Parliament in 1689, the repeal of the Act of Settlement holds a prominent position. The remonstrances of his friends were useless. He was in fact forced to comply by the clamours of a rabble assembly. The descendants of the Irish whose estates had been confiscated in 1641, were naturally on the alert at the news. The vision of once more possessing their hereditary broad acres must have kindled their liveliest enthusiasm. Many distinguished Irish Roman Catholic families had been reduced to miserable destitution; some had sought refuge abroad; others, who could subsist at home, and could afford it, usually had their children educated on the Continent, where it was strictly and conscientiously attended to, and which the constant mercantile intercourse by means of trading vessels direct between the ports of France and the Low-Countries and that of Cork much facilitated. At this time the eldest son of a distinguished citizen, whose family flourishes on the pages of history, was receiving his education in Paris; the father, overjoyed at the glad tidings, lost no time in communicating the welcome intelligence to his child. The following extracts are from the originals now preserved amongst the family records. We suppress the names; suffice it to say that the lineal descendant now holds the highest position among the ancient aristocracy of this county. Both letters throw some light on the private history of the period: —

"25 June, 1689.

"Deare Tho:

"I have received yours dated the 1st instant, but noe other, and doe tell yow that on fryday last the act of settlemt was broake, and the Royall assent past to the bill of Repeale thereof, soe as all the Irish will be restored to theire Estates and rights as in 41. Therefore you must be sure to come from Paris to Brest, where you shall have a conveniency of the Packett boate, which comes for Ireland or some man of warr or other that comes for this contry, but you must not venter to come in any ship, butt in the Packett boate or some man of warr in regard the English are abusie abroade at sea. I have not sent you any money now, in regard I know if you want any money

for your journey to Brest that my coossen Coppinger can supply you, and I will pay him heare at his coming on demaund, &c. If you could get a setting dog cheape there, I would have you bring one with you. Be sure to inform your coossen Barry of these newes about the Act of Settlemt. I was yesterday elected Maior of ——. You and my coossen Coppinger ought to come with all convenientt speede, for I will nou gett him his estate, &c.

"I am yor lov. father,

"——."

Reply: —

"Paris, 7ber ye 6. 89.

"Dear Sir.

"I received yours &c. and putt myself in a readiness to execute your orders with all speadinesse imaginable, as alsoe my Cousen Coppinger. Just as we were upon the point of setting forward on our journey there came news of Schomberg's setting sail for Ireland, of the French fleets retireing into Brest, whilst that of England croized before Kinsale, these news, together with that of the raising of the Siege before Londonderry, put a stop to my cousin Coppinger's going, who would deprive himself of the way he has of getting his livelyhood if he stirred hence—and draw a great many other inconveniencies on him, besides the dangers he should of necessity undergo, for certainly the Court of Claims will not sitt whilst Schomberg is in Ireland. As for my part I desire nothing more than to be partaker of the misfortunes and dangers my Country is in, and cannot see myself in safety whilst you and the rest of my friends risque both your lives and fortunes. I would have gone immediately after the receipt of your letter but for want of money. This has been my motive of staying untill the beginning of next month, at which time *there will be a general route for all the Irish that intends for their country*, which will be a great help to me. I dare not desire you to send me any supply, being sensible of the troubles you are in, and of the scarcity of money in our poor country, which if it is in so desperate a condition as it is reported here, I wish to — you were out of it untill things were settled, and am touched to the very heart to see you environed by soe many dangers and myself here in safety, so that I will be always in a most bitter anguish untill I am with you and partaker of whatever fortune, good or bad, that God is pleased to send you. I hope he will take compassion on our miserys, and that our tears of repentance will decline this fatal scurge which our sins has drawn upon us. I humbly implore his protection for you and the rest of my friends, and your blessing, which will be a great comfort in the worst of times to

"Your ever dutyfull and obedient Son,

". . . . . ."

R. C.

Cork.

Minor Notes.

The Family of Garibaldi. — The following account is extracted from *The Standard* of Sept. 29: —

"The first who used this name, so far as is shown by history, was Garibald Duke of Bavaria in the year 584, his ancestors having abandoned the title of King of Bavaria, because it displeased the Franconians.

"From him descended Garibaldus, son of Grimaldus, King of Lombardy in 673; names were not then hereditary, and some generations elapsed before it was again adopted. The Lombardy kingdom was overthrown in 774 by Charlemagne, and the descendants of these Lombard kings became petty sovereigns, princes, and nobles in the Lombard States. The family of Garibaldi is early found to be amongst the nobles of Genoa, and at the institution of the Golden Book in 1528, its members were recorded as of the ancient nobility, together with the members of the family of the great liberator of his country at that day, Andrew Doria.

"From that period till 1751 the successive generations of the Garibaldi family were regularly recorded in that illustrious volume of nobility, and the last name but one is Joseph Garibaldi, born in 1729, probably the ancestor of the Dictator, whose name is Joseph.

"In 1685, Jeannetia Garibaldi was one of the senators who accompanied the Doge of Genoa to Paris, after the bombardment of Genoa by Louis XIV., to express their regret at having displeased that king."

R. F. Sketchley.

Anecdote of Oliver Cromwell. — In *The Treasury of Wit*, by John Pinkerton, F.S.A. (published under the fictitious name of H. Bennet, M.A), London, 1786, vol. ii. p. 149., is given the following anecdote of Oliver Cromwell, which I do not find to be noticed by any of the Glasgow historians, nor recorded of him by his numerous biographers, so far as I have observed, and perhaps some of the readers of "N. & Q." may know the authority from which Mr. Pinkerton had it: —

"Oliver Cromwell while carrying on war in Scotland, was riding near Glasgow at the head of a body of horse. A Scotch soldier, planted on an high wall, took the opportunity to fire at him, but missed him. Oliver, without slackening or drawing his rein, turned round and said, *Fellow, if any trooper of mine had missed such a mark he should have had an hundred lashes.* He did not even order the man to be seized, and he made his escape."

This, remarks Mr. P., was "a rare example of true courage." G. N.

Sir Christopher Hatton. — There is a good portrait of Sir Christopher Hatton, Chancellor to Queen Elizabeth, still extant. It is painted on canvas; his name is in one corner of the portrait with much writing. It is supposed (with one of Queen Elizabeth painted on panel) once to have adorned the walls of Corfe Castle, Dorset, as the ancestors of the family in whose possession they now are resided then not far distant. As Mr. Bankes in his *Story of Corfe Castle* does not mention having either of the above-named portraits in his collection in the Castle, which I should consider must have been the case, there being no tradition how they came into the possession of my ancestors, it is not unreasonable to conclude that it was after the sacking of the Castle. P. J.

"Over the Left." — Has any satisfactory explanation been given of this vulgarism? As an implied contradiction of the sentiment which has just been uttered by some bystander, the phrase and the gesture are well understood in some classes of society. The only attempt at a theory that should explain the adage, which I have been able to meet with, occurs in Pasquier's *Récherches de la France*, lib. viii. cap. 47., entitled "De ce

que le peuple dit *un homme estre bon, riche, ou vertueux par dessus l'espaule, lors qu'il se mocque.*" The word *shoulder*, understood in our idiom, is here supplied, and the word *left* omitted, but the custom is evidently the same. The explanation is as follows: —

"Car comme ainsi fust qu'en ce jeu l'AS soit la principale carte (qui est celle en laquelle il y a une unité au milieu) il advint qu'un quidam en se riant, dist qu'il avoit deux AS en son jeu, et les exhibans sur la table fut trouvé que c'estoient deux Varlets, chacun desquels comme l'on sçait porte une unité sur l'espaule. A quoy ayant appresté par son mensonge à rire à la compagnie, il respondit que véritablement il avoit deus AS, mais que c'éstoit par dessus l'espaule.... Car comme je disois maintenant, chaque teste, soit de Cœurs, Careaux, Trefle, et Picque, a un AS dessus l'espaule et toutes fois ceste unité ne réprésente pas un As." &c.* X.

Similarity of Sentiment between James I. and Robert Burns. —

"In the reign of King James the First it is said that titles were not always well placed; which made an extravagant young fellow very smart upon a courtier whom he desired to move the king to make him a lord. . . . The king demanded what reasons there were against the man's being made a lord: the courtiers insisted that 'he was a mean obscure person, and not so much as a gentleman.' 'Oh! it is no matter for that,' replies the monarch, merrily, 'I can make a lord, though I cannot make a gentleman.'" — *Scottish Jests and Anecdotes*, Edinb. 1834, p. 284.*

So of Burns: —

"A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith he mauna fa' that;
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense, and pride o' worth,
Are higher ranks than a' that."

(Song—"For a' that, and a' that," *Works*, Currie's edit., London, 1825, p. 100.) G. N.

Queries.

Cooper of Surrey: Cromwell's Officers. — I find in Burke's *General Armory* the arms of Cooper of Surrey to be as follows: "Sa. a chev. wav. erm. between three lions rampant or," but there is no mention of what the crest or motto is. Can you or any of your readers kindly inform me what they are, or where to be found? Also, who is now the representative of the above-named family? Moreover, can you or any of your readers inform me where a list of the officers in Cromwell's army is to be found? A. D. C.

Gouldsmyth or Gouldsmith. — Any information respecting one "Jonathan Gouldsmyth (or Gouldsmith), Doctor in Physick," would be very acceptable. He died probably before 1760, and certainly before 1767. T. E. S.

[* See also "N. & Q." 1st S. vii. 525.; x. 236.—Ed.]

Old London Taverns: the "Hoop and Three Tuns" and "Hoop and Pie."—Is anything known of the "Hoope and Three Tuns" and the "Hoope and Pic" taverns in old Leadenhall Street? They are mentioned in the account-book of an executor in 1664 and 1665, but there are no entries relating to them later than September, 1666, the date of the Great Fire. The tenant of the "Hoope and Pic" was one Mr. Phillip Stubs, or Stubbs, who appears to have had a separate dwelling-house, and probably under-let the tavern; and the rent seems to have been paid and received in the "Hoope and Three Tuns." What is the origin and meaning of these signs? T. E. S.

The Right Hon. Henry Flood's "Literary Remains." — The author of *Memoirs of the Life and Correspondence of the Right Hon. Henry Flood, M.P.* (Dublin, 1838), has observed (Introduction, p. xii.): —

"That Mr. Flood [who died in 1791] made a translation of the famous oration of Demosthenes is well known to several now living; his imitations of Pindar were extolled as worthy of a mind highly favored for the sublime of lyric composition. It is with great regret that I have not been enabled to give a more satisfactory account of his 'literary remains.' The censure justly falls on his testimental executors, who should have been more solicitous about the papers of so remarkable a man, whether viewed as a statesman, or as a man of letters."

Can anyone, through the medium of "N. & Q.," throw light on these "literary remains" of "the Irish Demosthenes?" Are they extant? and, if so, where? Abhba.

The Quaker's Disease. — Allow me to request information as to the truth of the following. Is the said "Quaker's disease" now known?

"Did you ever hear," writes Lord Jeffrey to Lord Murray, "that most of the Quakers die of stupidity, actually and literally? I was assured of the fact by a very intelligent physician, who practised among them twenty years, and informs me that few of the richer sort live to be fifty, but die of a sort of atrophy, their cold blood just stagnating by degrees among their flabby fat. They eat too much, take little exercise, and, above all, have no nervous excitement. The affection is known about Liverpool as the *Quaker's disease*." — *Life of Lord Jeffrey.*

The Author of
"Twenty Years in the Church."

Mottoes of the London Medical Corporations. — Taking up Ovid the other day, I recognised the motto to the arms of the corporation of the Apothecaries of London—"*Opiferque*," *et cæt.*, and going two lines farther, I lighted upon that of the Royal College of Surgeons of London—"*Quæ prosunt*," *et cæt.*, both of which I annex in *Italics* as they stand textually in the original. To complete the trio, I would fain add the motto of the other branch of the faculty, the College of Physicians of London; but I am wholly unacquainted with it, and I have no other alternative

than to request the information of some reader of "N. & Q."

"Inventa medicina meum est; *opiferque per orbem Dicor*: et herbarum subjecta potentia nobis.
Hei mihi, quod nullis amor est medicabilis herbis,
Nec prosunt domino, *quæ prosunt omnibus artes.*"
Ovid. *Met.*, lib. i. 521-4.

Φ.

Richmond, Surrey.

COLIN MAC LAURIN. — In a biographical notice of Mac Laurin, prefixed to his *Account of Sir Isaac Newton's Discoveries*, by (it is presumed) the editor, Dr. Patrick Murdoch, Rector of Stradishall, Suffolk, it is stated that most of his information regarding the mathematician was derived from an Oration or Address delivered, after Mac Laurin's death, by Dr. Monro of the University of Edinburgh. Can any member of that learned body inform me whether that *oration* now exists, either in manuscript or in print? M. (1.)

REV. PETER DEBARY. — I have lately met with a mezzotint subinscribed: —

"A Game at Chess. Painted by Thos. Phillips, A. Engraved by S. W. Reynolds, Published by T. Phillips, George Street, Hanover Square, 1 March, 1808, sold by A. Molteno, Pall Mall."

I believe the lady and gentleman engaged in the game represent the Rev. Peter Debary and his lady. Can any correspondent of "N. & Q." inform me whether the original picture is in existence; and, if so, in whose possession it now is?

PATONCE.

"BIRTH AND WORTH," ETC. — *Birth and Worth, or the Practical Uses of a Pedigree.* Will some one give the name of the author of this work?

G. W. M.

JOHN MILTON. — Oldys had at one time in his possession a note-book in the hand of Henry Earl of Clarendon, in which was inserted an entry that the following production was from the hand of Milton: —

"A Copy of a Letter from an Officer of the Army directed to His Highness the Lord Protector, concerning the changing of the Gov^t from Waterford, 20 of June, 1654, in 4°."

Is there any other corroborative proof of this? and in whose possession is now the said note-book of Lord Clarendon? ITHURIEL.

PENDRELL FAMILY. — Wanted references to authorities giving any account of the Pendrells (the preservers of Charles II.) *after* the Restoration. I have seen grants for various sums of money to be paid to them by way of annuities, but the king and his court were so absorbed in the frivolities of that loose and licentious æra, that the recipients of the royal bounty were compelled oftentimes to petition more than once for the fulfilment of neglected promises and tardy payments. I have some indistinct remembrance that the Pendrells were similarly situated, although I cannot place my hand upon the petition. Some of your readers may probably assist me. The pensions allotted them were as follows: —

Wm. Pendrell and Joane his wife, on their joint lives	£100
Rich^d Pendrell and Mary his wife, on their joint lives	100
John Pendrell	100 marks
Humphrey Pendrell	100 „
George Pendrell	100 „

ABRACADABRA.

DUCHESS OF MARLBOROUGH'S BIRTH-PLACE. — There is a tradition in Sussex that Sarah Duchess of Marlborough was born in the Old Gate House at Ratton, near Eastbourne, and many are the inquiries made as to which was the room in which she first saw the light. If any of your correspondents could inform us Sussex people upon this point, and tell us where she was born, we should feel much obliged to them.* R. W. B.

CAPTAIN RICH. — Captain Cinel Rich *alias* Rich Cinel, of Mulbarton in Norfolk, married, about the year 1686, a lady whose Christian name was Grace. I should like to know to what regiment he belonged, and also to have some information about the lineage of his wife. It is probable that she was from the West of England, that her father's name was Aaron or William, and that some of her connexions were named Orby. T. A.

IZAAK WALTON'S ANGLER. — Francis Grose in *The Olio*, p. 139., states that "among the works of William Oldys is a Preface to Izaak Walton's *Angling*." What is the date of the edition containing it? J. Y.

EARLY ITALIAN VERSIONS OF THE BIBLE. — Cardinal Wiseman mentions, in his *Lectures on the Catholic Church* (vol. i. p. 53., Dolman's ed. 1844), a translation of the Bible into Italian by Malermi at Venice, in 1471, and republished seventeen times before the close of the century. Where can I get a *full* description of this version? which, to judge from the language used by the Cardinal, must have appended to it the approbation of the ordinary authorities as well as that of the Inquisition, particulars of which I am anxious to possess, for a special purpose. AIKEN IRVINE.

Five-mile Town.

[* The birth-place of this remarkable woman is the subject of a Query in "N. & Q." 2nd S. viii. 330., from which it appears that Weir, in his *Account of Lincolnshire*, i. 271., states that she was born at Burwell, near Louth, in that county; while Miss Strickland states that "Sarah Jennings was born at a small house at Holywell, near St. Albans, on the very day of Charles's restoration in 1660. A third claim is that now put forward for Ratton. Perhaps some of our correspondents resident in these several neighbourhoods could solve the doubt by a reference to the registry of Sarah Jennings's baptism.]

Queries with Answers.

Thomas Bunyan.—In the *Life of John Bunyan* by Joseph Ivimey, Dr. Southey, and Robert Philips, it is mentioned that one of his sons, Thos. Bunyan, was a Baptist minister at Bedford. Could any of your readers give me an account of Thos. Bunyan? Is there a portrait and memoir of him? R. W.

[Mr. Offor informs us that very little is known respecting Thomas Bunyan. In the register of the Bedford meeting-house it is stated that "on the 6th of the eleventh month, 1673, Thomas Bunyan was received into communion." This was just after his father obtained his liberty. He became an occasional preacher in the villages about Bedford, and was much respected.]

Edmund Kean, etc. — The following passage occurs in *A Letter to Edmund Kean, Esq.* (Lond. 1819, pp. 24.): —

"The Greek actors were submissive to the authors, and if Sophocles had cast you to double Osrick and Bernardo and you had refused, you would never have been allowed to play Hamlet again: —

"'Slave or King, none dared object,'

says Lucian."—P. 11.

The pamphlet is an attack on Kean for refusing a part in a tragedy because the names all ended in O. The name of the tragedy is affectedly unmentioned. The matter is low and scurrilous, but the writing not bad; and I have been able to verify some not ordinary classical allusions. I shall be obliged by a reference to the passage in Lucian, and to an account of the play and refusal to act, which seem to have been notorious at the time. J. F. J.

[The tragedy which Kean and his friends are charged with being "determined to damn" was Charles Bucke's *Italians, or the False Accusation*, first acted at Drury Lane on April 3, 1819. It passed through seven editions, owing to a *keen* disputation between the author and the actor. Bucke remarks in his Preface (p. xviii. 5th edit.), "Every person who is even superficially acquainted with the management of Drury Lane, knows, and knows well, that though Kean is saving that establishment with his right hand, he is ruining it with his left."]

"Claustrum Animæ." —

"Aspice serve Dei, sic Me posuere Judæi.
Aspice mortalis, pro te datur Hostia talis.
Aspice devote, quoniam sic pendeo pro te.
Introitum vitæ reddo tibi, redde Mihi te.
In cruce sum pro te, qui peccas, desine pro Me.
Desine, do veniam, dic culpam, corrige vitam."

These lines, which it is said were written under crucifixes, are cited at p. 85. in a little devotional work entitled *Claustrum Animæ, The Reformed Monastery or The Love of Jesus* (London, 1677), and dedicated to Fell, Bishop of Oxford. The initials "L. B." are appended to the dedication. Whom do they indicate? E. H. A.

[This work is by Luke de Beaulieu, B.D. who came to England on account of religion in 1667; became Chaplain to Lord Chancellor Jeffries; Rector of Whitchurch, co. Oxford, and a prehendary of Gloucester. His works are mostly polemical. *Vide* Wood's *Athenæ Oxon.*, iv. 668.]

Bull of Paul IV. — It is stated in Wright's *History of Ireland*, p. 390., that on the accession of Queen Mary, the Lord Deputy, Lord Fitz Walter, brought over to Ireland a bull from Cardinal Pole, which was read in full parliament by the Lord Chancellor; at the reading of which his lordship and the whole assembly, Lords and Commons, knelt in humble posture in sign of reverence and contrition. Can any of your learned contributors inform me where I can find a copy of this bull, or any other notice relating to it?

John James Murphy.

[This bull will be found in *Bullarum, &c. Collectio*, C. Cocquelines, tom. iv. par. i. p. 315., Romæ, 1743, fol.]

St. Paul at Athens, etc. — Can anyone inform me in what novel either St. Paul is introduced as preaching on the Areopagus at Athens, or one of his hearers on that memorable occasion narrates the scene? Also in which is the widow's son introduced, whom our Saviour raised at Nain? E. E. M.

[See Sir Edward Bulwer Lytton's *Last Days of Pompeii*, edit. 1850, pp. 137. 192.]

Nonjuring Prelates. — Can you inform me where the following lines may be found? —

"Oh! whither is the Church's genius fled,
That reign'd when Sancroft rul'd it as its head!
When Ken, like Moses, to God's will resign'd,
Kept it unshaken by the waves and wind!
When Lake, when Turner, and when Frampton strove,
Who should the most display paternal love;
And, by a stedfast honesty, declare
Their spotless duty, and unwearied care.
Alas! its beams are lost in endless night,
And Faction's baleful damps extinguish Gospel light!"

Jacobite.

[This poem was published during the Sacheverell controversy, and is printed in *A Collection of Poems, &c. for and against Dr. Sacheverell*, Part ii. p. 3. Lond. 8vo. 1710. The poem is entitled "The Seven Extinguishers," of which the foregoing passage is the conclusion. Who is the author of it?]

"Doing Gooseberry." — I lately had an engagement to dine with my brother, who is a family man, and I was intending to drive over in the pony chaise. My brother's eldest daughter, however, who is about nineteen, happened to call in the course of the morning, and overruled my proposal that we should ride together by stating that she much preferred walking, and by requesting that I would walk with her; so off we set together, on foot. We had not gone a hundred paces when we were overtaken by a young gentleman of our acquaintance, who remarked that he was going the same way as we were, and with our permission would accompany us. I observed nothing particular on the road, except that my niece and our casual companion seemed very much taken up with one another, and left me to my own meditations. But when we reached

my brother's house, and the young gentleman had wished us good morning, my niece, to my great surprise, not only informed me that I was the kindest of uncles, but added that she could not express how much she felt obliged to me for *doing gooseberry*. I begged to know what "doing gooseberry" was; but she, with one of her sauciest smiles, merely replied, "What you have been doing now."

When the ladies had retired after dinner I mentioned this little occurrence, in the hope of eliciting an explanation; but all the gentlemen present began laughing.

Do enlighten my ignorance; for I assure you I never before met with or heard of the phrase *doing gooseberry*. AN OLD BACHELOR.

[From the tenour of our correspondent's Query we infer that he and his brother reside in the *country*; and we would make this general observation,—that though it may not be thought quite *the thing*, if a young lady and her sweetheart are seen rambling through bypaths and shady lanes *alone*, yet if they take the same walk accompanied by the young lady's aunt, married sister, grandmamma, or uncle, there is no violation of the "strictest propriety." The party thus *sanctioning* is said to *do gooseberry*. We confess that, had our correspondent asked for the *origin* of the phrase, we should have felt at a loss; though very possibly some other correspondent may yet come to our assistance. The benevolent *exercise* of the office finds place under a great variety of circumstances. "Charles is coming to stay with us two or three days, and the carriage is to go over and bring him from the railway. I wanted to go in the carriage to meet him; but papa thinks that would not be quite proper, so grandmamma says she will go with me. Isn't it kind of grandmamma to *do gooseberry?*"]

Replies.

SIR PHILIP SIDNEY'S PORTRAITS.

(1st S. ii. 296.; 2nd S. vii. 213. 266. 306.)

I have referred to Mr. Cooper's interesting article in *Gent. Mag.*, N. S. xlii. 152., and am happy to find his anticipation of my conjecture that, in the Languet Correspondence, there are allusions to *two* portraits. Of these, Mr. Cooper states most correctly, on the authority of the Correspondence, that one, "on or before 1 Jan. 1574, was in possession of Abondius" [at Vienna], "but by whom painted does not appear. Another by Paul Veronese, begun 26 Feb. 1574, and presented to Languet." Who Abondius, or Hondius, or De Hondt was, remains to be ascertained. Mr. Cooper mentions an Abraham Hondius, b. 1638, d. at London 1695, of whom Pilkington and Bryan both furnish a brief account, and who it appears (Walpole's *Anecdotes*, &c., Wornum, ii. 441., iii. 871.) was great-grandson of Oliver de Hond, or Hondius, an ingenious artist of Ghent. Of this Oliver Hondius, Bryan makes no mention; the earliest Hondius, out of five or six recorded in his *Dictionary* (Stanley's ed.), being Jost Hondius, b. at Ghent in 1563. On what authority does Mr. Pears, in the Index to the *Sidney and Languet Correspondence*, make this reference,—"Hondius, painted a Portrait of Sidney, 21."?

With regard to the engraving of the so-called Velasquez portrait prefixed to the *Memoirs* by Zouch, Mr. Cooper observes that:—

"In this portrait are these arms (not those of Sidney), two bars each charged with three roundels, in chief three roundels."

A friend, learned in heraldry, obtained, to quote his own words:—

"A coloured sketch of the arms on the window in the portrait at Wentworth Castle, called that of Sir P. S. Described heraldically, the Coat is Argent, 2 Bars Gules, each charged with 3 Bezants. There is at the top of the shield an odd dove-tailed line, which, if any thing, must mean the mark of an eldest son, viz. a label. This coat is a coat of Martyn, Martin, or Marten; but as to identifying it and the portrait with any individual of that race, that is beyond me."

Dr. Dibdin, I find (*Library Companion*, 8vo. 1824, p. 536.), had previously cast a doubt upon the authenticity of this portrait, and had remarked that being

"so different from the received one at *Penshurst*, and which shone with so much splendour in Mr. Harding's Illustrious Portraits, it threw a chill upon the volume, and was almost a scarecrow to frighten away purchasers."

Was the *Penshurst*, as well as the *Woburn*, portrait engraved for Lodge's celebrated work? or is Dr. Dibdin in error?

Dr. Waagen (*Treasures of Art in Great Britain*, 8vo. 1854, iii. 342.), in his account of the pictures at Wentworth Castle, has this notice:—

"A portrait of Sir Philip Sidney, whole length, life size, called a Velasquez, is a good warmly-coloured picture by a master of the Netherlandish School."

Doubt and mystery surround also the portrait at Woburn. On this, I borrow the following statement from Mr. Cooper:—

"With regard to the picture at Woburn engraved in Lodge's *Illustrious Portraits* as a portrait of Sir P. S. by Sir A°. More, Mr. Dallaway, in a note on Walpole, observes, 'This portrait has been attributed to More, but unluckily for that assertion, Sidney was born in the year immediately following the painter's arrival in England.' Now although Sir A. M. quitted England at the death of Q. Mary, he survived till 1575, and therefore might have painted the portrait of Sir P. S. But I cannot help thinking that the Woburn picture, if by Sir A. More, is not a portrait of Sir P. S., or, if it be his portrait, that it was not painted by Sir A. More."

This conjecture of Mr. Cooper derives some additional weight from the independent remark of Dr. Waagen, who, though he does not allude to any Sidney portrait at Woburn, mentions "portraits of Jane Seymour, Philip II., and Q. Mary, small whole-length figures, ascribed to Sir A. M., but which are too feeble and poor in the drawing, and too pale in the flesh-tones, for him."

Of the portrait at Knole, I can learn nothing

additional beyond the fact of its being catalogued, among the "Dining Parlour" portraits, thus: — "42. Sir Philip Sidney." (Brady's *Visitor's Guide to Knole in Kent*, 8vo. 1830, p. 160.)

I can say little more on the subject of Sir P. Sidney's portraits, painted or engraved, besides referring to the copious list in Granger's *Biog. History of England* (5th ed. 1824), i. 286, 287. 311. 331.; adding to it the name of Crispin de Passe, the elder; and calling attention to the statement of Granger that

"There is a portrait of Sir P. S. in one of the apartments of Warwick Castle, which is with good reason believed to be an original, as it belonged to Fulke Greville, Lord Brooke, his intimate friend."

There is also one, I am informed, at New College, Oxford. Mr. Hunter, I have heard, has a very curious portrait, much damaged, of Sir Philip's wife and daughter, on panel; it bears the name on it, and it came from Longleat.

It is to be hoped that the munificent founders of the University of Sydney, in N. S. Wales, will have copied an unquestionable portrait of this their especial worthy, when he stands represented, in full size, on the stained-glass windows of their academic Hall. (*Illustrated Times*, 26th Feb. 1859.) J. K.

Highclere.

P.S. It will not be out of place to inquire here, what prospect is there, if any, of Southey's "nearly, if not quite, complete" Life of Sir P. S. being published? The Rev. J. W. Warter, Southey's son-in-law, mentioned it in 1851 as being in the hands of the Rev. C. C. Southey. (*Southey's Common-Place Book*, 4th Series, p. 240. *note*.)

MATHEMATICAL BIBLIOGRAPHY.

(2nd S. x. 162. 218. 232.)

To the remarks of Professor De Morgan I would add that, after the death of Newton, Dr. Pellet was appointed by the executors to examine his manuscripts and papers, and to select such as he deemed adapted for publication (*Pen. Cyc.*, art. Newton; vol. xvi., p. 202. col. 2.)

Reuben Burrow, in his "Proof that the Hindoos had the Binomial Theorem", announced his intention very shortly to publish translations of the "Leelavotty" and "Beej Geneta." He stated that, by the help of a Pundit, he had translated part of the "Beej Ganeta" nearly six years before; a period when, in his judgment, no European but himself even suspected that the Indians had any algebra (Appendix to *As. Res.* vol. ii, pp. 489—490). The translation from the Sanscrit (ibid., 495—496) on a question of combinations and its answer which Burrow gave in the same communication was, I think, taken from the "Leelavotty." Compare Colebrooke, Algebra, p. 50; also Taylor, Lilawati, p. 59.

Burrow collected, in India, many oriental manuscripts, both in the Sanskrit and in the Persian languages, the latter being translations only of the former: most of these he bequeathed by will to one of his sons there, but with an injunction not to be delivered to him till he should have learned those languages and sciences. But one or two of these Burrow left to his friend Mr. Dalby, into whose possession they came, consisting of the Persian translations of the Bija Ganita and Lilawati, with an attempt at an English translation of them by Mr. Burrow; but these attempts being mostly interlineations written with a black lead pencil were [in 1812?] in danger of being obliterated. See Hutton, History of Algebra, (*Tracts*, vol. ii) pp. 163—164. A memoir of Burrow by John Henry Swale is printed at pp. 267—269 of vol. liii of the *Mechanics' Magazine* (for Oct. 5, 1850, No. 1417). It was communicated to that work by Mr. T. T. Wilkinson of Burnley. Swale mentions one son only. He states (ib., 269) that Burrow had three daughters and a son, all of whom followed him to India in 1790. Some time after his death (which took place at Buxor, on the 7th June 1792, ib. 268), they returned to London, where the wife and two daughters died soon after; — the remaining daughter married. The son obtained a lieutenancy in the Company's service, and returned to India, where he died (ib. 269). Professor De Morgan (*References*, p. 18, of separate copy) says that Leybourn's 'Mathematical Repository,' New Series, vol. v., (*London*, 1830) contains an obituary of Dalby (mostly autobiography).

Strachey, too, informs us that Burrow left his translations to Dalby (Bij. Gan., p. 5). They consist of fair copies in Persian of Ata Allah's and Fyzee's translations, of the Bija Ganita and Lilavati respectively, with the English of each word written above the Persian. The words are translated separately without any regard to the meaning of complete sentences. Strachey inferred, from many short notes which Burrow had written in the margin of his Bija Ganita, that Burrow had access to the original Sanscrit (probably by means of a Moonshee and a Pandit) and compared it with the Persian. Dalby allowed Strachey the use of Burrow's copy, and so enabled him to supply deficiencies in his own (ibid., p. 5, note *). The use which Strachey made of Burrow's papers will be seen on referring to pp. 35. 61. 63. 68. 72. 80. 85. and 89 of his 'Bija.'

The passage cited by Strachey, at p. 35, from Burrow seems to be text (compare Colebrooke, Algebra, p. 167), and a reference to pp. 208—210 of Colebrooke will authenticate another passage which Strachey has (p. 60) extracted from Burrow. Colebrooke's figures at p. 224 of his Algebra

have the same import as the one which Strachey, at p. 68 of his Bija, has transcribed from Burrow, whose copy is thus, to a certain extent, again authenticated; and on comparing pp. 72 to 79 of Strachey's Bija (see the footnotes at those pages) with pp. 235 to 252 of Colebrooke's Algebra we see the general conformity of Burrow's with other versions. The "mutilated" rule of Burrow (Strachey, p. 79) may be the introductory portion of one of Colebrooke's (p. 251). Burrow's first fragment of literal translation (Strachey, p. 74) seems more clear in its meaning than the corresponding portion of Colebrooke's text (Alg., p. 239).

There is an Index (Calcutta, 1835) to the first 18 volumes of the "Asiatic Researches," at the commencement of which the correspondences of every 50th page of the 4to edition with the 8vo are given: *i. e.* for the volumes which are supposed to require them, viz. vols. iv, vii, viii, and xii. Vol. iii of the London 8vo Edition of 1799 requires them much more; but it does not purport (see preliminary advt.) to be a complete representative of the Calcutta 4to of 1792: and, though (at pp. 404–5) it omits a letter of Burrow which appears at p. 140 of the 4to, it contains (pp. 436—449) Sir W. Jones's "Preface to the Institutes of Hindu Law" which is not contained in the 4to. The name of Hunter does not occur in the above named Index, which may be, to some extent, imperfect. I cannot find in vol. iii, 8vo, Sir W. Jones's "note" at p. 208 of the 4to. It is strange that the words "Printed verbatim from the Calcutta Edition, in Quarto" should appear on the title-page of vol. iii, 8vo.

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BUFF.

(2nd S. ix. 5.; x. 218.)

In the *Comedy of Errors*, Act IV. Sc. 2, the following passage occurs: —

"*Adr.* Where is thy master, Dromio? Is he well?
"*Dro. S.* No, he's in Tartar limbo, worse than hell:
A devil in an everlasting garment hath him,
One whose hard heart is buttoned up with steel,
A fiend, a fairy, pitiless and rough;
A wolf, nay worse, *a fellow all in buff.*"

Where Monck Mason has this note: —

"The serjeants, in those days, were clad in buff, as Dromio tells us the man was who arrested Antipholus. *Buff* is also a cant expression for a man's skin, which lasts him as his life. Dromio, therefore, calls *buff* an everlasting garment; and in pursuance of the quibble on the word *buff* he calls the serjeant, in the next scene, the 'picture of old Adam,' that is, of Adam before the fall, whilst he remained unclad."

Buff appears to be here used in its proper sense of a leather jacket. In the following scene, the "calf's skin," or leather jacket of the jail officer is likewise alluded to, and it is compared with the bare skin of Adam in paradise. In Sc. 2., "a suit of buff" occurs in its ordinary acceptation. In the First Part of *Henry IV.*, Act I. Sc. 2., Prince Henry says: —

"Is not a buff jerkin a most sweet robe of durance?"

To which Falstaff answers: —

"How now, how now, mad wag? What, in thy quips and thy quiddities? What a plague have I to do with a buff jerkin?"

Here Dr. Johnson, confirmed by Steevens, explains the reference to be to sheriff's officers clad in buff.

Buff has long been used as a cant expression to denote the bare skin of the upper part of the body, of that part which would be covered by a buff jerkin. Halliwell, in his *Dictionary of Archaic and Provincial Words*, states that *buff* signifies the bare skin in various dialects. In the *Glossary of the Craven Dialect*, buff is explained to mean "the skin," with the example: "They stripped into buff and began a worslin." To worsle is to wrestle. Jamieson, in his *Scottish Dictionary*, explains *buff* to mean skin, with the example, "stripped to the buff," for stripped naked.

Jamieson has *buffil*, adj. "ane buffil coit," "buffil belts," with the remark, "This shews that the leather we now call buff was originally called buffil, or buffalo."

Johnson cites an instance of the word *buffalo* from Dryden. An earlier example occurs in *Hudibras*, Part III. Cant. I. v. 93.: —

"So Spanish heroes with their lances
At once wound bulls, and ladies' fancies:
And he acquires the noblest spouse
That widows greatest herds of cows.
Then what may I expect to do
Who've quelled so vast a buffalo?"

The word *buff* formerly signified a blow, whence came *buffet* and *buffer;* the latter denoting a breakwater, or contrivance for receiving a blow. It was derived from the old French *buffe*, which seems to be connected with the French *bouffer* and *bouffir*, and the English *puff*. See Diez, *Rom. Wörterb.*, p. 75.

From "buff" in the sense of blow, has been formed "rebuff," which Johnson explains to mean "repercussion, quick and sudden resistance," citing the following passage of Milton: —

". . . . . To this hour
Down had been falling, had not by ill chance
The strong *rebuff* of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft." — *Par. Lost*, ii. 934.

The word *rebuff* is now generally used, in a metaphorical sense, to signify the harsh and discourteous refusal of an application for a favour.

L.

VALUE OF MONEY.

(2nd S. ix. 503.)

I am as little able to reply as your correspondent who asks me the question. I believe Lord Macaulay's several estimates scattered through his History are as near the mark as may be: from a little correspondence with him on a kindred point I know that he had paid systematic attention to it, and could produce many references to rare authorities. The following considerations, put together merely for suggestion to those who have never attended to the subject, will show how many different meanings may be given to one phrase, or at least may be implied in the mode of using it.

1. By the value of money is often meant its intrinsic value at one time as compared with another. Thus, when the Norman kings coined their silver pence, 240 of them went to the pound of silver; which pound was what we still know as the pound troy, or near enough to it for this rough explanation. Accordingly, if shillings had then been coined, 20 of them would really have been a pound weight. In our day, 66 shillings weigh a pound, when issued: but as they are not coined up to value, the number would be less, if we were to take a silver standard, and begin coining upon it with due respect to the present price of gold against silver. Still there would be a great difference between our supposed standard shilling and the 20th part of a pound troy: and this sort of difference is sometimes referred to as furnishing the means of judging the comparative *value* of ancient and modern money. But it is clearly no index whatever of purchasing power, unless we suppose coin of one date bought by weight with coin of another.

2. The value of money is often estimated by comparing the quantity of some one commodity which it would formerly buy with that which it would now buy. This is a true method of comparison, so far as that one quantity is concerned: just as our last case is a true method, when we are only thinking of coin against coin. For example, it is recorded that in the times of the Norman kings, when a great part of the *civil list* was levied in kind upon the people who were honoured by the king's immediate neighbourhood, the king's purveyors were satisfied to take fourpence as the composition for a fat sheep, fit for a king's table. Probably the composition was below value, and the sheep did not contain nearly so much effective mutton as in our time. But if we say a shilling for the market price, meaning the 20th part of a pound of silver, and if we suppose a sheep to be only half what it is now, this would answer to buying the half of one of our sheep for three or four of our shillings, and would show that, as against mutton, the value of money was enormously greater than it is now; that is, the purchasing power,

But take another article, books. We all know that a Bible to read may now be bought for eighteen pence, while no such thing could at one time be bought under several pounds. I speak of a book merely as something to read, without reference to material or ornament. Accordingly, setting money against something to read, it appears that the value of money was formerly immensely less than now.

3. But probably the question asked is—What was the *average* purchasing power of money? What sort of command, for instance, would a hundred pounds give, as compared with what it would give now, if taken into the market to buy what was really wanted of all manner of goods. This is a very difficult question: and one which has never been answered on average actually made. It depended in part upon a person's residence and station. A country farmer or proprietor, who bought little except of the produce of his neighbourhood, would make a given sum go much further than a retainer of the Court, who required expensive manufactures. This is the case now, to some extent: and was very much the case indeed in the time of Elizabeth. And we can trace the alteration as it proceeded. When Mrs. Tabitha Bramble, something more than a century ago, caught her brother giving away twenty pounds in charity, she exclaimed "Charity begins at home! Twenty pounds would have bought me a complete suit of flowered silk, trimmings and all!" The dress alluded to would have cost, in our time, about the half of this. It is clear that the value of money, as compared with goods, will vary exceedingly with the character of the goods chosen for comparison: while the value of money, as compared with an average of commodities, will depend greatly upon the commodities supposed to be wanted.

4. There is yet another way in which the value of money is estimated; that is, by the degree of social importance attached to a given income. When persons find that in the time of James I. a country gentleman of a thousand a year was at least as likely to be thought of for a knight of the shire as one in our day of five times that income, they are very apt to suppose that this must imply money to have had five times the purchasing power which it has now. This, however, is a misconception: that is, the implication is a misconception, be the fact what it may.

Nevertheless, it may be that this test is the best of the four. Social importance is that for which people desire to make money, taking mankind in the mass, far more than physical luxuries. If the average incomes of the different classes could be well ascertained, at the period in question, the comparison with our own time would perhaps give a better relative view of what money would do than any conclusions drawn from purchasing power.

A. De Morgan.

CHANCELS.

(2nd S. x. 68. 253.)

I am very much disposed to agree with Mr. Hooper in his readings, to abandon the theory which supposes that the obliquity of the chancel depends on the spot where the sun rises on the day of the patron saint. At the same time, it would have been very satisfactory if he had informed us to what saint the church in question is dedicated; in what spot the sun rises on the day of that saint, and what is the direction of the chancel. If such information were furnished by Mr. Hooper with respect to the church at Meopham, by W. L. Y. with respect to the parish church of Eastbourne, and by one or two other correspondents with respect to other churches, I am persuaded that the question would speedily be set at rest. For the present I will only observe that I have frequently heard the point of sunrise on the saint's day assigned as a reason why the church — as a whole — should diverge from the true line of east and west. It is quite conceivable that such should be the case; but I cannot at all understand how any point assigned to the rising sun should account for the chancel being built in one line, and the rest of the church in another.

If, as Mr. Hooper seems inclined to suppose, the divergence of the chancel was adopted for the purpose of introducing a symbol, we might certainly expect to find the most marked examples of such divergence in churches of the time of King Edward III., for that was emphatically the age of architectural symbolisms; and there can be no doubt that the practice in question lasted only for a certain period. For instance, we should certainly not expect to find a deviation from the straight line in the ground plan of any church older than the year 1200, either in England or on the Continent. And I am persuaded that no instance of such a deviation can be found in any church built in the style of Renaissance, of which *St. Eustache* at Paris may be taken as a model: but I very much doubt whether Mr. Hooper is correct in supposing that the practice in question was confined within such narrow limits as the reign of Edward III. At all events I can adduce one instance — that of St. Mary Magdalen at Taunton — where a chancel deviating from the line of the nave is to be found in a church of a later date.

I quite agree with Mr. Hooper in thinking that there are too many instances of deviation from a straight line to admit of the probability of its having been a mere blunder on the part of the builders. It was clearly done advisedly: and when I find a thing of this sort done advisedly in the best age of Gothic architecture, I should be slow to join with Mr. Hooper in pronouncing it to be an architectural defect. On the contrary, it appears to me to be a question well worth looking into, whether — as I suggested in a former communication — the deviation was not adopted on æsthetic grounds.

With respect to the church of Meopham, there is one point particularly to be noted. The deviation from a straight line is very considerable; but until "the high pews and other incumbrances" were removed, it does not appear that any one was aware of it. Exactly the same thing occurred in the church of St. Mary Magdalen at Taunton, already adverted to. Some years ago the old pews were removed, the rood-loft was taken down, and then it was found that the chancel was not in a straight line with the nave. I should be glad to know whether among the encumbrances removed at Meopham there was anything in the nature of a rood-loft to arrest the eye in passing from the nave to the chancel. I should also be curious to enquire whether there may not be other cases, where the deviation of the chancel from the general line of the church remained unnoticed till it was exposed to view by the clearing out of encumbrances.

P. S. Carey.

Your correspondents, in accounting for the obliquity or divergence of the chancel, suggest two theories, either of which, if well-established, might answer the purpose. The alternative thus offered invites farther inquiry. One of the two theories, viz. that which supposes that the chancel is so turned as to point to the exact spot in the horizon where the sun rises on the day of the patron saint, may easily be put to the test. The number of churches in which the chancel is not in a straight line with the nave is much greater than people are generally aware of; and if the clergyman of every parish would examine his own church, we should soon have ample materials to enable us to decide how far the rising of the sun on the day of the patron saint had anything to do with the matter. The other theory — that which supposes the divergence to symbolise the inclination of our Lord's head while hanging on the cross — does not admit of being tested in the same manner. But it would be interesting to ascertain whether there is anything to be found (in the way of allusion or otherwise) in support of this theory, in any work written before the year 1600. At all events, it is a theory that is in harmony with other architectural symbolisms; for instance, in the *Sainte Chapelle* at Paris, and in many absidal cathedrals, the painted windows on the north of the altar are of a more sombre hue than those on the south; and if you ask the reason, you are told that it is because our Saviour on the cross turned his face towards the left. Still it remains to be considered whether any such hypothesis as this can be taken as solving the whole of the question. If we examine the

symbolisms of Gothic architecture, I believe they will generally be found to coincide with some æsthetic principle. And I can readily suppose that when the architect — being a man of genius — hit upon some arrangement that added to the effect of his building, he might find it answer his purpose not to propound his idea in the shape of a general rule, but to obtain for it the sanction of a symbolical meaning. P. S. Carey.

THE DUKE'S WOUNDS AND SOBRIQUET "THE BEAU."

(2nd S. x. 268. 270.)

I have made inquiries respecting this appellation of a friend, who has favoured me with the following reply: —

"I have never heard of the Duke's having been generally known during the early part of his life by the name of '*The Beau;*' but before he became a public character he may have borne such a *sobriquet* without one's hearing of it. Perhaps it may be satisfactory if I mention that *once*, to my own knowledge, on a particular occasion, he was called '*Beau Wellington*' under amusing circumstances. It was during our operations in the South of France (1814), and some time between the battles of Orthés and Toulouse; but whether at Aire on the Adour, or at some other place on our line of march, I cannot recollect. It so happened that the Duke came out one morning with a new and somewhat smart neck-tie, an event which, like everything personal connected with the Commander-in-Chief down to the most minute particular, immediately became the head-quarters topic of the day, and the subject of much festivity. Dan M——, who was *par excellence* the head-quarters' wag, and who in that character kept us all alive, bent upon turning the incident of the neck-tie to account, walked down the main street, and at length halted opposite an open window at which a staff-officer was standing and looking out. To him Dan audibly addressed the inquiry, 'Have you seen Beau Wellington today?' The point of the joke was that, as Dan very well knew, in that identical apartment, at the window of which stood the staff-officer, was 'Beau Wellington' himself, who of course heard the question. I need hardly add that not a man at head-quarters would have ventured on such a joke, save and except the privileged Dan. I remember few things about the Duke, except such as have appeared in print; but I never saw this. Yours, &c."

So far my friend. I think it by no means impossible that the appellation "Beau Wellington" may partly have been used in allusion to some such earlier *sobriquet* as that to which Q. F. G. refers. Paul Pry.

In reply to the two questions that appear in your number of "N. & Q." of the 6th, one headed "the Duke's Wounds," the other "the Beau," I can call to mind, in answer to the first of these queries, one occasion on which the Duke was hit. It was at Salamanca by a spent ball which struck him on the leg, creating a contusion. He took no notice of this till the action was over, when, reminded of it by the pain, he cursorily named the circumstance. It did not prevent him from continuing at the head of the column of the Light and First Division through a long and rapid night march in pursuit of the enemy to the ford of Huerta on the River Tormes.

His *sobriquet* of "the Beau" was familiar as household words to those around him. It originated in his being the neatest and best dressed man in his army. There was at that time a gallant, high-spirited, active, hawk-eyed, and distinguished look about him which marked the leader, and betokened the character and genius of the man.

I never remember to have heard the other *sobriquet* alluded to as "Old Douro." I think the statement to be an error, or I should have become acquainted with the name in the course of six campaigns I had the honour and happiness to serve under him. Besides, at the period spoken of, nobody looked on him as *old*, and no one would have ventured at any time to take the liberty of applying the word to him in a familiar sense.

Senex.

[The friend who supplied us with the information respecting the Duke's *sobriquet* of "Old Douro" (*antè*, p. 231.) again assures us that, on joining head-quarters in the spring of 1813, he found the said *sobriquet* in common use, and received that explanation of it which he has already given. "It is very possible," writes our friend, "that those 'around' the Duke, *i.e.* those who were continually about his person, may not have 'ventured' to employ such a 'familiar' term as 'Old Douro;' and that they may have preferred designating their Chief, more ceremoniously and deferentially, as 'the Beau.' But into that select and deferential circle I had not the *entrée;* which probably is the reason why I never heard the Duke called 'Beau' except on one occasion. Surely Senex, whom I honour as an Old Peninsular, and who appears to have seen much more of peninsular service than I did, cannot mean to say that the bulk of our peninsular forces, regimental officers and common soldiers, were in any sense indisposed and unaccustomed to speak of their illustrious Commander in terms of *familiarity?*"]

Codex Sinaiticus (2nd S. ix. 274. 329.) — Dr. Tischendorf has just published "Notitia Editionis Codicis Bibliorum Sinaitici." This MS. discovered early last year at the convent of St. Catherine in Mount Sinai, and supposed to be the oldest copy of the Greek Testament extant (written about the middle of the fourth century), is to be published in 1862 in two editions, one in facsimile

and one in ordinary type.* Dr. T. gives a very interesting account of it in his *Notitia*, with specimens of the text and its important readings. Among others it omits Mark xvi. 9—20, John vii. 53. to viii. 11., and 1 John v. 7. In Acts xx. 28. it has "the church of *God*," and in 1 Tim. iii. 16. "*who* was manifested." The edition of the New Testament portion for general use will be published at a price which will bring this inestimable treasure within the reach of all students. The *Notitia* contains a beautiful facsimile of the original of part of Luke chap. xxiv. B. H. C.

Lord Nelson and Lady Hamilton (2nd S. ix. 427.) — See *Blackwood's Magazine* for March and April last for a perfect vindication of our immortal hero from the charges of Southey, Lord Brougham, Captain Brenton and others, with reference to Caraccioli. Fuit.

Barm and Yeast (2nd S. x. 229. 298.) — Barm is, I think, a provincialism peculiar to the Midland Counties. In Norfolk, from whence I write, a labourer would not, I should suppose, know what *barm* meant. G. W. M.

Painting at Tatton Hall (2nd S. x. 248.) — The letters "S. I. C." stand, I think, for St. Iago Compostella, and the portrait represents a knight of St. James of Compostella. John Williams.

Arno's Court.

MS. Life of Dr. George Hickes (2nd S. x. 268.) — Although unable to give Mr. Yeowell any information into whose hands the above MS. has fallen, I take leave to say he will find in a volume of sermons written by Dr. William Hopkins, and published by Dr. Hickes in 1708, a life of the former divine by the latter. In this life are many interesting anecdotes of Dr. Hickes himself. Dr. Hopkins was a prebendary of the Worcester Cathedral when Dr. Hickes was promoted to the deanery; and there sprung up between them the closest intimacy and enduring friendship. At the anniversary of the Worcester Architectural Society, presided over by Lord Lyttelton, held at this time last year, a paper was read by a member upon the character of these worthies. J. M. Gutch.

Worcester.

Milton on the University Carrier (2nd S. x. 155.) — I have only just met with N. T.'s communication headed "Milton's *Paradise Lost*," in which he says "I confessed myself unable to make sense" of the "lines on the Cambridge Carrier." I beg to inform N. T. that I had not, and supposed no one had, any doubt about the meaning of "more weight" in Hobson's mouth; the difficulty with them lying in the poet's remark, "As he were prest to death." Of this I offered two solutions, and N. T. has not offered any. Thos. Keightley.

Parisii or Parhissii (2nd S. x. 226.)—

"Les habitants du Barrois sont nommés *Barisienses*, comme ceux de Paris *Parisienses*. Or, le Barrois était la frontière qui séparait la Lorraine de la Champagne. Le territoire des Parisiens était aussi une frontière qui séparait les Senones et les Carnutes des Silvanectes, *la Gaule Celtique de la Gaule Belgique*. Il est certain que toutes les positions géographiques dont les noms se composent du radical *Bar* ou *Par* sont situées sur des frontières. Il faudrait donc en conclure que *Parisii* et *Barisii* signifient habitants de frontières, et que *la peuplade admise chez les Senones ne dut son nom de Parisii qu'à son établissement sur la frontière de cette nation.*"

So at least says M. V. Deale in his *Récherches sur le Culte d'Isis chez les Parisiens*, as extracted at p. 82. vol. viii. of the *Bibliothèque de Poche par une Société de Gens de Lettres*, &c. Under "Curiosités Philologiques," same work and same vol. p. 94. same section, gives this, sub verb.: —

"*Cocagne.* L'indigo n'a commencé à être connu en France que vers la fin du seizième siècle. Jusqu'alors on y teignait en bleu avec des coques de pastel (the hulls of the *woad?*); *c'est à la culture et au commerce du pastel que le pays de Lauragnais ont le nom de pays de Cocagne*, à cause du grand nombre de coques qui s'y faisaient, et des bénéfices considérables qu'on en retirait. Cocagne s'ecrivait autrefois *Coquaigne.*

"Li païs si a non *Coquaigne*,
Ki plus i dort plus i gaaigne,
C'est le fabliau de Coquaigne."

The couplet is perhaps a proverb.

"Le pays se nome Coquaigne,
Qui plus y dort plus il gagne."

Cockney is of course a man of Coquaigne (Coqueney or Coqney being likely the older form); so we may suppose *le pays de Lauragnais* is really the old Cockney-country, and not anywhere within the sound of Bow-bells: but the wary member of a society of French "gens de lettres" has not given his authority, and has not signed his name, so we do not yet know what manner of man it is who has pierced into the soul of this Pickwickian mystery. C. D. L.

Guernsey Market built without Money: Mr. Stephenson at Shap Fells (2nd S. x. 230.) —If your correspondent J. H. will turn to Mr. Duncan's pamphlets on Currency, he will find full particulars of the Guernsey market, and how it was built without money. A similar instance of an issue of paper based upon labour may be addueed. Mr. Stephenson, when carrying the railway over Shap Fells in Cumberland, found his workmen and navvies so far removed from shops, that he was obliged to organise a well-managed truck system; and instead of leaving them to the mercies of a chance collection of hucksters, whose sole inducement to the speculation must have been

[* Since this was in type, we have seen it stated by *The Daily Telegraph's* Correspondent at St. Petersburgh that the first volume has just been published, — Ed. "N. & Q."]

enormous profit, he bought in supplies of necessaries, which were retailed at prices which merely covered expenses, his object being the accommodation of his men, and not commercial remuneration. He farther issued a paper money, which paid the wages, and was received in these shops in payments.

The Indian railways might adopt this plan with advantage. P. Q.

Lengthy Incumbencies (2nd S. x. 76.) — The following paragraph, which appeared in the *Preston Chronicle* of Oct. 6, 1860, is, I think, worth a place in "N. & Q." The two rectories named are in Lancashire: —

"Long Incumbencies. — The present rector of Croston, the Rev. Streynsham Master, was appointed to that living in 1798, sixty-two years ago. He then succeeded his father, who was inducted to the rectory in May, 1759, so that the two rectors, father and son, have possessed the incumbeucy above a hundred and onc years. The Rev. R. R. Rothwell, rector of Sefton, was appointed to that benefice in the year 1801, 59 years since. He succeeded his father, who was nominated to the rectory in January, 1763. He and his father have therefore held the appointment ninety-seven years."

Prestoniensis.

Several have been named in "N. & Q." The Rev. Benj. Rudge above mentioned is another instance, and the rector of my own parish (Lee, S.E.) has held the living fifty-seven years, and performed part of the service until within the last four or five years. He is now nearly ninety years of age. F. B. Relton.

Lee, S.E.

The following remarkable instances of clerical longevity, which I have met with in Walker's *Selections from the 'Gentleman's Magazine,'* vol. iv. p. 299., deserve, I think, to appear in "N. & Q.":

"1753, Dec. 22. Rev. Mr. Braithwaite, of Carlisle, [died] aged one hundred and ten. He had been one hundred years in the Cathedral, having commenced singing boy in the year 1652."

"1763. Rev. Peter Alley (Rector of Donamow, Ireland, seventy-three years), [died] in the one hundred and eleventh year of his age. He did his own duty till within a few days of his death; he was twice married, and had thirty-three children."

Abhba.

Rev. P. Rosenhagen (2nd S. viii. 10; x. 216.)— The following notice of this gentleman, certainly not a flattering one, which I have just stumbled upon at p. 680. of the *Town and Country Magazine* for 1776, will probably interest your correspondents who have recently been making inquiries respecting him: —

"*Extract of a Letter from Paris.*

"We have a phænomenon here, an English parson, the descendant of a German minister. His name is R—s—hn—gen. He was chaplain to an English regiment; but being a very active man and abusive writer on the side of opposition, he found himself under the necessity of retiring, and commenced chevalier d'industrie at large. He was not unacquainted with the finesses at play, and availed himself of them upon every occasion. However, as this commerce is not the most certain in the world, he found it expedient to extend his credit upon paper to a very considerable amount. When the bills became due, he sought refuge in the Verge of the court; but even here his liberty became perilous, and he judged it prudent to make a trip to the Continent. He went to the south of France, and sojourned for a considerable time at Lyons; here it was necessary to call his adroitness into play, by which, under the sanction of Mrs. P . . . t (Lady L—g—n—r's mother), who was his patroness, and with whom he lived on the strictest intimacy for some time, his hours glided in ease and luxury. But a disagreeable discovery of an operation at Lansquenette induced him to quit that city à la fourdine, and to repair to this metropolis. He had not been here long before he made acquaintance with Madame L——, who being upon the haut ton of demireps, she was caressed by persons of the first rank. Her house is now the belle assemblée of first-rate ladies of her complexion, and wherever they resort the men will go. Cards form the greatest part of the enjoyment of these parties. Deep play is the word every night; the ladies fleece their male friends with impunity, and the parson has a fellow-feeling. Besides, as he is a scholar, and a man of address, he easily ingratiates himself with his countrymen, who think themselves honoured to be introduced to a real marquis and an imaginary countess. Clericus has been very successful in these pursuits for some time, as an English baronet and a Welch 'squire can testify. Notwithstanding these nocturnal revels, R—— is seen every forenoon reading his Tacitus in the Thuilleries or the Palais Royal, with as much gravity and composure, as if the whole night had been devoted to study."

R. P. R.

Waltham Abbey (2nd S. x. 189. 239.) — For farther information respecting this abbey, Notsa had better consult the Register now preserved in the Brit. Mus. MSS. Harl. 3697. It was compiled A.D. 1371. Δ. δ.

Caradoc Freichfras, etc. (2nd S. x. 251.) — I wish I was able to give more satisfactory answers to Ned Alsned's Queries; but I have little to add to my last communication. Caradoc Freichfras, Earl of Hereford, and one of the Knights of King Arthur's Round Table, was father of Loddoca, whose daughter Khiengar was mother of Tudor Trevor (the *extra* tribe of Wales). His father was Ynyrap Cadfach, descended from Cadell Deurullug, King of Powys. Tudor Trevor married Gwladys, daughter of Howel Dda, who lived in 940. Rhys-ap-Maengrech and Nefydd Hardd were of a later date. Nefydd, or the *handsome*, was chief of Nant Conwy, and lived 1135. His arms were the same as C. Freichfras, but *reversed*, and his descendants were reduced to plebeians for the murder of Itwal ap Owen Gwynedd. I cannot find a Price, descended from Caradoc, in Davies's *Display of Heraldry*, nor do I believe that any genealogy is mentioned in Davies's *Welsh and Latin Dictionary*. I would refer Ned Alsned to Enderbie's *Cambria Triumphans* for information concerning Belinus, Brennus, &c., as it would require too diffuse a Note to enter upon

the subject. Belli, King of Britain's arms, were undoubtedly az. 3 crowns or, in pale, as were those of Bran-ap-Llyr, King of Britain.

E. C. Gresford.

Prohibition of Marriages (2nd S. x. 267.)—J. T. inquires whether the prohibition of marriages at certain seasons was at any time part of the canon law, adding that he can find no canon to that effect.

Marriages in Lent were prohibited by the Council of Laodicea (c. 52.)—Labb, vol. i. p. 1505.

By the Council of Eanham held A.D. 1008 or 1009 in the reign of King Ethelred II.,

"Ordeals, oaths, and marriages are forbidden on high festival days, and on the regular Ember days: and from Advent till the Octaves of Epiphany, and from Septuagesima till fifteen days after Easter."—(*Concil. Œmenhense*; Wilkins's *Concil.*, vol. i. p. 286.)

In the original the word "marriages" is expressed by "þikunza," which is translated "matrimonium" by Spelman and Wilkins, and "marriages" by Johnson and Thorpe. Whether it might not bear a slightly different translation may be respectfully doubted; but the discussion would be, for obvious reasons, unsuited to your pages. John Thrupp.

Hatch (2nd S. x. 107. 197.)—Allow me to bring to the notice of J. A. Pn. and P. S. C. the instance of *the hamlet of Ham and Hatch*, halfway between Richmond and Kingston, Surrey. Ham is a large straggling village, with many mansions and smaller houses built round Ham Common. Entering the Common from the south (or Kingston) side, by a turnpike-road, you pass through a gate. This is a *common*, and not a *turnpike-gate*. A house adjoins the gate, and cut upon a stone above the door are the words "Erected by the Inhabitants of Ham and Hatch" (no date, but a house of very considerable age). I (yesterday) asked the old lady who lives in this house, and who attends to the gate, where Hatch was? when she replied that her *house* was *Hatch*; and on my repeating the question in another form, she said "*I am the Hatch to the Hamlet of Ham.*" Immediately adjoining this gate is the Pound for cattle illegally turned out, or trespassing on the Common. C. T.

This word, so frequently met with in country places, has for years past courted my inquiry as to its local and usual import. I think it may be almost always traced to this original application, viz. though there may be no vestige of a gate or barrier left, there has, for perhaps many years before, been a gate marking the entrance into a road, or right of way, for carriages or saddle-horses, or both, through what had been for a length of time common land, but had become entirely or partially enclosed. The gate in such cases is, or was, almost invariably *without a lock*, or, when with a lock, watched by a man, woman, or child, who could not refuse open passage. *Such* a gate was and (in some rural corners of our island) is called a "hatch." Of this usage instances enough occur in various parts of the country; but let it be noted that the term never is applied to a turnpike or to any gate at which there is a legal demand of toll. I beg to suggest that there is close affinity between this word and "hatch," as used for the passage of the chicken from its enclosure within the egg.* May not the root of the word be rather sought in Anglo-Saxon than in French? Doubtless one or more of your learned correspondents can afford a conclusive yes or no. S. C. Freeman.

Etymologies (2nd S. x. 226.)—The *Society for the Study of the Modern Languages*, at *Berlin*, is very indebted to Mr. W. B., from Edinburgh, for his translating with so much taste the etymological treatises of the Society, found in Herrig's *Archiv für das Studium der neueren Sprachen* (vol. xxvi. pp. 188, 189. and 389—390.); but in his ardour of translating, Mr. W. B. has forgotten to mention the source from which he has drawn his etymological knowledge. F. A. Leo.

Berlin, October 2, 1860.

Simply as an ingenious speculation it is worthy of record that some have seen in the word *elementum* traces of the first three letters, *l-m-n*, in some lost Italian alphabet. We constantly speak of the very *abc* or alphabet of a science. The ancient Italians, according to the ingenious speculation to which I have referred, in like manner spoke of the *elementa* of a subject. Perhaps the root of *elementum* is the same as that of *olere*, &c.

W. C.

Slang Names of Coins (2nd S. x. 237. 295.)—I have often heard the word *scio* used as meaning a sovereign. This is not in Mr. Hotten's work. Perhaps some one can give its derivation?

G. W. M.

Bible dated 1495 (2nd S. x. 170.)—I possess a Bible similar to Miss Rattenbury's. The Old Testament has the date 1594; the New, 1495.

H. A. J.

Charnock's "Loyalty, or Invasion Defeated" (2nd S. x. 229.)—The scene of this tragedy is laid at Carlisle Castle, in the reign of Egbert, king of England, and Alaric, king of the Picts. The subject of the play is a traitorous attempt of one of Egbert's subjects to bring about an invasion by the Pictish king. There is no copy of the play in the British Museum. John Charnock was also author of the *History of Marine Architecture*; *Life of Lord Nelson*; *Rights of a Free People*, &c.

R. S. Charnock.

Gray's Inn.

* It. the ship-term *hatchway*.

CLIFTON OF LEIGHTON BROMSWOLD (2nd S. ix. 364. 411.) —

"The D'Arcy family probably had the estates. Lord D'Arcy's daughter, by a second marriage, married Sir Gervas Clifton, who was created by writ Lord Clifton of Bromswold, in 1612 (9 James I.). In 1673, this barony had descended to Catharine Clifton, Lady O'Brien. Earl Darnley sits in Parliament in right of this English barony (*Lords' Journals*, vol. xii. p. 629.; see "Cruise on Dignities.") — Note at p. 20. of *Notices and Remains of the Family of Tyrwhitt*, &c., "printed, not published."

J. SANSOM.

CLEVER (2nd S. x. 67, &c.)—As another instance of this word being used to signify well-done, well-born, well-bred, of a fine or nice *form*, I recollect having a mare with a foal by her side in a meadow in the month of May, when an itinerant horse-breeder, travelling from Norfolk, visited my homestead. On seeing the dam and foal, he said, with allusions to its points of breeding, "That's a very *clever* colt indeed, sir." As the foal was but a month old, and had shown skill in nothing but just keeping its hide well distended, the Norfolk man's meaning must have been, that the foal's "points" were promising. Both mare and foal were nearly thoroughbred. S. C. FREEMAN.

THE SINEWS OF WAR (2nd S. ix. 103., &c.) —

"L'argent, Monsieur, c'est . . . .
Le nerf de la guerre? L'adage est bien vieux."

F. Bungence, *Trois Sermons sous Louis XV.*, tom. iii. 123. Paris, 1854, 3mo edition.

Δ. δ.

PHOTOGRAPHS OF ELGIN MARBLES (2nd S. x. 248.) — In reply to the inquiry of N. as to whether the Elgin Marbles have been photographed, I beg to state that about two months since, Messrs. Cadart, of No. 3. Rue St. Fiacre, Paris, informed me of their intention to publish at an early period a series of photographs from *casts* of the Elgin Marbles. I may mention that the same publishers have produced a very interesting and well-executed series of photographs of ancient medals and gems, forming a book or album of several sheets, at the price of one and a half francs each sheet.

A. B.

CENTENARIANISM (2nd S. x. 15.) — J. R. M. D., who has "serious doubts whether there is an instance of any human being having completed his hundredth year in modern times," may have those doubts removed. Mrs. A. Baillie, sister of Joanna Baillie, lately completed her hundredth year. This lady is living, I believe, at Highgate or Hampstead. This instance, too, occurs in the class of "gentry," among whom J. R. M. D. says no alleged case of such longevity occurs. H. A. J.

T. S., AUTHOR OF "SECOND PART OF PILGRIM'S PROGRESS" (2nd S. x. 216.) — If MR. OFFOR will turn to "N. & Q." 1st S. xi. 342. and 376., he will find these initials upon the titles of two works, of contemporary date with his *Pilgrim's Progress*, entitled *Youth's Comedy* and *Youth's Tragedy*. There is another poetical tract in the British Museum: *A Yoke for the Roman Bulls, by T. S.* 4to. S. Speed, 1666. These all bear a strong family resemblance; and if Lowndes, following Bindley's *Catalogue*, is right, they are the works of one Thomas Sherman, most likely a Dissenter, in which case we are safe in referring the Query back to MR. OFFOR for confirmation and farther elucidation. J. O.

DEERE FAMILY (2nd S. x. 230.) — In answer to your correspondent P. P. P., I can state that on a seal of John Deere of Cowbridge, 1819, the arms appear to be "party per chevron, sable and argent, three griffins' heads erased." Crest, "a griffin's head erased."

There are several wills of the family in Llandaff registry. C. D.

SENTINEL STARS (2nd S. x. 88.) — Is not Campbell's line —

"And the sentinel stars set their watch in the sky,"—

a mistake in terms? Do the sentinels set the watch? Is it not the general who, by the proper routine, sets the watch, and the watch which places the sentinels? I know nothing of these matters, but my ear refuses the phrase of a sentinel *setting* any watch, unless indeed, in his private capacity, he should set his own. M.

UNION IS STRENGTH (2nd S. x. 190.) — "Vis unita fortior" is the motto of the Earl of Mountcashel. WM. REYD.

[Also of the following families: Flood: Hales: Hosken: Lidwell: Moore. See Elvin's *Hand-book of Mottoes.*]

DO GERMANS POSSESS WIT? (2nd S. x. 224.)— The article reminds me of Porson's Epigram: —

"These Germans in Greek
Are sadly to seek:
They know no more metre
Than Paul did or Peter;
Except perhaps Hermann,
And Hermann's a German!"

NATHANAEL LLOYD (2nd S. x. 248.) — Fellow of All Souls' College, Oxford, D.C.L., 1696, son of Sir Richard Lloyd, Knt., Chancellor of Durham, and Dean of the Arches. Admitted to the Mastership of Trinity Hall June 20, 1710, he resigned it Oct. 1, 1735. See Nichols's *Illustrations of Literature* (viii. 576.), and *Catalogue of Oxford Graduates.* Ἀλιεύς.

Dublin.

Sir Nathaniel Lloyd, son of Sir Richard Lloyd, M.P. for the city of Durham, Chancellor of the Diocese of Durham, and Dean of the Arches, was himself Judge Advocate General in the reign of Queen Anne, and Master of Trinity Hall, Cam-

bridge (1710–35). He was originally, however, an Oxonian, having been first a member of Lincoln College, and subsequently a Fellow of All Souls. He took the degrees of B.C.L. in 1691 and D.C.L. in 1696. His portrait occurs among the seventeen worthies and benefactors of Lincoln College in the *Oxford Almanack* for 1743.

E. H. A.

Excommunication (2nd S. x. 117.)—

"Thus, in *Scotland* at this day, that Man that dares give or sell Meat or Drink to any that the Priest and his Lay-Elders have excommunicated and horn'd, that daring Man shall be serv'd with the same Sauce, and be excommunicated and horn'd; and then his own Father and Mother (I know it of my own Knowledge, for many years when I quartered there) dares not give him a bit of Bread, to save his Life: but the horn'd Man has no remedy but to fly out of the Kingdom of *Scotland*, or starve, or stand on the Stool of Repentance in the open Church, and bewail his Offences against Holy Kirk." — "Priestcraft," *Works* of Mr. Edmund Hickeringill, late Rector of All Saints in Colchester (vol. iii. p. 38.), London, 1716, 8vo.

G. N.

Pencil Writing (2nd S. x. 57. 255.) — The letter of your valued correspondent Prof. De Morgan, as to the period at which black-lead was introduced, induces me to mention that I have very recently had in my hands a charter of King Hen. VIII., dated 26th Dec. 1544, in which the ornamental letters and flourishes at the head have evidently been drawn out before being finally committed to ink, with something which has the appearance of lead or lead-pencil. The tracing is very distinguishable, and under a magnifying glass it shines as lead or lead-pencil would do.

W. Beamont.

Warrington.

Tavus (2nd S. x. 227.) — We have the verb *tiave* or *tave* in common use in the Dorset dialect. Mr. Barnes, in his *Glossary*, gives it thus: —

"Tiave (Cornish, *tarving*, struggling; N. C. tave), to exert one's self violently; to struggle or move one's limbs with great energy. 'The chile did *tiave* zoo to goo to his mother.'"

Ravin and *tavin* is a frequent alliteration, expressive of anxious struggles, either in delirium or otherwise. Would "*getwæfan* (Anglo-Saxon), to dote, rave, fail" (Bosworth) be improbably its derivation?

By-the-bye, what is the authority of Bailey as an etymologist? I have very often been unable to verify his derivations, and have sometimes been led to fancy that he had invented a Teutonic or Gaelic word for the occasion. C. W. Bingham.

Children's Drama (2nd S. x. 168.) — The authorship of the above, which St. Swithin is anxious to know, I am afraid is a mystery, and trust for the sake of the author's reputation it may remain so. The words, however, are nearly as below. In St. Swithin's version, rhyme — so attractive to children — is not adhered to. Loose though that rhyme be, it is still preserved in the following version. I hope your valuable space will be better occupied in future.

"*Gentleman.* Madam, to thee I humbly bow and bend.
Lady. Sir, I take you not to be my friend.
Gentleman. Why, Madam, why? Did I ever do you any harm?
Lady. You saucy coxcomb, get you gone!
Gentleman. A coxcomb, madam! I defy that name;
That name deserves a stab, you saucy dame.
Lady. A stab, Sir, is the least I fear;
Appoint the place, and I'll meet you there.
Gentleman. Across the water at the hour of five,
I'll meet you there as sure as you're alive.
[*He turns to leave.*]
Lady. Stop, stop, Sir, interrupting your discourse
Of so much anger, and so little force,
Would you not like a lady both fair and young,
Who can speak the great Greek and the Italian tongue?
Gentleman. One tongue, madam, is enough for me, and too much for you;
So I'll take a sword and stab you through.
[*He does so.*]
And rather than I'll be governed by a wife,
This sword shall end my wretched life.
[*Stabs himself.*]"

M.

This fragmentary dialogue given by your correspondent is a portion of one of those loose unconnected dramatic exhibitions played by the *Mummers*, the whole of which might probably be collected in those parts of the country where the custom has not become obsolete. As doubtless the tradition of these rude verses has always been oral, the versions will slightly differ. I give one as nearly as my memory serves me, though probably it may lack a line or two: —

"*He.* Madam, to thee I humbly bow and bend.
She. Kind Sir, I take thee not to be my friend.
He. Why, Madam, why? did I ever do you any harm?
She. Yes, yes, you saucy coxcomb, get you gone.
He. Coxcomb! Madam, I defy that very name;
Step to me equally as the same.
She. Well, Sir, would you not like a wife so charming and so young,
One that could talk Greek, Latin, and Italian tongue?
He. Before I would be governed by a wife,
I'll take this sword, and end thy wretched life.
[*Draws, and stabs her.*]
She's gone! she's gone! I'll vow it to be true;
And since she's gone, alas! I must go too."
[*Stabs himself.*]

Abracadabra.

Quotation from Dr. Chalmers (2nd S. x. 267.) — The passage inquired for by your correspondent occurs in substance, although not quite literally, in chapter 8th of *Christian and Economic Polity of a Nation*, Collected Works, vol. xiv. p. 314. The subject was a favourite one with Dr. C., and the same thought is brought up in other parts of his writings, *e. g.*, in *Use and Abuse of Literary and Ecclesiastical Endowments*, Part I. Chap. I., Works, xvii. 68. J. H.

Glasgow.

WIFE-BEATERS AND THE SKIMMINGTON (2nd S. x. 185. 258.)—In *Hudibras*, Part II., Canto 2., J. H. VAN LENNEP will find the description of something very like his *Thier-jagen*. In England, however, as W. C. observes, this kind of exhibition was not reserved exclusively for the punishment of wife-beaters. Recourse was had to it in other cases of conjugal delinquency, such, for instance, as infidelity in the husband, or the wife wearing the breeches.

I must, however, observe that there is in *Hudibras* one peculiar element that I do not find in the *Thier-jagen*,—a woman and a man sitting astride back to back on a horse, the woman from time to time belabouring the man over her shoulder with a ladle or skimming-dish. In Hogarth's Prints from *Hudibras* there is an illustration of this scene, entitled, "HUDIBRAS encounters the SKIMMINGTON." In Somersetshire I have more than once witnessed the same sort of procession, and it there used to be called "Riding Skimmicking." — I have not heard of anything of the sort of late years. If not already obsolete, the practice will probably ere long give way before the civilisation that we are so proud of, one characteristic feature of which is, that, while it leaves ample scope to skulking vice, it suppresses every demonstration that can jar upon the nerves of the fastidious. P. S. C.

DEDICATIONS TO THE DEITY (2nd S. x. 217. 258.) — I may add to the numerous instances already given one from a book entitled *Œconomia Moralis Clericorum*, Louvain, 1653, 12mo. which contains, *in Leonine verse*, a variety of sound injunctions to priests who have female servants in their family, and to such of them as may have temptations to intemperance, &c. The dedication in question is as follows: —

"Auctor se suaque
Omnia
DEO O. M.
Dicat, Conse-
cratque.
Quid autem habes quod non accepisti?
1 Cor. 4. ergo,
Soli Deo honor et gloria. 1 Tim. 1.
Qui mihi dictavit, sacro qui numine favit,
Hocce pœma meo, consecro, meque Deo.
Me Deus exaudi, tibi do, non dogmata laudi
Post vitæ stamen. Te mihi confer, Amen."

X.

West Derby.

BRACTON (2nd S. x. 208. 256.) — Henry de Bracton was one of the Justices in Eyre for Nottingham and Derby in 29 Edw. III. Also, for Northumberland, Westmorland, Cumberland, and Lancaster in 30 Edw. III.

He would be called "Justiciarius in itinere," or "Justiciarius" simply.

It does not appear that he was a Judge of either Bench — King's Bench, or Common Bench. J. G.

DUKE OF NEWCASTLE'S FAMILY (2nd S. x. 229.) —That good street "Clinton Place," New York, was so called in respect to Governor Clinton, a genuine Knickerbocker, and one of the worthiest men of his generation.

Such descent is honour enough, without resorting to the *new "notion"* of connexion with a "Newcastle." The old governor built on granite; some of his successors build "castles in the air."

The land on which *Clinton Place* was built came through the family of Lord *Southampton*. I have seen the deeds. R. L.

WITTY CLASSICAL QUOTATIONS (2nd S. x. 178., &c.) —

"Bossuet would not join his young companions, and flew to his solitary task, while the classical boys avenged themselves by a schoolboy's villanous pun: applying to *Bossuet* Virgil's *bos suetus aratro* — the ox daily toiling in the plough." — From *The Literary Character*, by I. D'Israeli.

ANON.

SIR RALPH ABERCROMBY (2nd S. x. 191.) — In Alison's *History of Europe* (Library edit.), v. 139., it is stated that he was born in 1743, and refers to Chalmers's *Scottish Biography*, i. 5, 6., and *Biographie Universelle*, i. 77. In Knight's *Eng. Cyclopædia*, 1738 is given as the year of his birth. In the *Penny Cyclopædia* the year 1738 is also given. Thus it becomes more obscure than before, but I am inclined to think the last named date the right one, viz. 1738. K. W.

The following is an extract from the register of his baptism: —

"A.D. 1734, October 26th, Bap. Ralph, lawful son to George Abercromby, younger, of Tullibody, and Mary Dundas his lady,"

as given by Mr. Anderson in his *Scottish Nation*, vol. i. p. 4. R. W. DIXON.

Seaton-Carew, co. Durham.

PER CENT (2nd S. x. 177. 216.) — There has long been a similar usage in algebra: $3 \div 7$ means the fraction $\frac{3}{7}$. Now suppose 3 per cent denoted, as it may be, by $3 \div 100$, anyone who remembers that in percentage 100 is always the denominator, may be content with $3 \div$. The commercial arithmetician is apt to write any fraction with an oblique line of separation, and the dot becomes open when the pen is not to be taken off. This is my conjecture about the matter. Perhaps some one fancied that opening the dots would also suggest the two ciphers in 100. How old is this usage? A. DE MORGAN.

THE HOGARTH FAMILY (2nd S. ix. 445.; x. 258.) A family of this name has been long resident in Aberdeen; and I saw lately in a newspaper the name of a member of the family as a subscriber to a monument, either about to be erected or restored, in honour of the great comic painter, William Hogarth. JOHN MACRAY.

Transfer of Land (2nd S. x. 190.)—Middlesex and Yorkshire are the only register counties in England. W. C.

Old Finger-Post Rhyme (2nd S. ix. 501.)—The name of the Spa which U. O. N. inquires for is "Spurstow." The finger-post no longer exists. U. O. N. will find an account of it in the *History, Gazetteer*, and *Directory of Cheshire*, by Francis White, 1860. I. K.

Miscellaneous.

NOTES ON BOOKS.

Liber Albus: The White Book of the City of London. Compiled, A.D. 1419, *by John Carpenter, Common Clerk, Richard Whittington, Mayor. Translated from the Original Latin and Anglo-Norman. By* Henry T. Riley, M.A., &c. (Griffin & Co.)

We pointed out the great historical value of the *Liber Albus* when noticing the excellent edition of it produced by Mr. Riley, under the authority of the Master of the Rolls, as one of the Government Series of Mediæval Chronicles; and it was, therefore, with great satisfaction that we heard of Mr. Riley's intention to prepare a translation of it. That work is now before us; and we think it would be difficult to produce another volumo so well calculated at once to familiarise the citizens of London with a knowledge of their rights and privileges as citizens, or to convey to the general reader an accurate picture of the social condition of London "Five Hundred Years Ago:" and the writer of the pleasant paper so entitled in a recent Number of *All the Year Round*, may find abundant materials for its continuation in the volume before us,—for well may Mr. Riley declare, "that there is scarcely a phase or feature of English national life upon which, in a greater or less degree, some light is not reflected from these pages of *Liber Albus*." We are glad to see that the List of Subscribers is headed by "The Corporation of the City of London; Copies for every Member of the Court and the Officers." This is as it should be.

Manuel du Libraire et l'Amateur de Livres, contenant, 1° *Un nouveau Dictionnaire Bibliographique*; 2° *Une Table en forme de Catalogue Raisonné, etc. Par* Jacques Charles Brunet. *Cinquième Edition, Originale entièrement Refondue et augmentée d'un tiers par l'Editeur. Tome I. Liv^n Première.* (Paris, Didot; Williams & Norgate.)

It is now upwards of half a century since the first edition of this indispensable companion to every library was given to the world. Since then three large editions have been issued; and we have now before us the first portion of the first volume of the fifth edition, so greatly enlarged, and with such vast additions of new materials, that what was said of the last edition of the Grand Dictionnaire de Moreri, *c'est une ville nouvelle bâtie sur le plan de l'ancienne*, may be most appropriately applied to the work before us. How largely the work has been increased we will show by a short comparison between it and the third editlon, published in 1821 in four volumes, the only one to which we can at present refer. This first part extends only to the article *Bibliotek*, but it occupies 927 pages, printed in double columns, whereas in the third edition the same proportion of the whole work was completed in 214 pages; each page moreover containing only about three-fourths as much matter as a page of the new edition. The work is issued in half volumes—of which there will be twelve—and the Subscription List will close on the 31st December next.

Salad for the Social. By the Author of *Salad for the Solitary.* (Bentley.)

A pleasant gathering from the highways and byeways of literature, worked up into a series of gossiping essays on such themes as bookcraft, humours of law, pulpit peculiarities, larcenies of literature, &c., well calculated to amuse as well as to instruct the reader.

The Family and School Geography. By T. B. Staunton. (Bentley.)

The object of this new book on geography, on which Mr. Staunton appears to have bestowed great pains, is, first, to make it more useful to students than preceding works by the improved arrangement, as well as the increased amount of information conveyed in it; and, secondly, by means of its copious Index, to give it all the essential features and usefulness of a gazetteer.

Imtheacht na Tromdhaimhe, or the Proceedings of the Great Bardic Institution. Edited by Professor Connellan, *Queen's College, Cork.* (Printed for the Ossianic Society.)

This fifth volume of the Ossianic Society's publications will be found of considerable interest to Irish students. *The Proceedings of the Great Bardic Institution*, which describes their tour through Erinn, and the power of the bards, portrays most vividly their use and abuse of that power, exhibits in a very striking manner the attribute of the chief bard, and records his songs of praise and his satires. It is taken from a MS. of the fourteenth century, but is supposed to have been written as early as the seventh century.

Such of our readers as know the value of the Rawlinson MSS. in the Bodleian will be glad to learn that the Catalogue of them, prepared by the Rev. W. D. Macray, is very far advanced at press.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

Knowledge for the People; or, the Plain Why and Because. Parts 3. 8. 9. and 14. Or an entire set, 16 Parts.

Wanted by *John Timbs*, care of Messrs. Kent & Co. 23. Paternoster Row, E.C.

Dr. Huxham, Observationes de Aere et Morbis Epidemicis. Lond. 1739, 52, 71. 8vo. 3 Vols.

Wanted by *Henningham & Hollis*, 5. Mount Street, Grosvenor Square.

Notices to Correspondents.

Tour through Great Britain. *There can be no doubt this was written by Defoe. See Wilson's* Defoe, vol. iii. 533.

The Tour of Dr. Syntax *was written by William Combe, a list of whose numerous works was communicated to the* Gentleman's Magazine *for May*, 1852, p. 467, *by Robert Cole, Esq. F.S.A.*

Herus Frater. *The song "When the King enjoys his own again," is printed in Ritson's* Ancient Songs, *edit.* 1792, *p.* 229; *and in Hogg's* Jacobite Relics, *1st Series, p.* 1. *But the most correct version, with the air to which it was originally set, is given in Mr. Chappell's valuable work,* Popular Music of the Olden Time, ii. 434—439, *to which is added some historical notices of this ballad.*

Video. *The manuscript of "The Age of Riddles" is one of the Sacheverell squibs, and is printed in* A Collection of Poems, &c. for and against Dr. Sacheverell, *the Second Part*, p. 36, 8vo. 1710.

Erratum.—2nd S. x. p. 259. col. ii. l. 65. *for "No* ha il palio chi non corro" *read "Non* ha il palio chi non corre."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, OCTOBER 27. 1860.

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Notes.

GLEANINGS FROM THE RECORDS OF THE TREASURY. No. VII.

The following is a selection from a very curious set of correspondence among the Treasury Papers relative to Cossum Hoja, the Tripoli Ambassador, who was resident in this country about the year 1728. Most of the documents are in the native language, but some of them are accompanied by translations or summaries, and it is from these that I am enabled to string together a few stray notes worthy of preservation.

The first is thus entitled:—

"An abstract of Muley Abdrahamans Letter, The Emperour of Morocco's Cousen To the Right Honourable the Lords of his Majtie Treasury from Portsmouth July 21. 1729 from the Arabic

"Thanks be to God alone, And praise to your Excellencies, our Acknowledgements are due for all the favors received by us, for we were never supported by the Tripoly Ambassadr nor acquainted with any kindness from him but your goodness in subsisting us and desire leave to acquaint you that Mr Jones has behaved himself towards us as deserveing your Favor and Peace.

"At ye top is his Name & title"

We then have this certificate:—

"This is to certifie whom it may concerne That Mr Jezreel Jones laid an account before Cossum Hoja the Tripoly Ambr together with a Rect of Thirty six pound for Coach-hire and Attendance paid to William Lunn, being for two months for coaches & six, Coaches & 4, and Coaches and two horses from the 14th of Septembr to the 14th of November 1728 being for two months after the said Ambassadore had his Audience of Their Majestys at Windsor, which said account was certified by Senr Bengota The Ambassadrs Secretary to the truth of which we his Secretary also Wittness in this paper the other paper haveing been oyled through accident.

"Wm Lunn"

The Mr. Jones mentioned in this certificate resided near the "Swan and Sugar Loaf," in Fetter Lane, Holborn; and while dwelling there, he became the recipient of the following very amusing letter. The original is in Arabic, but a translation is given:—

"Joun ye 28."

"Sir

"this with my humbell Sarvis to you and I hartley beg parden for not wrighting suner to you But binge for teg in my joney i hope your goodness will excues itt. i was three days one the Roode and everie things so dear i was oblege to be as good husband as i Could to make my money old out Sir the is to a Quant you that Cosan moger is gon the same day as i com to portsmouth and what to due i cant tell so sir i beg your adwise and Lett me know what you think i was at Sir Charls wagers and he says whan a ship got out i shall go But he cant tell whan he Luck vary cold one me for Sir Charles sad i had no Letter from the King and Sir to Live at portsmouth and no money it wont due i have no money for to by my wife and chilldren breed and the Black Crise to think that our forting should be so hard that wee cant git in our Contry and haveing no friends in Engleand to stand by us to git us thare Sir i shall be oblege to you if you will be so kind to send to the King of Barbrey for to git me home and wright to him for to send me some money to come Sir i shall think myself vary much oblege to you as long as i life and haveing no friend But you and you wife to stand by me wich i hope you will to helpe me out or elce i must be starfd and my famlely and Lie in the Street Sir i have but a vary Lettell to Life one But what the pepell pleecs to Lett me have thay not no my poore condison Lett me have it so pray Sir bis so kind as to lett me no what you think of it and send me some money to by my Chilldren Breed for god sake if it hent for the sake of me and dont let me starfe and Sir whan it Lise in my power i hope i shall make you amends for all favers that you and you wife as done for me for you and your wife as bin more Lick a farther and mother to me then any thing elce and i shall acknowligs it as Long as i Life to all friends on earth pray Sir let me hear from you as sune as you recived for i have not won farding of money Sir this with my humbell Sarvis to your dear Self and Lickwise to your wife and i hope this will find you and your wife in good health and your chilldren pray our Sarvis to Mrs Evens all from your hombell Sarvint to Command tell death Mule Harmond.

"Sheill and Alley give thar Love to Madam and you Sir and Mosse give his Love to you."

It would appear that very shortly after the date of this letter, pecuniary relief was afforded to Muley Abdrahaman (most probably at the hands of the Treasury) in order to enable him to return to his native country: for there is a receipt, dated the 19th July, 1729, for 18*s.* for brandy and rum to carry on board; and the next day his "washing bill" was paid, as is testified by this receipt:—

"Cloths washt for Muley Abdrahaman Shreef his black woman 2 children a nurse & a servant at severall times

since they came to Portsm° and for soap &c and for the Nurse & Servants Living from the third instant. And for washing their Wollen Clothes and other things &c ammounting to nineteen shillings & eightpence More for washing since four shillings & fore pence in all fore and twenty shillins."

This receipt is signed by Hannah Vine, Portsmouth, July 20, 1729. The following day 7*l.* 18*s.* more was paid to Abdrahaman Shreif "for his necessarys and to suply his necessitys in his voyage."

The last document is a summary of a letter, the original of which is in Arabic, thus:

"This Letter came from Portsmouth to Abdrahhaman Shreif from Mustafa Shreif the Tripoly Ambr[s] Cousen desireing him to come away soon & not to trifle away his time as haveing been long enough in Christendome he writes also to me in this Letter thanking me as also the rest of their Friends for the Favors & kinde usage they received all of them from me and desires me to send him for else he will loiter & spend his mony & his time to his ruin when he had read this Letter he sent it to me y[e] 23[rd] of June 1729 & told me as soon as he saw me y[t] he would not goe to Portsmouth for he knew y[t] the ambr intended to poison him; This jealousie was hightened by the nurse whose name is Moore who pretends to cast coffee grounds for him in whose confidence he puts his main belief; & will depend upon her as if she were his godess; he is so deep in love with her, that he frequently threatens ye black woman he will kill her to make Moore his wife, & have white children."

William Henry Hart.

Folkestone House,
Roupell Park, Streatham.

A HERALD'S NOTE-BOOK.

Out of the *olla podrida* of a herald's work book (1648—1666) many a little bit of information may be gleaned, many an elsewhere unrecorded fact be established, or even random readings for the million may be culled. In exemplification I give you, hap-hazard, a few which I recently stumbled upon:—

"Lo. Protector Cromwell's Motto, *Pax quæritur bello.*

"Arms of Col. Rowe (the Regicide) of Darlston, in the parish of Hackney, impaled with those of his wife: She was the daūr of —— Hodges of Bristow, ob. 18 Sept. 1650, and was buried at Hackney.

"Mr. —— Wallinges of Grey's Inn, kild with a fall from his horse, and bur[d] at S[t]. Andrew's, Holborne, 29 July, 1651.

"Memorandum. Ethelbert Unett runn away on fryday morning at five a clock, being the 14 day of May, 1652, and listed himselfe for the service of Ireland.

"Work done for the funeral of S[r]. John Danvers, whose body was conveyed from his house at Chelsey (26 Aprill, being Thursday, 1655) to be buryed at Dantesey in Com. Wilts."

After entering an impaled coat of arms for a Mrs. Stringer, of Fulwood's Rents, bur[d] at Sepulchres, 23 May, 1656, he makes the following conscientious addition: "by a hatchment of their own, I believe both false."

"Sir Tho. (Alderman) Vyner, being troubled with a fistula in his thigh, his phisician advised him to weare a hares foott in his pocket, for that would cure it. Soe he took two hares feete and tyed them at the wast band of his breeches on each syde within next his shirt. And so weareth them to this day, and is never troubled with the paine."

Here we have his prices for work executed:—

"A Pedigree in a booke for the Earle of Strafford, conteining—

	£	s.	d.
1126 scocheons	28	3	0
2 quire and halfe of paper	0	12	6
For binding the booke	0	5	0
For the great arms of 80 quarterings	2	0	0
	31	0	6

P[d] Jan[s]. 1664."

A bill for work at the funeral of the Lord Protector, Nov. 1, 1658, will be not without interest.

	£	s.	d.
6 great Banners at 6[li] a peece	36	0	0
5 standars 8 y[ds]. long	50	0	0
A guidon	6	0	0
12 Banner rolls	30	0	0
13 Majesties	39	0	0
3 large Achievements, 15[li] p piece	45	0	0
A coate of armes	3	0	0
A Target	2	0	0
A sword	1	0	0
Spurs	0	6	8
Mantles	2	10	0
Helmet	2	10	0
Creast	1	10	0
A great creast at the feete	2	10	0
2 carved lyons guilt	6	0	0
4 pendants an ell long	6	0	0
for painting 2 dragons carved	1	0	0
16 crownes guilt	2	0	0
4 sheilds carved	6	0	0
for silvering and guilding 4 demy lyons	2	0	0
for guilding 4 uprights	16	0	0
12 sattyn scocheons	6	0	0
24 dozen of Taffety sco:	144	0	0
32 dosen of Buck:	74	16	0
	485	2	0

Ithuriel.

THE POONANGS, A NATION WITH TAILS.

In the *Bijblad* to the *Vereeniging Christelijke Stemmen* for September, 1860, occurs a description of the different nations inhabiting Borneo. And on p. 243. of the *Bijblad* aforesaid, I find a notice respecting the tribe of the *Poonangs*, which, on account of the singular peculiarity to which the author refers, I think too remarkable for oblivion. The article is inserted in a serious periodical, and I have no reason whatever to doubt of its veracity. It relates as follows:—

"The Poonangs are very shy, and reside in the most interior part of Borneo. And no wonder they are rarely met with, for, as soon as they are frightened by the appearance of something out of the way, they hide behind the trees, and kill every being that comes under bear of their blow-pipe. They have a most ugly look.

"In stature and colour they are much the same as the Bassaps, but their forehead is more indented, their face more prominent, and their mouth excessively wide. They speak a language that has no affinity at all with the tongues used by the other trihes, and only consists of monosyllahic sounds. But the most remarkable feature of all is, that they have tails, like the animals, and which are longer in one individual than in the other, whilst those of the females are very short and of a softer kind than with the males. The common size of this appendage is between three and five inches. On the whole, however, it is hard, stiff, and nearly immovable, which makes sitting an impossibility.

"To remedy this defect, or rather this exuberance, the Poonangs always take with them a wooden block, with a hole, and use it as a chair, after first having carefully put their tail in the perforation. It is said this nation is spread all over the inland regions of the isle, though I heard the tribe mentioned under another name in the Kootee-state. The ahorigines of the several dominions all relate the same tale about the Poonangs, and, last year, the subjects of the Sultan of Goonong-Taboor had the good luck to catch three individuals of the race. Mr. van Houtrop, who just then was in the Brouw-province, has seen and manipulated them: and after accurate investigation he came to the result that their tail was neither a sham nor a diseased excrescence. To persuade me, that gentleman hrought me in contact with several eye-witnesses, who all testified to the same. And at Macassar, where the existence of these tailed natives had heen long held for a fable, Mr. van Houtrop did all he could to prove the truth of his relation. He even promised the Sultan his services to exert himself as much as possible to catch some Poonangs, and to have them transported, dead or alive, to Macassar, from whence they then could be taken to Holland, and examined by the Royal Academy of Sciences."

Gorillas the Poonangs are not, for this species of monkeys inhabits Africa and is tailless.

J. H. van Lennep.

Zeyst, near Utrecht, Sept. 24, 1860.

A REMARKABLE VISION.

The following curious story may be worth recording in the pages of "N. & Q.;" it is copied from an old MS. lately lent me by a friend. The Rev. Thomas Russell, who appears to have testified to the truth of the narrative, was collated to the Archdeaconry of Cork in 1725; tradition says he was a member of the Bedford family, but how connected has not been ascertained (?). He appears to have been eldest son of John Russell, Gent., of Rutlands in the co. Carlow, born at Lisburn, and entered Trin. Coll., Dublin, as a pensioner 9 July, 1707, then aged fourteen years. Peter Browne, Bishop of Cork and Ross, in his will dated 22 July, 1735, mentions his cousin Jerom Russell, brother to the Archdeacon of Cork. At the bishop's death Archdeacon Russell became possessed of his unpublished sermons and other manuscripts: —

"An account of a woman who lay apparently dead 48 hours, had lost the use of her side, and was bedrid 6 months before this happened. She was a papist, ignorant, illiterate, very rude and obscene in her manner. She was laid out under a table on the floor, when signs of life appeared; means were used to restore her, and she called for Thomas Russell, then Archdeacon of Cork of the Church of England, a pious man, of universal charity. He not heing to be immediately found, several other clergymen of that Church were brought, hut without seeing them she had a sense they would not do. In some time Thomas Russell came, to whom she related what she had seen: that when dead her soul was by angels horne thro' an empty space and set down at the gate of a fair city, which she described as if she had read St. John's description of the heavenly New Jerusalem; she attempted to go in, but was told no unclean thing could enter there, but she might return to the world, and if she lived a life of holiness, she should be permitted to return there, and was required what she had and should see? She answered, she was an ignorant woman and none would believe her. She was bid go to Thomas Russell; she said he would not believe her, on which there came to her one she had formerly known, and had been a fellow-student at College of T. Russell's, and bid her tell him a transaction that no one knew but Russell the survivor, and that should be a token to him; and as a token for her, the side which she had lost the use of should be restored thro' faith in God and his prayers, which accordingly was in a few minutes the case. She openly declared against the mass and purgatory; said there was but two places, that the priests made the people err, that all nations, kindred, and people that feared God and worked righteousness were accepted of by him. She was asked if she saw God? She answered yes. What likeness he had? She said it was not lawful to form any likeness of him. She was asked also if she saw Jesus? she said yes; and what he was doing, she answered, standing at the right hand of God interceding for the sins of the people. She saw in heaven several she knew, and children by themselves in a place like a beautiful flower garden, watered by chrystal rivulets, the pebbles of which were hrighter than the richest jewells, they crowning themselves with the flowers, then coming before the throne of God, paying homage, casting down their chaplets, then returning to the same employ. She was asked, as she was only at the gate, how she could see so many things? Her answer was, that it was with the eyes of her soul she saw, and not of her body, and that they were so strong as to see many miles, or rather without measure. Then she was borne by an angel and shown hell, where she saw the devil tormenting souls and upbraiding them for hearkening to his temptations. She saw many there whom she knew, and her own son that was killed hy accident at 17 years old. She declared against purgatory and other priestcrafts so holdly that her husband and grown children rose up against her, and it was thought would have killed her, but T. Russell had her taken out of bed, put her in a sedan, and removed her to a lodging where he kept her several weeks at his own expense. Many came to see her, she declaring to them what she had seen. Many offered her money, but she would take none, saying what she had seen was without price, and that if she lived in God's fear she should never want. When she was able to go out she published what she had seen in all the churches in Corke, went to Bandon, Kinsale, Youghal, and doing the like became quite changed every way, speaks it may be said with a new tongue; her hair that was quite red changed to brown. The Papists met her in some of her travels and cruelly beat her, at which she did not show the least resentment, but said she looked at it in the love of God; for while they were in the spirit they were they could not but do such things. When asked if it did not grieve her that her husband and children behaved so to her, she

said she loved them in God, but was to love nothing out of him. She lived several years after this occurence religiously, and no doubt made a good end.—*Note.* Thomas Russell gave it under his hand that she brought a message from the dead that no one living knew but himself. The trnth of this narrative was known to many who knew the woman before and after this wonderful event. The person that wrote the original that this is a copy from knew her, had knowledge of her sickness, conversed often with her, and asked her many questions; her answers were as already recited. He also knew T. Russell gave her the above certificate."

R. C.

Cork.

NOTES FROM AN OLD NEWSPAPER.

ADM. BYNG: FEMALE SOLDIER: TRICK OF GOVERNMENT CONTRACTORS, ETC.

A few days ago I came across some old accounts for the year 1756, whose outer covering consisted of a piece of a Sheffield newspaper of that date. Amongst the paragraphs on the scrap are the following: —

"It is confidently asserted by those who are conversant in such affairs, that as Admiral Byng is determined to die hard, by giving the government the tronble of sending for a great number of witnesses to attend his trial, the charge of it will cost one hundred thousand pounds."

"*Newcastle, August* 30. Last week a person was inlisted here by one of the Serjeants of Lord Charles Manners's regiment, who after being approved of, &c., was discovered to be a woman, and to come from Redwater in Northumberland. She was set at liberty on returning the inlisting money; but seemed greatly dissatisfied that she could not be allowed to serve his Majesty either in the army or navy, having some time before inlisted on board a man-of-war."

"*Leostoff (in Suffolk), August* 30. Yesterday came in at the Gateway, the brave Capt. Hackman of the Hazard sloop of war, of eight six-pounders, fourteen swivels, and 66 men; and brought with him a large French privateer snow, of eight six-pounders, sixteen swivels, and 90 men. They were engaged about three hours; just before she struck, they threw overboard four carriage and four swivel guns, her boat, and started their water, in hopes of escaping. The Hazard had but one man wounded. The French lieutenant and several others were wounded, and four killed; both their riggings were cut all to pieces, and their sails full of holes, neither did their hulls escape shot-free. The French had on board a great number of tin boxes filled with old iron and large nails. *O that we had more Hackmans, and such brave fellows as he, whose gallant behaviour in this affair have proved them to be Englishmen, in doing justice to their country, and infinite service on our coast.*"

"The cause of the extraordinary rise of bread, which has remained so long unaccountable, since just before there was the greatest appearance of plenty, and a more promising crop upon the ground never remembered, is said to be at last discovered. The Treasury some time ago advertised, that all persons willing to contract for supplying the Encampments with flour, forage, &c., might send in their proposals. On this occasion, a set of persons who are always ready to prey upon the publick, and like human vultures rejoice at war for the advantage they can suck out of it, confederated together, and gave in, or caused to be given in, their proposals so much alike, that they presnmed there could be no doubt of their appearing about the mark, from their general agreement; and as the interest was common, it was matter of little concern which amongst them had the preference. However, unluckly for 'em, a person they had no suspicion of, gave in proposals, which in some articles were no less than *fifty per cent.* cheaper. These of course were accepted, and the disappointed confederacy have been engrossing the corn, &c., as much as possible, partly out of revenge against this single person, but more, 'tis imagined, to prevent, by his example, others from venturing to interfere with them for the future. But the gentleman they thus aimed to ruin, had prudently provided for the execution of his contract previously to his giving in proposals; whence, as these honest men's stock must soon come into the market, and the harvest is in so fair a way, it may reasonably be hoped that the poor will soon see as large loaves for their penny as ever they did. — It may hence be collected how it was possible for a late agent victualler to make a fortune of three or four hundred thousand pounds in a few years' time."

J. Eastwood.

Minor Notes.

Unintentional Puns. — Some years ago, in Paris, a tragedy was ruined by one of the above. An actor was proceeding with his part, having to describe somewhat fully the death of one of the characters. He had to use the following words: "sortit de ce monde comme un vieillard en sort."

The sound of the last words caught the ear of the facetiously disposed of the house, and "sortit de ce monde comme un vieil hareng saure" became so much one of the points of the play, that it had to be withdrawn. The pathetic allusion to an ancient red-herring's peaceful demise was too much for the Parisians. L. H. M.

Ireland in the last Century. — William Armstrong, of Killea, near Lloydsboro, in the county of Tipperary, told me that he well recollects his father, who, at his death, had attained the advanced age of eighty-seven years, telling him that, in his early days, so sparse was the population in the locality in which he resided, that it was usual when a death took place in the neighbourhood to light a fire at nightfall on the nearest eminence, to notify the occurrence to those living at a distance, and that their attendance would be required to convey the corpse to the grave. James Butler.

19. Northumberland Street, Strand.

Extract from an Old Diary. — The following is written on one side of a small sheet of paper $7\frac{1}{2} \times 6$ inches; it appears to be an abstract of the current events of the day. I found it lately amongst the papers of a gentleman then (1701) much involved in political difficulties: —

"16th May, 1701.

"The Kentish petrs have made a greate noise here of late; and one of them makeing his Escape from the seargent at Arms, and writeing a scurilous letter to him in defeaiance, and the three other who remained being verie

unruly in treatening him, the house devided whether they should not be sent to the gate-house, and carried it in the affirmative, and ordered an address to the King for issueing his pclamacion for apprehending Culpepper; whereupon the said Culpepper, notwithstanding his bravadoes, was glad to submitt, and is again in sol. custody. The Commons haveing observed that, notwithstanding theire former address for removeing the 4 Lords from the King's Councill and presence for ever, theire names were still Extant in the Councill Book, devided and carried it in the affirmative that they should make another address for backing the former to remove the said Lords, &c. There has beene another address upon accpt of a verie scurrilous letter that was sent to the speaker treatening him and Mr Hou [?] about the said Lords. The Commons by the said address desire the King to take care of his psou and of the publick. The Commons have resolved that 12 battalions be sent out of Ireland to succour the Dutch, and that noe new Levies be made in Ireland in the roome of them. The French are verie formidable every where, and tho' they are apparently stronger [than] the Germans in Italy, yet the later are resolved to push on, tho' with little prospect of success, for the French gaine every weeke one pri: [?] or other to a neutralitie, which the Emperor relyed on as an Ally, and in short wee must owne that the former are to two many for us in the Cabinett: the K. of Spaine has proposed in Councill to marry the D. of Savoys 2d daughter."

R. C.

Cork.

The Love of "Money." — The following piece of delicate wit, though familiar perhaps to many of your readers, may still retain its freshness for a few: couched in classical language it can scarcely offend, I think, even ears polite:

> "'Twill not bid "N. & Q." forget their vow,
> Nor fix a blush upon the fairer brow."

The "Moneys" were an exceedingly attached couple, and the fair lady neglected not to gladden her lord with the annual tribute of her affection. Hearing, on one of these occasions, that an additional proof of conjugal unity was on the eve of presentation, and that Mrs. Money was about to encrease her *interest*, a friend happily remarked—

"Crescit amor *nummi*, quantum *ipsa pecunia crescit*."

F. Phillott.

French Version of the Battle of Waterloo. — The following French version of the battle of Waterloo may be interesting and amusing to the readers of "N. & Q." I lately saw it printed beneath a coarse engraving of the battle, which, with some others of a like kind, adorned the walls of a little inn at Tirano in the Valteline: —

"Après avoir battu les Prussiens à Ligny, Napoléon rencontra le lendemain matin l'armée Anglaise, dans la plaine de Waterloo. Des prodiges de valeur, le rendent maître bientôt de toutes les principales positions ennemies. La bataille est gagnée, si Grouchy se présente. Wellington, chassé du plateau de la Haye Sainte, a ordonné la retraîte, en versant des larmes. Tout à coup, Blücher, qui a devancé Grouchy, vient ranimer le courage des Anglais battus, et foudre sur les Français épuisés de huit heures de combat. Le cri fatal de sauve qui peut, poussé par des traîtres, se fait entendre, les lignes se rompent, les rangs se mèlent, le garde tombe, écrasé sous le nombre, entraîné dans la déroute, entouré d'ennemis. Napoléon se place, l'épée à la main, au milieu d'un carré, et veut périr avec les braves qui combattent encore. Mais les généraux qui sont auprès de lui, l'arrachent à la mort, qu'il démande, et qu'il affronte comme un soldat. 'La mort ne veut pas de vous,' lui dit ses grenadiers, 'rétirez-vous.'"

S.

Queries.

ARCHBISHOP OF CANTERBURY DEGREE.

In the *Life of Bishop Gastrell*, a question is raised as to the privileges annexed to a B.D. degree conferred by the Archbishop of Canterbury. That it constituted a qualification for preferment seems a decided point; but it is not equally certain that it empowers the party receiving it to wear the habit of a like degree, taken in either of the Universities: because, as Bp. Gastrell contends, the Lambeth degree is not conferred with the ceremonial of investiture, as is the case in the Universities. Now I have before me two examples of Lambeth graduates; one wearing the hood of M.A. Oxford, the other M.A. of Cambridge. Is this correct? Is each alike correct? Does it not infract upon the canon which refers to the hoods worn over the surplice of graduates as the mark of their degrees in their University? I shall feel much obliged if the readers of your valuable publication who have studied clerical costume, and are competent to say what is, and what is not, sanctioned by due authority, would communicate any information they may have obtained as to the habit legally appurtenant to the degrees conferred by the Archbishop of Canterbury.

The question, I need not say, has no reference to Cambridge ten-years' men: *their* title to the black hood of a Non-regent is admitted, though the assumption of the M.A. gown (a degree through which they never passed) has been frequently questioned; and the full-sleeved Divinity gown, a Doctor's undress gown, generally considered the only gown they can wear with propriety, and in strict accordance with the regulations of their adopting Alma Mater. Their exercises for B.D. are by statute to be performed in the habit of a Non-regent M.A.; but when they are admitted B.D., the continued use of the habit permitted for the performing of the preparatory exercises ceases. Once satisfactorily concluded, the first degree of B.D. is conferred, and it is the *first* possessed by the ten years' graduated divine. Has he then, being a B.D. in this mode, a liberty to assume the habit of the *quasi* inferior degree of M.A.?

M. A.

Chaplains of Bishops and Peers. — What is the precedency of chaplains to lords spiritual and

temporal? Amongst themselves their precedency is of course that of the lords whom they serve.

Perhaps some elements for an answer to my Query may be found in the three facts that —

1. Their rank is commonly stated to be above that of stipendiary and perpetual curates, but below that of dignitaries of the Church.

2. They, in common with dignitaries and doctors, wear by old custom a scarf over their gown.

3. By statute 21 Hen. VIII. c. 13. "the brethren and sons of all temporal lords" are granted the privileges of pluralities enjoyed by "the chaplains of a duke or archbishop," whilst to "the brethren and sons of knights" are conceded the privileges allowed to the chaplains of other peers and prelates. CAPELLANUS.

MEDAL OF LOUIS XII. — Information is requested respecting a medal, apparently struck to commemorate the marriage of Louis XII. of France with Anne, Duchess of Brittany, widow of Charles VIII. of France? It is of brass, or some composition, about five inches in diameter; the date, 1499. On the obverse, the head of Louis; on the reverse, that of Anne; the field, on which the heads are in relief, being powdered with fleurs-de-lys. Are these medals common, or is any particular interest attached to them? S. J. L. P.

MR. COWPER WALKER AND THE HISTORY OF DUBLIN. — In the *Gent. Mag.* for 1799, (Part II. p. 721.), in a notice of the death of "Mr. Cowper Walker, a gentleman who, to all the virtues of a husband and a parent, united universal benevolence, great equanimity of temper, a sound understanding, a memory remarkably retentive, and a mind replete with an infinite variety of useful and elegant information," the following statement occurs: —

"He had collected materials for, and was gradually giving a form to, an History of the City of Dublin, which, had he lived to finish it, would have proved a lasting monument to his memory. Ardent in research, and faithful in narration, he was highly qualified for such an undertaking."

Can you oblige me with any information regarding his collections? Are they extant? And have they been turned, either in whole or in part, to any useful purpose? If extant, where are they at present? Mr. Walker, I may add, was the father of the well-known author of *Historical Memoirs of the Irish Bards*, and other publications. ABHBA.

BILLINGBOROUGH ACT "BOILING-BOROUGH." — "The village derives its name from the peculiar phenomena of ebullition in the water of the spring, its original appellation having been 'Boiling-borough.'" What reason is there for supposing the village does derive its name from the peculiar, &c.? In the *Dom Boc Lincolniensis* (pp. 432. 472. &c.), the old form of the word "*Bellingeburg*" is to be found. Sir Joseph Banks is said to have made an analysis of the water of the spring. Can any of your readers inform me where to find a statement of it? D. GLENN.

LOVE BALLADS AND SONGS OF ENGLAND. — Having nearly ready for the press a volume bearing the above title, may I be permitted to solicit your correspondents possessing inedited manuscripts, rare broadsides, &c., to communicate with C. J. D. INGLEDEW?

North Allerton.

LIEUT.-GENERAL JAMES STEWART. — Where may I find any particulars of Lieut.-General James Stewart, who, according to the *Gentleman's Magazine* for 1798 (Part I. p. 446.), died at Williamstown, near Dublin, on the 1st of May in that year? ABHBA.

MODE OF CONCLUDING LETTERS. — What is the comparative force as to *formality*, *friendly* feeling, &c., of the usual modes of concluding our letters: "*truly*," "very *truly*," and "most truly," are obvious enough — but what of the words, "truly," "sincerely," "faithfully," &c., AND YOURS?

BATTLE OF THE BOYNE. — Wanted the name of either the author or publisher of a book published within the last ten years, viz. *A Diary*, or *Autobiography*, written by an English clergyman who accompanied William III. to Ireland in 1690, and gave an original account of the battle of the Boyne. I saw it reviewed in one of the London weekly papers with extracts, but neglected to note the name. JOHN HEMPTON.

STAINED GLASS. — I have lately seen in Banwell Church some curious medallions of old stained glass; one set of four containing events in the history of Tobias, another of six which I cannot make out; many others which were in the rood-screen, but within the last twelve or twenty years have been removed into different windows in the church, "because the people in the chancel could not hear the minister." If any of your readers would give me an account of all these medallions, as to the subject and age, &c., I shall feel greatly obliged. NOTSA.

"BY THE ELEVENS!" — Diggory, in *She Stoops to Conquer*, and the Bailiff's Follower in *The Goodnatured Man*, swear "By the Elevens!" I have not met with the oath elsewhere. What is its meaning? E.

CONJURE: INJURE. — Of these radically related words, the former is well known (when accented on the second syllable) in the sense of beseech, entreat earnestly; also, when the accent is transferred to the first syllable, in the sense of playing *hocus-pocus*, "raising spirits," &c. But the latter word, nowadays at least, is recognised only with the force of hurt or damage attaching to its usage,

and not as importing request or stimulus. It would seem, however, that some of our authors in days of yore adopted *in*jùre as well as *con*jùre in that other sense of *earnestly inviting*. Of this an example lately came into "N. & Q.," where, I think, a not *very* old author employs the word obviously in the last-named sense. One could more aptly conceive how the "conjùring of a spirit to appear" by degrees became vocally corrupted (?) into "conjuring up a spirit" or other marvel, than tell how injùre, with accent moved from last to first syllable, lost entirely its intensive sense of entreaty, and retained only its *hurtful* meaning. What is the fitting solution of this case? S. C. Freeman.

Allport.—In or near the Low Peak in Derbyshire is a whole district called *Allport*, or *Alport*, and the Ordnance Map mentions *Allport Castle*, *Alport Low*, *Alport Moor*, *river Alport*, *Alport Dale*, *Alport Castle's Farm*, *Alport Bridge*, *Alport Tower*, and *Alport Edge*. Can any correspondent give the origin of the name, and whether any family of the name is, or was, connected with the locality? W. A. Leighton.

Shrewsbury.

Nurse, Derivation of. — This is a contraction of the old word *nourice*, Fr. *nourrice*, Latin *nutrio*, I nourish. From the Greek νεώτερος has been derived νεωτερίζω, in the sense of bringing up the *young*, which would give us νεωτερίσω; from its contracted future, νεωτεριῶ, we get by an easy transition the Latin *nutrio*. But the Greek verb is never, I believe, used with this signification, its strict meaning being to *innovate*. I shall be glad if some of your Grecians would inform me of any example of the earlier signification. The Roman goddess Fortuna figured in ancient Italian mythology as *Nursia*. Does there exist any etymological sympathy between this fostering deity of classic times and our modern good old "nurse"? F. Phillott.

Portrait. — At the Mansion House, Ullesthorpe, co. Leicester, was formerly, and may be yet, a picture thus described: a man with a band on, a book in his hand, on which is written "Jersey," and this motto, "Impavidus vitâ fata sequor." Whose portrait is this? I imagine some Jersey historian. Abracadabra.

Wolrich Arms. — I have seen in the possession of one of his descendants a painting of the arms of Charles Wolrich of Cowling, Suffolk, which was probably made during his lifetime: certainly between the years 1618 and 1650. The quarterings are as follows, and I should like to know to what families the various coats belonged, and how the Wolriches derived from them: —

1st. Az., a chevron erm. between 3 swans, with wings slightly elevated arg. (This is no doubt for Wolrich of Cowling, though it differs slightly from that borne by the elder branch of the family at Dodmaston, who have the chevron arg. and the wings more elevated.)

2nd. Arg., a cross molinée sable, surrounded by a border engrailed vert. (This may perhaps be az., as the colours have been altered by time so that it is impossible to distinguish between the greens and blues.)

I suppose this is for Upton of Upton, though the Uptons now omit the border.

3rd. Arg., a lion ramp. sa., armed and langued gu. on a chief of the 2nd fretty of the 1st.

4th. This seems to have been party per pale, barry of 6 or and arg. counterchanged; but several of the divisions are red, in consequence probably of the colours, which had been painted over a red ground, having been rubbed off.

5th. Arg., a cross flory sa.

6th. 1st and 4th paly of 6 or and gu., 2nd and 3rd erm. (These are the arms of Knightley, but I cannot trace the descent.)

7th. Sa., a fret or. (This seems to be Maltravers, and probably comes through the same heiress as the)

8th. Or, a chev. gu. (The Staffords of Suthwick bore this coat quartered with Maltravers, but I cannot trace the descent from them to the Wolriches.)

9th. Or, a cross flory sa.

10th. Gu., a cross erm.

11th. Vert. or az. a chev. between 3 mullets or.

12th. Arg. on a bend sa., 3 cinquefoils of the 1st.

I find the Wolriches had previously married heiresses of the families of Moyning, Cullinge of Wickombroke, Rowley of Staff, Dodmaston of Dodmaston, and Upton of Upton; but I am unable to identify the several arms as given above, or to trace the descent. Investigator.

Sir Henry Havelock. — Can any surviving friend of the gallant Havelock inform me whether during the earlier period of his career in India, or at any time afterwards, he was *generally* known among his brother officers by the *sobriquet* "Napoleon?" I am aware that this name was usually given him by the Commander-in-Chief under whom he served in the Burmese war, the late Sir Archibald Campbell. I may add, that in a volume printed at Serampore, and which I have seen, entitled, as nearly as I can recollect, *A Narrative of the Campaign in Burmah under Sir Archibald Campbell, Bart.*, just beneath the name of the author, *Henry Havelock*, Lieutenant, &c., on the title-page there is in pencil the word "Napoleon" in the handwriting either of Sir Archibald Campbell, or of his gallant and lamented son the late Sir John Campbell. Rona.

Mrs. Cooper.—The *Muses' Library* (1737), without author's name on the title-page, but by

the Preface the production of E. Cooper, has been erroneously ascribed as the compilation of W. Oldys. Very little appears to be known of this literary lady, who would seem to have been a personal friend of Oldys, and might have derived some assistance from him, as she is often alluded to in his *Diary* as borrowing his books. In this said *Diary* she is called Mrs. *Eliza* Cooper; in Baker's *Biographia*, Mrs. *Elizabeth* C., wherein she is mentioned as the widow of one Cooper, an auctioneer, and the authoress of two plays (in addition to the *Muses' Library*), viz. *The Rival Widows*, 8vo., 1735, and *The Nobleman*, 1736 (not printed).

The *Censura Literaria*, followed by Nichols's *Lit. Anec.*, baptizes her Mrs. *Mary* Cooper, bookseller and publisher of Paternoster Row. They all agree in the date of her death, viz. Aug. 5, 1761. If this last be correct, it is probable that she was the wife of Thomas Cooper, a bookseller of Paternoster Row, who might also have been an auctioneer. Perhaps some of your correspondents may be enabled to clear up these discrepancies, and point to some other of her productions.

ITHURIEL.

WILLIAM OLDISWORTH.—Can any one refer me to biographical particulars of this writer, in addition to those given in Nichols's *Literary Anecdotes?* He was attached to the abdicated royal family, and was present at the battle of Preston. He died on Sept. 15, 1734. Is anything known of his MS. memorandum book, noticed by William Oldys? J. YEOWELL.

Queries with Answers.

ENGLISH TRANSLATION OF TERENCE.—In the Catalogue of MSS. in the British Museum (Ayscough's), I find an English translation (No. 1145–3.) of "The Phormio" of Terence, having the date 1674, by Humphrey (Runt? or Rant). Any account of the author will oblige R. INGLIS.

[H. Rant must have been an oddity with a mania for scrawling his name in a MS. of which he was probably only the possessor. At the commencement, containing medical recipes, deeply indented with a stylus and yellow ochre, is the inscription "Humphry Rant," with the date MDC.LXXIIII. strangely reversed. The same occurs before the "Phormio," with a rude representation of a duck. At p. 37. his name, "H. Rant," is signed in ink to some music adapted for the flageolet.]

HOW ARE YOU OFF FOR SOAP?—Having observed that the explanations of vernacular English contained in the pages of "N. & Q." often bring to light a meaning and a specialty in familiar and, as some may deem them, trivial sayings, I venture to ask what may be the precise signification and true origin of the inquiry, "How are you off for soap?" "All things are trivial to the trivial mind;" but it is a pleasure to think that those who lived before us, though they sometimes employed homely language, did not often talk nonsense. JOHN SAXON.

[We doubt whether this saying is of very ancient date; and it now comes into use under so great a variety of circumstances that we find a difficulty in assigning to it any one primary meaning, to which may be referred all its present applications. Sometimes, in fact, it seems to be merely a form of inquiry respecting a friend's well-being or health. "Good morning, Fred. How are you off for soap?" *i. e.* "Good morning, Fred. How d'ye do?" or "Good morning, Fred. How are you getting on?"

A friend informs us that some twenty years ago he heard the phrase on board a British 74; and he is inclined to think that one of its earliest uses, perhaps its origin, may have been nantical. The ship in question had been lying so long in port that, to use a saying then common in the navy, she was in imminent danger of "gronnding on her beef-bones." At length the captain received sailing orders; which agreeable fact he made known to the first lieutenant. The first lieutenant had his own way of communicating the pleasing intelligence to his brother officers, and waited till dinner-time. During dinner, singling ont one of them who sat at the other end of the table, he thus addressed him: "Mr. —— happy to take a glass of wine with you. *How are you off for soap?*" Instantly knives and forks ceased to perform their office, all eyes were directed towards the speaker; and even to our friend, holding as he did the position of a landsman, it very soon became an obvious fact that the inqniry, "*How are you off for soap?*" was both intended and taken as an intimation that *orders had arrived for the ship to sail.* How are you off for such articles as you will want at sea? Make your pnrchases at once.

But why, in particular, *soap?* Why not any other article needed on a voyage? Why not "How are you off for *sea-stores*" generally? Without wishing to carry refinement too far, we would submit that, so far as soap is concerned, the question, to borrow a term from our correspondent, had a kind of *specialty.* It is well known that sometimes on a sea voyage fresh water becomes so scarce, that none but salt water can be had for washing and shaving purposes; and also that with salt water it is only one particular quality of soap that will *lather.* Hence, on the prospect of a three months' cruise, the expediency of providing *such* soap; at least if one wishes to keep a clean chin, and to shave without scarification. And hence, on the arrival of sailing orders, the seasonableness and peculiar import of the inquiry, "How are you off for soap?"]

MONUMENT IN SEVENOAKS CHURCH.—A marble monument, with the following inscription and coats of arms, is fixed against the S.E. wall of the interior of Sevenoaks church. I should be glad to have some farther information about the lady which it commemorates:—

"Posteritati sacrum
et
Piæ memoriæ
Dominæ *Margeriæ Clerke* ex antiqua Fordorum familia oriundæ in parœchia de Wrootham, cujus corpus (spe resurgendi) sub hoc marmore juxta in sepulcro inhumatur; quæ quidem vivens moriensque fuit conjux dilecta *Thomæ Scott*, gen. et stirpis de Congerherst in parœchia de Hawkhurst hujus ejusdem cum priore comitatus, ex qua (liberis 5 susceptis, Thoma, Nicholao, Richardo, Georgio, Edmundo, filiabusque duabus Gracia et Anna) filiorum

alter Georgius, cives London: ac Assistens hujus ipsius parœchiæ novissimum hoc parentale officiosæ pietatis, superstitis et memoriæ debitæ sepulcrum et monumentum jam tandem poni curavit, simulque juxta quam (si Deo visum) mortales etiam suas et posteriorum exuvias humandas designavit."

The Latin of the latter part is confused, but I give it *verbatim*.

Close to this, and *apparently* connected with it, is a wooden tablet, on which are painted these lines: —

"Heere lies her dust whome second loue
Neuer could to mariage moue,
But did so longe a widdow tarrie
Til that Christ her soule did marrie.
Thusse I cannot saye she's dead,
But to a heavenly husband wed.
There blest her soule liues in eternitie
her uirtues here grauen in the memory
liue in the loue of her posteritie.
Transmigrauit Anº 1618. Æta. 82."

I do not see how Dame Margery *Clerke* could have been wife to Thos. *Scott*, and to him alone. Perhaps you can explain this. The arms round the marble monument are as follows: —

At the top —

Crest: a hawk, or, assailing a dove, arg.
Arms: quarterly, 1 and 4, arg. a crosslet fitchée sa.;
I. 2 and 3 azure, 3 fishes' heads or, 2 and 1; a crescent (in centre) for difference.

Right side —

II. *a.* As above, impaling
b. Or, on a bend engrailed azure, a cinquefoil or.
III. *a.* Arg. on a bend engrailed gules, a crescent or, impaling
b. No. I.
IV. Arg. on a fess gu., 2 martlets of the 1st between 5 martlets of the 2nd.

Left side —

V. *a.* No. I. impaling
b. Sable on a fess or 3 bezants of the 1st between 3 lions' heads erased or.
VI. *a.* Arg. on a bend engrailed gules, a crescent, impaling
b. Arg. (?) on a fess, gules, a fleur-de-lis between 2 crescents or, between 2 lions passant, sable.
VII. *a.* Sa. a bend or, between 2 arms, vested arg., impaling
b. No. I.

C. J. Robinson.

[The Clarkes were a family of Forde in Wrotham, co. Kent, and this Margery appears in the pedigree as the daughter of . . . . Clarke of Forde, and to have married Thomas Scott, second son of the Scotts of Halden. The numbers I. are the armorial bearings of Scott. II. are Scott impaling Clarke. It is evident that the inscription is so worded as to show the lady's maiden name. Is our correspondent correct in entitling her *Dame* Margery Clarke?]

Carey, Governor of Guernsey. — About three years since, in looking over some old books in a friend's library, I saw a paragraph to this effect, that a Carey (I forget his Christian name) had been appointed Lieutenant-Governor of the Island of "Garnsey" in the reign of Queen Elizabeth. I cannot at all recollect where I saw this, so that I cannot refer to it again, but perhaps some of your correspondents can throw some light on the subject, and also inform me whether the family of Carey, at present so numerous in Guernsey, is in any way connected with the governor in question? C. M. F.

[Our correspondent must be in error. The nearest approximation to the name among the governors is that of Lord Geo. Carew, but he appears not to have been appointed until 1610; neither is there a bailiff of that name at the period. But as in 1588 there was one Peter Carey, and in 1603 one Nicholas Carey, both *jurats* of the island, it is probable the mistake has thus arisen. Both of these last-named gentlemen belonged to the family of Careys at present seated in the island, who, we believe, are allied to the Careys of Cockington, co. Devon.]

Alexander's "Julius Cæsar." — Would one of your readers, fortunate enough to possess a copy of Alexander's *Julius Cæsar*, 1604, kindly inform me whether its author is entitled "Gentleman of the Prince's Privie Chamber" on the title-page? E. H. K.

[It is not certain, although stated by Lowndes, that *Julius Cæsar* was published so early as 1604. It is probable that *Crœsus* and *Darius* first appeared without the two other plays, *The Alexandrian* and *Julius Cæsar*, which appear to have been added in 1607 with the general title "*The Monarchicke Tragedies*, Newly Enlarged by William Alexander, Gentleman of the Princes priuie chamber," 4to., 1607; whereas, in the titles of his works printed in 1604, he is simply styled "William Alexander of Menstrie." See *Bibliotheca Anglo-Poetica*, p. 308.]

Pilgrimage of Grace. — What was the Pilgrimage of Grace? M. W.

[An insurrection which broke out in the North, A.D. 1536, under the nominal command of Robert Aske for the restoration of the Roman Catholic religion. See Lingard, Sharon Turner, Froude, &c. Among the works proposed for publication by the *Surtees Society* is one (which was to have been edited by the late Cuthbert Sharp) entitled *Annals of the Pilgrimage of Grace.*]

Replies.

SEPARATION OF THE SEXES IN CHURCHES.
(2nd S. x. 195.)

The Query put by your correspondent F. S. A., as to whether the custom of separating the sexes in church be of Genevan origin, may I think be safely answered in the negative, — it having existed centuries before the Genevan system had been heard of.

Cardinal Bona (*De Rebus Liturgices*), in describing the different parts of the early Christian churches, and the several uses to which they were applied, states: —

"After the Narthex, follows the Naos, the nave or body of the building; which was divided into different portions by partitions, or wooden balustrades, the lower part of which was appropriated to the Penitents of the

third order, next to whom were placed the faithful generally, divided according to their sexes and rank: for the men were separated from the females, and the virgins from the married women."

That the practice of separating the sexes in church existed from the earliest times the learned Cardinal proceeds to prove on the authority of Philon, the Apostolical Constitutions, S. Augustine, S. Cyril of Jerusalem, &c.

Origen (Tract 26. in Matth.) shows that a separation also existed among the different classes of females, and that the virgins were divided from the married women: —

"Tradition," he says, "teaches us, that a certain place should be assigned in the church where the virgins may remain and pray, the entrance to which should be interdicted to married women."

S. Ambrose (*ad Virg.*) affirms the same thing, and adds: —

"Should you not have recalled the place separated by partitions, which you occupied in the church, when noble matrons were accustomed in generous rivalship to dispute your kisses, looking upon you as both good and holy?"

Thus showing that the two classes were kept distinct.

And this last quotation leads to another point—the kiss of peace—which doubtless had some share in causing the separation of the sexes. The practice of showing a feeling of peace and goodwill towards our fellow-creatures by a kiss dates from the earliest periods, and is moreover recommended to the practice of the early Christians by the Apostle (Rom. xvi. 16.): "Salutate invicem in osculo sancto."

It was practised by the members of the early Church, when at certain times, and on certain occasions, *members of the same sex* exchanged the kiss of peace, which ceremony would necessarily require the separation of the sexes; and the manner in which, and the reason why, it was performed, is thus described by S. Augustine (Sermon 227. al. 83.): —

"Post ipsam dicitur: Pax vobiscum—et osculantur se christiani. Pacis signum est—sicut ostendunt labia, fiat in conscientia; id est quomodo labia tua ad labia fratris tui accedunt, sic cor tuum a corde ejus non recedat."

At times the divisions of the sexes was carried still farther,—special tribunes being assigned for the exclusive use of the females, before whom was drawn a curtain which effectually concealed them from the view of the men; and S. Basil directed that whoever should presume to pass her head beyond this veil, during the celebration of Mass, should be debarred from the privilege of receiving Holy Communion. Nor was the separation of the sexes confined only to the period they were within the walls of the church. S. Augustine tells us that the like practice was observed on their way to the sacred building. "The faithful," he says, "are accustomed to proceed to the church with modest reserve, each sex separately." And although modern customs and innovations have caused the practice to be generally abandoned in large cities, it has never been altogether discontinued, and is still observed in many of the smaller bourgs and country villages of France. PHILIP PHILLIPSON.

CHARACTER OF THE GERMANS.

(2nd S. x. 224.)

This satirical question of Bouhours, which M. Noel justly calls *question qui manque de sens autant que de politesse*, was, it must be remembered, asked in 1671, when Germany, whatever it might be in theology and the graver literature, was not what it has since become in *belles lettres*. It must also be noticed that the question was not whether a German could have *wit:* it was *Un Allemand peut-il avoir de l'esprit?*—and *esprit* is as hard a word to turn into English as *humour* to turn into French.

I once saw in the hands of the editor of no matter what periodical the proof sheet of a serious answer to Bouhours, supported by many quotations from German writers. I pointed out that every one of the writers quoted was of a later date than the question asked by Bouhours. What was done with the article I do not know: if it appeared as written, it would look like a testimony to the truth of the insinuation, as in 1671.

If we look into the dictionary of the French Academy, among the senses of the many-sided word *esprit*, I think we find the one intended in the quotation, "Il a beaucoup d'esprit, mais il n'a point de jugement," which would probably be the antithesis of a German in the mind of Bouhours. This quotation follows, as its sense of the word *esprit*, "La facilité de la conception et la vivacité de l'imagination." But in truth the word has a peculiarly French sense, intended to describe and praise the peculiar points of the French talent: while at the same time the translation into other languages will refer to points which the talents of all nations have in common. It means "a facility and vivacity united, after the manner in which the union is made in France, with as much of the more solid as will render them pleasant and respectable." If then, as is often implied in France, the French have more *esprit* than other nations, there is truth about the assertion; that is, it cannot be denied that the French have more than other nations of that phase of the common talent of mankind which is characteristic of themselves. And when the question asked by Bouhours is reduced to its first principle, it really means, Can any German ever be mistaken for a Frenchman?

As another instance of an untranslatable word, take the English word *learning*. There is no French word for it: *érudition* will not do; it is only the stuffing which becomes what we call *learning* under

certain conditions of mixture. Besides this word, the French dictionaries give *science*, *savoir*, *étude*, *littérature*, *belles lettres*, not one of which even approximates.

If it were not that his own quotation would prevent it, I should suppose that your correspondent had mistaken a German for a Frenchman. How otherwise could *Clavius* be turned into *De Claves?* Christopher Schlüssel of Bamberg became Clavius in Latin: De Claves would probably have been *Clavesius*, as Des Cartes became *Cartesius*, and Forbes *Forbesius*. Joseph Scaliger himself would have insisted on *Clavesanus*. The termination *ius* was so commonly added to the name that *Clavius* would probably be *Clave*, if anything of the kind. Huet protests against this termination, and asks why Palmer is *Palmerius*, and not *Palmerus*. He apologises for his own Latin name, *Huetius*, by saying that others gave it him when he began to write, and that he could not withstand usage.

Scaliger attacked the geometers because the geometers would not admit his quadrature of the circle; Clavius was one of his refuters. Before this, however, Scaliger had attacked the reformed calendar, and Clavius had, shortly after his refutation of the quadrature, successfully defended his own work. Given a man who cannot take *one* beating with good humour, how will he take *two?* This was the problem which Clavius proposed to Scaliger, who solved it and illustrated it by an example.

A. De Morgan.

"NOUVEAU TESTAMENT PAR LES THEOLOGIENS DE LOUVAIN," ETC.

(2nd S. ix. 307. 513.)

In addition to the notes which have already appeared on this very rare volume, may I be allowed to add the following, in the hope that through the medium of "N. & Q." an accurate list, at least of those in the public libraries of the kingdom, may be registered: —

On the 8th of May, 1833, and following days, Charles Sharpe sold at his sale room in Anglesea Street, Dublin, the duplicates from the public library founded by Primate Marsh in that city: a priced catalogue of the sale is now before me — and at No. 268. occurs a copy of this rare volume, which was sold for 32*l.* 10*s.*, but I do not know who was the buyer, as the catalogue is *only* priced.

The late Rev. Joseph Mendham, in his *Literary Policy*, *&c.*, referring to this curious volume, states (Appendix, pp. 357-8.): —

"It will be recollected that at the end of 1685, the Edict of Nantes was revoked; and the immediately subsequent period was diligently employed in *various methods* for the reunion of the *pretended reformed*. And among these, with no neglect of the rest, a much esteemed one was a duly prepared version of the New Testament. Mr. Butler, by way of contradicting the charge against his church as averse to the dissemination of the Scriptures, in his *Book of the Roman Catholic Church*, pp. 183-4, reminds his readers on the authority of Bausset in his Life of Bossuet, that at the revocation of the Edict of Nantes, fifty thousand copies of a French translation of the New Testament were *at the recommendation of* Bossuet distributed among the converted Protestants, *by Order of Louis XIV.* They were, his original informs us, the translation of Père Amelotte."

In a Supplement to the *Literary Policy* dated six years later (London, 1836,) at p. 34. the author adds after the words "Père Amelotte" of the above quotation: —

"I greatly doubt the fact. I believe the Bourdeaux Testament to have been made and used for such distribution, although the others may have been added or substituted when detection had produced shame. Serces, a highly respectable refugee, in his *Popery an Enemy to Scripture*, represents one as given to himself, and adds a Jesuit attempted to get it from him. There is no way of accounting for the copies which have found their way into England (and more continue to appear) than by the supposition that they were brought by the French Refugees."

Grier, in his *Answer to Ward's Errata*, pp. xxx. xxxi., mentions the existence of a copy of this Testament as then in the possession of the Bishop of Ely, and supplies in a note the title as under: —

"Le Nouveau Testament de Notre Seigneur J. C. *traduit de Latin* en François par les Théologiens de Louvain; imprimé a Bourdeaux chez Jacques Mongéron. Millanges, Imprimeur du Roi et du College, 1686, avec approbation et permission."

Before closing these Notes, I would wish to ask whether there are in any of the copies preserved in the public libraries of either England or Ireland any MS. notes on the fly-leaves, which would enable us to trace their former possessors? If so, a favour would be conferred on those who feel an interest in the subject, by their transfer to the pages of "N. & Q."

Any references to works illustrative of the late Rev. Joseph Mendham's opinion, that the edition was drawn up on the revocation of the Edict of Nantes and distributed among "the pretended reformed," would confer a favour on

A. Irvine, Clerk.

Fivemiletown.

BISHOP HENSHAW.

(2nd S. x. 161.)

Allow me to add a few particulars to Mr. Mayor's valuable account, and to ask one or two questions relative to the Bishop's family.

Dallaway (*History of West Essex*, ii. p. 381.) gives a short pedigree of Bishop Henshaw, and states that he was descended from the family of Henshaw of Henshaw Hall, in the co. of Chester; that his grandfather was William Henshaw of Worth, in the co. of Sussex, and refers for the

earlier part of his pedigree to Coll. of Arms, Vincent MS. 121.

Burke's *Heraldic Illustrations* (pl. 134.) gives a pedigree of this family, which, like Dallaway's, begins with William Henshaw of Worth. From this I find that he was buried with a herald's funeral, and that his ancestors were of Cheshire; and at St. Silvester's church, in the city of Chester (where is it now?), in many places, the arms of his ancestors remain.

In White Kennet's account I read: "The Bishop married one of the family of the Rays of Rawmars" (spelt by Burke Rawmere). This was Jane, daughter of John May. She died in 1639, at which time the Bishop was rector of East-Lavant.

Dallaway makes no mention of any monument to the Bishop.

From his *wife's* Mr. Bedford, in the *Blazon of the Episcopacy*, gives his arms: Quarterly, first and fourth A., a chev. S. between three mallards proper: second and third, A., a cross between four fleurs-de-lys S.

Burke gives: A., a chev. S. between three heronshaw, S. And I have somewhere seen them described as moorhens. Which is right?

Will any correspondent help me to trace the connexion between the good Bishop's family and its parent stem, the Henshaws of Henshaw?

There are pedigrees of the Bishop's branch in the Harl. MSS., but I fear they will not give much help; and not being in town, I cannot refer to them.

Those of the Cheshire branch in Harl. MSS. 1424. 1505. and 1535., I *have* referred to. (In one of them the name is written "Saxonice Oldhaugh.") See also Ormerod's *History of Cheshire*, vol. iii. p. 362.

Burke and Ormerod make both families extinct in male line. Is this the case? The name is, I believe, still common in Cheshire.

What is the meaning of the name? and what is a *heron-haw* (*haw* old word for black?)?

G. W. M.

JOHN A LASCO.

(2nd S. x. 210.)

The answers to Mr. Creswell's questions may be given without hesitation. John a Lasco, the Reformer, did not come to England before Sept. 1548 (*Zurich Letters*, iii. 187.); and John Laskow, warder of Sherwood Forest in 35 Hen. VIII. (1543), was certainly a distinct person. The Reformer was a nobleman of high rank in Poland; the Laskows, or Lascoes, according to Mr. Creswell's own showing, were men of Nottinghamshire.

I happen, however, to have met with a remarkable passage in a news-letter of the reign of Elizabeth: in which the descent of Albertus Laski, a Polish nobleman then visiting England, is traced to the Laskies or Lacies of England. It is as follows:—

"There is arrived here a nobleman of great calling and value out of Polonia, only of affection and duty to see and reverence her Majestie; who is greatly honoured by her said Majestie and council for the singular perfection both of body and mind in the said nobleman; beside that he is of great quality and state. His name is Albertus Laskye, count palatine of Sidriack in Polonia, and lord of many other great signories in that kingdom. He derives himself lineally from the great Laskie of England, sometime earl of Lincoln, Ulster, and made lord of Pomfret, Blackburnshire, and Halton in the time of King Henry the Third. Whereof ye may hear more hereafter."

The news-letter has no date, and I have not ascertained when it was written. The other subjects that it mentions are: 1. Mounsieur being still at Dunkirk, having recovered from his late sickness, but not restored to his sovereignty of the Low Countries as yet; 2. The Prince of Parma gathering his forces at Tournay; whilst part of his army is marched towards Cologne to assist the new-elected Bishop of Liege; 3. Duke Casimir made General by the Princes of Germany, to oppose the said Bishop of Liege; 4. Don Anthony at Dieppe, with small hope to recover his kingdom by help of the French; and some other matters. The above will abundantly settle its date on comparison with continental history, and I am inclined to think that few news-letters of so early a date have been preserved. On this question also information will oblige me.

John Gough Nichols.

ST. THOMAS CANTELUPE.

(2nd S. ix. 77. 151. 171.; x. 254.)

Snugly nestled in a pretty little valley, about four miles from High Wycombe, lies Hambleden, the birth-place of one among the worthiest of England's Lord High Chancellors — St. Thomas Cantelupe; and its goodly parish-church to this day keeps two memorials of that holy man — the font in which he was baptized, and a doorway whose threshold he must have often trodden. The font yet stands in its right place at the lowermost west end, and is of the Anglo-Norman period, round, deep, and ornamented with the interlacing strap-moulding; and its details show that it must have been put up at least full fifty years before the saint was born: some kind hand has lately freed it from all the coats of whitewash with which it had so often been besmeared. In the west wall of the north cross-isle may be seen a low, broad-browed, round-headed doorway, now blocked up, which looks as if it had been anxiously preserved out of fondness for some

cherished remembrances belonging to it; inside, the arch is flush with the wall, but, outside, the bold dripstone of Anglo-Norman character tells that it is even earlier in date than the font. To my thinking, the oratory built by Earl Richard at Hambleden was no other than the usual family chapel joined on to the parish-church, as the lords of the soil were then wont to do; and that this Anglo-Norman doorway belonged to an earlier chantry; and that it was, for especial reasons, left untouched when the old chapel was pulled down and the new one erected. The careful preservation, in after times, of this same doorway arose, as it seems to me, from a veneration to St. Thomas Cantelupe, who, as a child, must have often gone through it, and as a priest, while visiting home, from neighbouring Oxford, of which university he became Chancellor, he frequently came to say his daily Mass, and to pray; and in after years, when Lord High Chancellor of the kingdom and Bishop of Hereford, he sometimes sought it for those same purposes. This chapel, it is likely, was afterwards dedicated under the saint's name, and was the chief resort of pilgrims.

Hambleden itself is a good specimen of those clean, tidy villages nowhere to be found but in our own dear England. Its church, which seems well cared for, has lately gone through the process, so much to be dreaded, of reparation; it will, however, do every archæologue's heart good to learn that, with the slight exception of some stained-glass windows on the south side of the chancel, quite out of harmony with the beautiful east window, everything has been well carried out, with thorough true feeling. The architect has done his part most conscientiously; and when that frightful, ugly, red brick tower, of as late a period as the reign of Orange William, is replaced by another more akin, in material and architecture, to the fine old church, then, and not till then, will the work of love be fully wrought at Hambleden.

D. Rock.

Brook Green, Hammersmith.

GREENE.

(2nd S. x. 292. &c.)

Queries relating to one branch of this family having lately elicited a good deal of information from readers of "N. & Q.," I would beg to repeat a Query published in 1st S. ii. 89., as it has not yet met with any reply.

1. I wish to know who is the present possessor of "a fine pedigree of the Greene family *penes* T. Wotton, Esq.," as stated in "N. & Q.," 1st S. i. 200.?

2. I wish to find the birth and parentage of John Greene of Enfield? He was clerk of the New River Company, and died 1705. About 1660 (?) he married Elizabeth Myddelton, a granddaughter of Sir Hugh, by his son Sir William Myddelton?

Since this Query was published, in 1850, I have gleaned, chiefly from Chancery Suit Depositions, (Greene *v.* Greene, 1709), that in that year Mrs. Greene had a sister, Sarah Bland, then a widow, aged eighty-three, living near St. George's church, Southwark. That when he married Elizabeth Myddelton (whose monument is in the north aisle of Enfield church, the arms of Greene of Greene Norton being impaled with Myddelton), he was "a Spanish merchant of as good credit as any on Change"; that he was apprenticed to Mr. Maurice Twayson, a merchant; and his father, *who was a counsellor*, and very wealthy, went over with him to Spain, whence he returned just before his father's death, very rich. He died at the New River office, near Puddledock, in the parish of St. Andrew Wardrobe: he is supposed to have been buried at Enfield (where he had a house in Turkey Street as well as in London), because his wife lies there in the church.

John White, of Enfield, was his cousin german. He had an elder brother called Roger, from whom, I believe, descended the late Mr. Greene of Doctors' Commons. By his wife, Elizabeth Myddelton, he had a son Gyles, who married Mary Soames; they died without issue, and are buried at Dereham. The next brother was *William* Greene (he died 1738), my great-grandfather.

As I said before in "N. & Q.," July 6, 1850, "I shall be very *thankful* to know the *birth* and parentage of the aforesaid John *Greene*." By the kindness of several gentlemen who have tried to make him out, I am in possession of everything recorded on monuments, &c., at *Navestock*; but I cannot graft him into that branch of the family.

I would also ask, who was Mrs. *Ephraim* Greene, living 1709, aged sixty?

It is probable that the house at the New River Head, where the board now hold their meetings, was built when Mr. John Greene was the clerk; as his arms (a chev. between 3 bucks trippant) are represented in the ceiling.

At his death he possessed four shares in the Company—the history of which, as well as of Mr. Greene's descendants, and *his second marriage* and the issue, I am well acquainted with; but the question is, *from whom was he descended?*

H. T. Ellacombe.

Rectory, Clyst St. George, Topsham.

Appendix, No. xxxv., to Bentham's *Ely*, contains a letter from the antiquary Cole, on the arms of the Bishops of Ely. At p. *47. he writes of *Thomas Greene*:—

"This Bishop's arms ensigned by a mitre, in the presbytery at Ely, are thus blazoned. . . . . Azure 3 Bucks

trippant Argent: but in my *MS. Notes of Heraldry* they are Vert, 3 Bucks trippant or."

In a window of the Episcopal Palace of Lincoln at Buckden were the arms of John Green, bishop of that diocese, 1761—1779: Azure, 3 bucks trippant or. JOSEPH RIX.

St. Neots.

SLESVIG.

(2nd S. x. 227.)

In "N. & Q." I find a statement from your correspondent W. B. of Edinburgh, that the old name of Slesvig was Hedeby. This is a mistake, *by* means a town or village, never a country. The old name of Slesvig is *Sönder Jylland* (South Jutland), which name originated in the thirteenth century, and is yet used as a popular name in contradistinction to *Nörre Jylland* (North Jutland), which is used both as a popular and as an official name for what now is called also simply *Jutland*. *Slesvig* became the official name since the sixteenth century, and was originally the name only of a town, until lately the capital, and situated about ten miles from the frontier, between Slesvig and Holstein, the old frontiers between Denmark and Germany. It was called so from being situated at the innermost *vig* of the fjord *Sli*, and is stated by early writers to have been identical with the old Heddeby, Othar's *Hæthum*. Ethelwerth says that it was the capital of the native country of the Angles, and that its name was in Danish *Hedeby*, but in Saxon *Sliaswick*, which statement is repeated by Adam of Bremen, but is scarcely quite correct. First, the two names yet exist, but belong to two different places about a mile from each other. Secondly, why should the neighbouring Saxons have given the Danish town a new *Danish* name? *Haddeby* is undoubtedly the old place: its church is of so great antiquity that it may very well be the same stone church erected by Ansgarius in the ninth century, when the first church there, being the first in the Scandinavian countries, had been burnt down. That it really was the capital of the old Angles is not unlikely to be the fact, as the country north of it as far as Flensberg is yet called Angela, and the people Angles; but as far as the two names are concerned the truth seems to be the following: —

We learn that the great Emperor Henry of Germany, returning from a successful invasion of Denmark, kept a Saxon colony in Haddeby, which possibly has established itself in a part of the then large place adjoining the harbour, and called Sliasvic; and thus it may have happened that the Saxons in modern Holstein have afterwards used this name for the quarter inhabited by their countrymen for the whole town. Afterwards, when a court was established at Gottorp, a little north of the town, a new town may have arisen by enlargement of Sliaswic, and at last the whole has been divided in two, the old Haddeby remaining where it was, and the new town taking the name from the quarter of which it was originally only an enlargement.

The English *bay*, Germ. *Bücht*, Dan. *Bugt*, comes from *bow*, *beugen*, or *biegenböje*. *Vig* is of Icelandish *vikja*, Dan. *vige*, Germ. *weichen*, but without a corresponding term in English. C. G.

ALE AND BEER.

(2nd S. x. 229.)

In modern usage the distinction between *ale* and *beer* is, as A. A. observes, different in different parts of the country. But I apprehend that, originally, the distinction was very clearly marked:

Ale, being a liquor brewed from *malt* to be drunk fresh.

Beer, a liquor brewed from *malt and hops*, intended to keep.

And hence it is that, even at the present day, when malt liquor gets stale, it is said in popular language to be *beery*.

The distinction that I have pointed out is clearly observed in Johnson's *Dictionary*, where *ale* is defined: "A liquor made by infusing *malt* in hot water, and then fermenting the liquor." *Beer:* "Liquor made *from malt and hops*;" "distinguished from ale either by being older or smaller."

Ale thus defined answers to the description given by Tacitus (*Germania*, 23.) of the drink of the ancient Germans: "humor ex hordeo aut frumento, in quandam similitudinem vini corruptus." The ancient Spaniards had a somewhat similar drink, called by them *Celia*, which Florus (ii. 18.) describes as "indigenam ex frumento potionem."

So far as concerns our own ancestors in the Middle Ages much light is thrown on these points by the *Promptorium Parvulorum*.

The Latin word *celia* is there applied to *new ale*, called also *gyylde*, or *gile;* which is shown by Mr. Albert Way in his note to be synonymous with *wort*.

The Latin word given for *ale* is *cervisia*, and the following remark is added: "*nota bene, quod est potus anglorum.*" And such no doubt it was till the use of hops became general.

The Latin word given for "*bere*, a drynke," is "*Hummulina, vel Hummuli potus, aut cervisia hummulina.*"

There is an ancient rhyme which says: —

> "Turkeys, Carps, *Hops*, Piccarel, and *Beer*,
> Came into England all in one year."

The year when all these good things are supposed to have been introduced, was somewhere in the early part of the reign of King Henry VIII. But it is evident that as early as 1440, when the

Promptorium was compiled, the use of hops was not altogether unknown.* Mr. Albert Way supposes that at that time hopped beer was either imported from abroad or brewed by foreigners. And this supposition is certainly supported by the *Promptorium*, where we read:—

"Hoppe, sede for beyre. *Hummulus, secundum extraneos.*"

Unhopped ale, having no bitter principle, would easily run into acetous fermentation. And this is the reason why, in old family receipt-books, we find that our great-grandmothers were in the habit of using alegar, where by the cooks of the present day vinegar is employed. P. S. Carey.

Ale, the favourite drink of our Saxon forefathers, has been described as a thick, sweet, *unhopped* liquor, and as such distinguished from our modern *hopped* "beer." Professor Johnston quotes from Gerard as follows: "The manifold virtues in hops do manifestly argue the wholesomeness of *beer* above *ale*;" and conjectures that the origin of this distinction may be due to the use of the word beer in the Low Countries, from which hops were introduced. It would appear, however, that beer was known in this country, and specified as such, before the use of hops; which were not imported till 1524, though other bitters had supplied their place.

The designations under which the various qualities of malt liquors are usually described, must be determined by the relative strength of their constituents; a bushel of malt, for instance, which would make 12 gallons of *ale*, would produce 24 gallons of *beer*—the proportion of alcohol contained in the different samples varying considerably, according to the quality of liquor required: small beer is calculated to contain from one to two per cent.; ale, from four to nine per cent. of alcohol. Consult Jolly's *Rural Chemistry*.

F. Phillott.

Codex Sinaiticus (2nd S. ix. 274. 329.; x. 314.)—It is a great mistake on the part of the correspondent of the *Daily Telegraph* to state that the first volume has just been published. He probably referred to the volume of *Notitia:* for the large edition, which is to be printed in 5 or 6 vols. folio, will not be ready for *years*, and will never be *published*, but printed for the Emperor of Russia, who proposes to present copies to all the principal libraries of Europe. S. W.

Blackstone's Portrait (2nd S. x. 190.)—I am surprised that none of your Oxonian correspondents have sent you an answer to this Query, Mr. Justice Blackstone having been so renowned a member of their University, and having delivered there the famous lectures, upon which he founded those *Commentaries on the Laws of England* which are placed in the hands of every legal student. To those *Commentaries* the inscriptions on the medals evidently refer, and to the University which gave them birth. "Rhedycina" is the Latinised form of the ancient British name for Oxford. Your correspondent S. S. will find that all Welsh editions of the Bible and Prayer-book have the imprint "Rhidychen;" a word which signifies in the Celtic language "a ford of oxen," or Oxenford, as in old charters, &c. it is called.

The arms of the bishoprick illustrate this signification, representing an ox wading through the water. I must leave to some Oxford man to explain the meaning of the letters S. C. in the exergue. M. E. F.

Trinity Corporation (2nd S. ix. 163.)—Some of the entries in Pepys's *Diary*, respecting this corporate body, may be consulted with advantage by Mr. A. J. Dunkin. Among others, under 2nd Jan. 1660-1, Pepys says:—

"This day I left Sir W. Batten and Captain Rider my chine of beef for to serve to-morrow at Trinity House, the Duke of Albemarle being to be there, and all the rest of the Brethren, it being a great day for the reading over of their new Charter, which the King hath newly given them."

I remember, in turning over Pepys's manuscripts at the Bodleian library, having met with a "Copy of the New Charter granted to Trinity House." It will be found in Rawlinson, A. 185. fol. 74. See also two articles on Trinity House in *Gent. Mag.* lxiii. 780.; lxvii. 514. J. Yeowell.

Campbell of Monzie (2nd S. ix. 326.; x. 193.)—The descent of the Campbells of Monzie, or Laginsheoch, from a younger son of the first baronet of Glenorchy, is undoubted. Archibald, the first of the branch, was father of Duncan, who married Miss Murray, and was grandfather of Lord Monzie. Archibald had also a son Robert, minister at Mulbain, whose son, Col. Alexander Campbell of Final, greatly distinguished himself in the disastrous expedition to Darien (*vid.* Nisbet's *Heraldry*, i. 196.) Although Mrs. Menzies, who was served in 1764 heir to her cousin Capt. James Campbell of Monzie, inherited the estate of Lochlam*, it does not appear that she succeeded to that of Monzie; as, soon after, we meet with Mungo Campbell of Monzie, whose wife, a daughter of Stewart of Urrard, died in 1771, *ætat.* eighty; and of Capt. Robert Campbell, younger, of Monzie, who died unmarried in 1773. Thereafter, James Campbell of Monzie married, in 1777, Miss Græme of Inchbrakie, and died same year. Can Mr. Galloway, or any correspondent, explain

[* See "N. & Q.," 2nd S. ii. *passim.*—Ed.]

* Now in the possession of her descendant Lord Abercromby.

the descent of these individuals? I presume they were the male representatives of the family, and that on the death of the last James, in 1777, the succession opened to the next heir-male, Col. Robert Campbell of Finab, M.P. for Argyllshire, the son, I believe, of Col. Alexander Campbell before mentioned. Col. Robert was father of General Alexander Campbell of Monzie, M.P., whose son is the present Alexander Campbell of Monzie.

R. R.

Archbishop Cranmer (2nd S. x. 210.) — With respect to Cranmer's "acquiring Church lands," the following passage may be quoted from Ralph Morice's Anecdotes of the Archbishop, recently edited by Mr. J. G. Nichols in *Narratives of the Days of the Reformation* (Camden Society, 1860): —

"... when the Kinge understode that, contrary unto the reporte, my lorde of Canterbury hadd purchased no maner of landis, his highnes was contente upon the onlie motion of doctor Buttes, without my lord of Canterbury's knowledge, that he shoulde have that abbey in Notyngham-shere whiche his wife now enjoyeth, to hym and his heires."

To which passage the editor has attached the following note: —

"Todd thinks this was a mistake, and that Cranmer's widow enjoyed no abbey in Nottinghamshire, but merely the rectories of Aslacton and Whatton, which had belonged to the abbey of Welbeck. (*Life of Cranmer*, ii. 513.) There is, however, extant a petition of Thomas Cranmer, son of the archbishop, stating that his father had purchased of Henry VIII. and Edward VI. the monastery of Kirkstall and nunnery of Arthington (*Ibid.* p. 515.), which is perhaps the purchase to which Morice refers."

Some correspondent may be able to state the dates of those purchases.

H.

Sir Francis Fortescue (2nd S. x. 248.) — Sir Francis Fortescue, 4th baronet of Salden, died 9th November, 1729, and was buried in Muresley church, Bucks, where there is a monument to his memory, stating that he died in the sixty-seventh year of his age. He was disordered in his intellects, and succeeded his cousin Sir John, in 1717, in the baronetcy, which is a Scottish creation, now vested, it is believed, in the Earl of Fortescue as heir male.

R. R.

Legendary Painting (2nd S. x. 47. 97. 138. 177. 279.) — The Bas Breton word for "iron" is *houarn*, *hoarn*; and for a "wolf," *bleiz* (whence the surname Bleiz, and the diminutive Bleidic); but the name Hervé, which in Bas Bret. assumes the form Hoarve, Hoerve, Hærve, Hoarne, comes from a different root. It is the same with the English name Harvey, and is derived from the O. G. Harvig, Hervig, — which would translate "strong in war." There was a St. Hervé, who was also called *Breur* (*i. e.* friar); whence a mound near Guingamp, in Bretagne, is said to derive its name of Mene Bré.

R. S. Charnock.

Bell Inscriptions (2nd S. iv. 430.; v. 37. 51.; vii. 451., &c.) — In St. Mary's church, St. Neots, are eight bells: —

1. "Grata sit arguta resonens campanula voce. J. Eayre fecit. August 28, 1753."
2. Was wrote on the old second: "Johannes est noman (*sic!*) meum. August 28, 1753."
3. "I. H. S. Nazarenus Rex iudæorum fili Dei miserere mei. J. Eayre fecit, 1753."
4. "Cum ego vocem mortales attollant Deo. Anno Domini 1753."
5. "Ut nos sic homines inter se conueniant. Anno Domini 1753."
6. "Omnia fiant ad gloriam Dei. J. Eayre fecit, 1753."
7. "Stephen Scarbrow, Churchwarden. Anno Dom. 1753. J. Eayre, fecit."
8. "William Day and William Peppercorn, Churchwardens. William Dobson, Founder, Downham, Norfolk, 1832."

Joseph Eayre was a bell-founder at St. Neots, and afterwards at Leicester. He cast the great bell at St. Neots in 1764; but some dispute arose, and the parishioners having refused to satisfy his claim, he left the debt by his will to the poor of the parish; and figures accordingly on a benefaction-board in the church as a donor of 100*l.* to be distributed in bread on St. Thomas's Day. The bell was cracked in 1832. An unsuccessful attempt was made to restore its sound by cutting out the crack; and it was afterwards recast at Downham.

Clapham, Bedfordshire: —

1st bell. "God save thy Church. 1607."
2nd. Same inscription, but the word CHURCH reversed.
3rd. "John Dier made me."
4th. "Richard Chandler made me. 1685."
5th. "Christopher Graye made me. 1662."

The inscriptions in Roman letters on 1, 2, 4, and 5., in German text on 3.

Joseph Rix.

St. Neots.

Missing Scriptures (2nd S. x. 211.) — Mr. Bruce brought with him from Abyssinia three copies of the apocryphal prophecy of Enoch; one of which (Bruce's *Travels*, vol. ii. p. 422.) was deposited in the Bodleian, and was translated and published, with an elaborate preliminary dissertation, by Archbishop Laurence. This translation received so much attention as to pass through several editions.

T. B. J.

Meaning of Lun (2nd S. x. 287.) — Lun was the stage name adopted by Rich; hence the allusion in the couplet from the *Rosciad*, quoted by your correspondent: —

"On one side folly sits, by some called fun,
And on the other his archpatron Lun."

The Query, "why a man should be called Lun for his excellent performance of harlequin," naturally suggested to M. L. by Park's note, I confess my inability to answer.

Charles Wylie.

MASTER OF EDINBURGH HIGH SCHOOL (2nd S. x. 268.) —

"1633. June.—Mr. John Adamson, the Principal of the Ministry; Mr. William Drummond, of Hawthornden; and *Mr. Thomas Crawford, Master of the High School*, devised the pageants and composed the speeches for the reception of Charles the First in Edinburgh."—MS. note by Geo. Chalmers in my copy of *Crawford's History of the University of Edin.* 1808.

J. O.

Thomas Crawford, author of a *History of the University of Edinburgh*, was elected to the office of head-master of the Edinburgh High School in February, 1630. He took a very active part in the arrangement of the pageant, and in the preparation of the speeches delivered on the occasion of the entrance of Charles I. into Edinburgh in 1633. An account of the King's visit is to be found in Crawford's *History of the University of Edinburgh*. In December, 1640, he resigned the head-mastership on his appointment to the offices of Regent in Philosophy and Professor of Mathematics in the University, which he held with great reputation till his death in 1662. See *History of the High School of Edinburgh*, by William Steven, D.D., Edinb. 1849, pp. 49—57. Ἁλιεύς.

Dublin.

JACOBITE HONOURS (2nd S. x. 102. 215.) —

16—. Baron Kilpec, Walter Pye, the then representative of the family of Pye, of Kilpec Castle, in the Mynde Park, Herefordshire; which ancient property, after three or four centuries' tenure, he sold, and died abroad.

In compliance with R. R.'s request, I beg to contribute this addition to the supplied list.

JOHN JAMES.

Before seeing D.'s communication in relation to John Caryll, I had discovered my mistake in inserting a Lord Carlyll among the Scottish Jacobite peers. By the addition of an *l* I had changed the name into that of an ancient Scottish family; whereas I should have inserted among the English titular nobles "Lord Caryll, John Caryll," so created by James II. soon after his abdication. I may add, that I did not intend to assign the date of 1759 to his creation, but on the contrary, being ignorant of the year, I left it blank. I have only prefixed the date of creation where I was aware of it. I may also correct an error as to General Sarsfield's *elevation* to the earldom of Lucan. Instead of 1690, this did not take place till a year or two after. R. R.

MIDWIFE'S DIPLOMA.—J. G. N., in his Note (2nd S. x. 144.), furnishes some information "of the state of man-midwifery and surgery in the towns of Manchester and Leicester respectively," in the *eighteenth century*. It may be mentioned, as perhaps throwing a little farther light on one of the branches noticed, that, during the period referred to, the obstetric art in Scotland was much practised by women, some of whom qualified themselves for the profession by a regular course of study at the University of Edinburgh, and I believe also at that of Glasgow. I have before me the diploma granted to one who was highly respected for her estimable qualities and useful attainments, and who died at a very advanced age. It is an elegantly engraved document, headed by a portrait of "Mauriceau" (?), bearing: —

"These are to Certifie, That Mrs. Hope, Midwife, Attended three Courses of my Lectures upon the Theory and Practice of Midwifery, by which Means She had an opportunity of Seeing and Operating in all the different Sorts of Births, as Witness my Hand and Seal at Edinr, this 23d day of June, 1758, Thomas Young, Professor of Midwifery in the University of Edinr."

The diploma is accompanied by a *Memorandum Book for Midwives*, by the Professor, of 28 pages 18mo., who states, among other instructions, in his Preface: —

"Your application in this way will be the most effectual method of acquiring the knowledge which is necessary for people of your profession; but you are not to expect, that in your sphere of education, you ever can be qualified to practise physic. You may do service in slight disorders where gentlemen of liberal education are not, or cannot be consulted: but whenever there is danger, do not be fool-hardy enough to rely on your own judgment: insist then on more assistance, as you regard the safety of those committed to your care, and your own reputation; which one failure, through too great confidence in your own skill, may ruin."

The sound advices of the Professor were not, however, always strictly followed; and both in the curative and obstetric arts many old-wives' *nostrums*—some of them of a very ridiculous description—were in vogue. No doubt a variety of these instances arose from the scarcity of proper medical men in the country to consult, and also from a wish of accommodation to the prejudices and relief of the patients, who often put more faith in the prescriptions of the midwife than the doctor. The now comparatively more enlightened state of the public mind, and the profusion of medical skill to be found almost everywhere, appear nearly to have undermined and set aside this class of women; and in travelling about, is extremely seldom to be seen the old-fashioned, unpretending little sign-board, such as of "Mrs. ——, Midwife and Ladies' Nurse." G. N.

CROMWELL (2nd S. x. 267.) — This office of royal cupbearer would appear to have been in the family of Sir Oliver Cromwell, the Protector's uncle, and probably conferred by King James, in 1603, in his triumphant progress South. Old *Monipennie* thus relates the reception and princely liberality of the Huntingdon knight to his royal visitor: —

"The 24 day (April), his Majestie removed to Hinchinburgh, the house of Sir Oliver Crumwell . . . . Then his Majestie rode towards Huntingtoun, where the Baillies

of the towne met him, delivering him the sword with an oration: his Majestie delivered the Sword to *Southampton* to bee borne, who carried the same to the house of Sir *Oliver Crumwell*, where his entertainment was bountifull and noble, and heere some of the Vniversitie of Cambridge attended his Majestie, where one of them delivered him a learned oration in Latine, welcoming his Majestie, intreating the Confirmation of their priviledges, which his Majestie most willingly granted."

"Heere," continues the antient Chronicler, "Sir *Oliver Crumwell* presented him with *a faire Cup of Gold*, a goodly horse, deepe-mouthed hounds, swift Haulkes of excellent wings, bestowing gold liberally amongst the King's officers." — *The Abridgment of the Scots Chronicles*, 12mo. Edin. 1633.

Monnipennie does not say so, but the fair inference from this is, that upon presentation of the *gold cup*, the loyal Sir Oliver was then and there dubbed Royal Cupbearer by the gratified monarch; and that the Oliver Cromwell who bore that office in 1648, was his son and successor, or, if without nearer kin, his more celebrated nephew. J. O.

The Medicinal Virtues of Spiders' Web. —(2nd S. x. 138.)—In reference to the remark of Dr. Munk on the want of a complete history of the *animal* substances which have been employed as remedies by the public or the faculty, I may mention a work published in the seventeenth century, which was probably at that period a very complete compendium of animal remedies. It is entitled, *Gulielmi Vanden Bossche Leodii Historia Medica*, 4to. Bruxellæ, 1639. This volume professes to be a compilation from the works of some 140 authors, whose names head the text. The plan pursued by the author is to devote one chapter to the description of the animal, illustrating the same by a very graphic woodcut, and the next to the medicinal virtues of the various parts of its body. Some eighty animals are thus very thoroughly dissected.

The styptic property of the spider's web is noticed, also its power of retarding the too rapid healing of a wound. It is added —

"Præterea scribunt quidam (ut ipse Galenus refert) Araneæ telam à phlegmone tueri summæ cutis ulcera."

To the bodies, and to the eggs of the spiders, the author attributes the property of dispersing white specks (albugines) in the eye. I believe the book is scarce. X.

West Derby.

Turpin's Ride to York (2nd S. ix. 433.)— The following version of this story is from the *Memoirs* of Charles Lewis, Baron de Pollnitz (54th Letter, dated London, May 4, 1733), vol. ii. p. 457, 1739: —

"As the Highwaymen are so artful in committing Robberies, they are much more so in escaping Justice. A Highwayman, who had also committed a Murder near London, some Years ago, rode fifty French Leagues that day, upon the same Horse. When he came to the Place where he thought himself safe, he took out his Watch; and shewing it to the People of the Inn where he sat up, *I call you to witness*, said he, *that at such an Hour* I came hither, and I desire you *to give me a Certificate of it in Writing.* They gave him one accordingly, which Piece of Paper saved his Life: for when he was apprehended, his Judges being assured that he was the Murderer, were just going to condemn him, when he asked them, At what o'clock the Murder was committed? The Judges having told him the Hour, *How come you to think*, said he, *that 'twas possible for me to be guilty of the Crime of which you accuse me, when I was that very Day fifty Leagues from the Place where 'twas committed?* The Judges, thinking it out of the Power of Man to be there, and so far off too, in that Time, set the Culprit at Liberty. Mean time, the President being persuaded he was guilty, ask'd him privately how it was; and the Highwayman, after having made him promise to keep the Secret, confessed the Fact."

C. P. J.

Archdeacons of Dublin (2nd S. x. 229.)— The following fragments may help to assist Abhba in his researches. They are taken from the Matriculation Register of Trin. Coll., Dublin, a copy of which to 1735 is in my possession, and which sometimes proves useful in genealogical inquiries:

"1661, Maii 6. Pupillus, Michæl Delane, Schol. Com. Parens, [fil] Henrici Chiliarchæ. Ætas. 20 annōr. Natus. Londini. Educat. Kinsale, sub Decano Boyle. Tutor, Pat. Sheridan."

I cannot find the name Hawley. Could Halley in the following extract be a mistake? Such might very likely occur: —

"1665. Junii 9. Pupillus Thomas Halley Pens. Parens. Mathiæ fil. Ætas 18. Annōr. Natus, Rochii Com. Eboracenis. Educat. Derry, sub. Mrō. Palmer. Tutor. Georgius Walker."

The first matriculated student enrolled in this Register is "Gulielmus Wentworth Eques Nobilis Commens. Soc. &c. Dies Mensis Januarii duodecim 1637." R. C.

Cork.

Allow me to refer Abhba for some information respecting Michael Delaune and Thomas Hawley, to Archdeacon Cotton's very valuable *Fasti Ecclesiæ Hibernicæ*, vol. v. p. 114. B. E. S.

Joseph D—— (2nd S. x. 229.)—There can be no doubt that the letter *D* is a misprint: the letter should be *C*, i. e. Joseph Cottle, whose poem, *Malvern Hills*, contains the lines cited in Lamb's letter to Coleridge of Dec. 27, 1800. In the 4th edition of *Malvern Hills*, there is a slight variation or two; the lines read thus: —

"How long, and steep, and dreary the ascent!
It needs the evidence of close deduction
To know that ever I shall reach the height."

The "guinea epic," it is probable, was Cottle's poem of *Alfred*. Mr. Cottle was the friend of Coleridge, Southey, and Lamb; and whatever may be thought of his poetry now, it then had the commendation of his three contemporaries. Much in relation to the intercourse Mr. Cottle maintained with this distinguished triumvirate, may be found in his *Early Recollections, chiefly relating*

to S. T. Coleridge, 2 vols. 8vo., 1837; a second edition of which has since been published, containing a letter to him from Southey, dated April 20, 1808. As this letter reflects great honour both on the Laureat and his friend, an extract may not be inappropriate. Southey writes thus:—

"Do you suppose, Cottle, that I have forgotten those true and most essential acts of friendship which you showed me when I stood most in need of them? Your house was my house when I had no other. The very money with which I bought my wedding-ring, and paid my marriage fees, were supplied by you. It was with your sisters I left Edith during my six months' absence, and for the six months after my return; it was from you that I received, week by week, the little on which we lived, till I was enabled to live by other means. It is not the settling of a cash account that can cancel obligations like these. You are in the habit of preserving your letters; and if you were not, I would intreat you to preserve *this*, that it might be seen hereafter. Sure I am there never was a more generous or kinder heart than yours; and you will believe me when I add, that there does not live that man upon earth whom I remember with more gratitude and more affection. My head throbs, and my eyes burn with these recollections. Good night! my dear old friend and benefactor. R. S."

Mr. Cottle died at his residence, Firford House, near Bristol, June 7, 1853, in the eighty-fourth year of his age. X. A. X.

Singular Baptismal Names (2nd S. x. 56. 120.)—

"Tawin. Mr. *Sabbath* Clark. He had been constant minister of this parish for nigh upon sixty years. He carried Puritanism in his very name, by which his good father intended he should bear the memorial of God's Holy Day. This was a course that some in those times affected, baptizing their children *Reformation, Discipline*, &c., as the affections of their parents stood engaged. For this they have sufficiently suffered from profane wits, and this worthy person did so in particular."—List of Ejected Ministers in Calamy's Abridgement of Baxter's *Life and Times*, ii. 130.

E. H. A.

It may interest Mr. Taylor and W. P. L. to know that the names of all three daughters of Job were current only fifteen years ago in the parish of Tor Mohun, Devonshire. That of Jemima had then but recently been inscribed, where it may still be seen, on a headstone in the singularly interesting cemetery of the parish church. Kerez was, and probably is to this day, the name of the mistress of the Torquay National School for girls. And Keziah was the name of the teacher of the Torquay National School for infants. What is perhaps the most curious part of these circumstances remains to be told, viz. that the two schoolmistresses worked under the same roof, and that their appointments were made by the same incumbent, in the person of the undersigned. John James.

Avington.

Red Hot Guns (2nd S. x. 146.)—There is no doubt whatever that cast-iron, long submerged in the sea, will, on being exposed to atmospheric air, become hot even to redness, and sometimes fall to pieces. Such was the case with some iron guns which formed part of the armament of one of the vessels of the Armada, sunk off the Island of Mull; and the cast-iron balls with which some of the guns of the "Mary Rose," sunk off Spithead, *temp.* Henry VIII., were loaded. Mr. Wilkinson, in his *Engines of War*, remarks, p. 242.:—

"It is also an extremely curious fact, that the cast-iron gratings which have been long immersed in the porter *backs* or vats of large London breweries, possess the same property of becoming hot on exposure to the atmosphere when the porter is drawn off, for the purpose of cleaning them."

W. J. Bernhard Smith.

Temple.

Pun (2nd S. x. 248. 299.)—In illustration of Nares' derivation of this word from the Saxon *punian*, to beat, we may refer to *Troilus and Cressida* (Act II. Sc. 1.) where Thersites says to Ajax—

"He would *pun* thee into shivers with his fist, as a sailor breaks a biscuit."

Is it not just possible that in *Hamlet* (Act I. Sc. 3.):—

"Or, not to crack the wind of the poor phrase
Roaming it thus,"

we should read "*punning* it thus?" If so, this would be an example of the word in a state of transition from its original to its derivative meaning. N. M. F.

I see that your correspondent Ithuriel quotes Todd's derivation of this word (viz. from the Anglo-Saxon adjective *fægn*) without sign of disbelief. This, however, is not the derivation of the word. It is one of the many Irish vocables imported into England by English soldiers or by natives of the Pale. The word itself in its true Gathelian form is *fonn* (pronounced fun), and signifies a musical air. It is easy to see that Englishmen in Ireland, hearing probably more often the exquisite lively airs of the country, associated the Irish word exclusively with a sense of vivacity.

The subject of Irish words which have been incorporated into the English language is a curious one that has never yet attracted attention. The words are numerous, *e. g. Tory*, *twig* (in the sense of understanding), *bother*, *galore*, *fogy*, *brag*, &c. The Scotch also have their *braw*, &c.

H. C. C., F.S.A.

"*Sir William Dawes*, Archbishop of York, was very fond of a pun. His clergy dining with him, for the first time after he had lost his Lady, he told them he feared they did not find things in so good order as they used to be in the time of poor *Mary*; and looking extremely sorrowful, added with a deep sigh—'She was indeed *Mare pacificum*.' A curate who pretty well knew what she had been, called out: 'Aye, my Lord, but she was *Mare*

mortuum first.' Sir William gave him a living of 300*l.* per annum within two months afterwards."—Cutting from the *Edinburgh Advertiser* newspaper of 1796.

G. N.

Miscellaneous.

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Wanted by *O. S.*, Mr. Parker, 377. Strand.

Notices to Correspondents.

We have been compelled to postpone James I. and the Recusants, *by Rev. M. A. Tierney*; Robert Herrick, *by J. G. Nichols*; Bishops and their Baronies; John Milton; *and our usual* Notes on Books.

T. N. N. *Try Peele's Coffee House*, 177. *Fleet Street. We believe extensive files are kept at Deacon's*, 154. *Leadenhall Street.*

"God tempers the wind," &c. Quien Sabe *will find much illustration of this oft-quoted passage from Sterne in the* 1*st vol. of our First Series.*

J. M. K. *St. Crispin and St. Crispinianus, two Saints said to have been born at Rome, and travelled to Soissons, where they maintained themselves as shoemakers; who, from this circumstance, chose them for their Patron Saints.*

X. Y. *In the* Life of Lord Teignmouth, i. 7, *it is stated, that "John Shore had access to a good library at Hertford, his master, the Rev. Mr. Harland, being of a literary turn, author of a tragedy, and some other published pieces."—We cannot find in any catalogue the work entitled* Occasional Poems and Miscellanies *by Basil Hall.—Will this correspondent oblige us by writing his queries on* one *side of a leaf?*

Errata.—2nd S. x. p. 265. col. ii. l. 44. *for* "Topographia" *read* "Topographica;" p. 316. col. ii. l. 38. *for* "scio" *read* "sciv."

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LONDON, SATURDAY, NOVEMBER 3. 1860.

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Notes.

JOHN MILTON.

Milton's biographers seem curiously enough to have overlooked a document relating to the great poet's father entitled:—

"Answer of John Milton, scrivener, one of the defendants in a suit prosecuted by Sir Tho. Cotton, executor of John Cotton, Esq. decd, against the sd John Milton and Thomas Bower, charging them with having persuaded the sd John Cotton, then old and infirm, to accept the sum of 2000*l.* for a debt of 3600*l.* due to him from other parties, 13 Apr. 1637."

Todd says that the elder Milton left London in 1632. Masson and others seem to have considered Thomas Bower, mentioned in the indenture of 1623, as a *servant* to the elder Milton, but this "Answer" conveys decisive information upon both points. In 1637, the scrivener speaks of him as "five years his *partner*, and not his *servant*, as alledged in the sd Bill of complaint," and moreover describes his having "had the shop for near 40 years."

No doubt in 1623, both Thos. Bower and John Hutton were *serving* their apprenticeship with John Milton, sen.; the former becoming, in 1632, his partner, which would solve the difficulty. The answer above alluded to (comprising twenty-one sides) has at foot:—

"Susteyned
Jur. xiij die Aprilis,
1637 cor. nob.
JON. AGAR,
THO. AGAR."

Touching the poet's blindness (about which so much has been written, in the futile hope of fixing what would seem to have been a gradual and increasing disorder of the sight) the broadside (2nd S. x. 144.), which gives this passage:—

"Milton, that writ two books against the Kings H. and Salmasius his Defence of Kings, struck totally blind, he being not much over 40 years old,"

would appear to have been written by some one who knew but little of Milton, and who seems to have jumped to a hasty conclusion.—*Vide* "N. & Q." 2nd S. v. 372.

Carlyle, too, quotes a passage upon this topic, (but without giving the reference,) under date of Tuesday, 14th Feb. 1653:—

"Mr John Milton we all lament to know has fallen blind in the public service, lives now in Birdcage Walk, still doing a little when called upon, bating no jot of heart or hope."

Who the John Milton, Jun. was, indicted for treason in 1647 (*vide* Journals of the House of Commons) remains at present a mystery for the future biographer to clear up.

The entries respecting him run thus:—

"Die Sabbati, 25 Sept. 1647. Post Meridiem.

"Resolved, &c. that Thomas Carill, Bartholomew West, Richard Romney, Ralphe Hooker, *John Milton, Junr.*, James Studley, Henry Coltherst, Richard Fortye, Mr. William Drake, —— Brooke, apprentice or servant to Mr. Barker of Hellen's, John Hartley, and Daniel Hill, be forthwith indicted of High Treason at the King's Bench." &c. &c.

"Die Veneris, 1 Oct. 1647.

"The Lds and Commons in Parliament assembled having put into a way of inquiry and examination the late horrid and violent force done to both Houses of Parliament upon the 26th of July last, to the intent that due and exemplary punishment might be inflicted upon the contrivers and some of the chief actors thereof according to their demerits, and having received clear proof that the persons following, viz. Thomas Carill, Bartholomew West, Richard Rumney, Ralph Hooker, *John Milton, junior*, James Studley, Henry Coltherst, Richd Fortye, Wm Drake, son of Roger Drake of Cheapside, —— Brook, apprentice or servant to Mr. Barker of Helen's, John Hartley, and Daniel Hill, were principal actors in that treason and conspiracy, which said persons have since absented themselves from their usual places of abode, and cannot be found to be brought to a present trial," &c. &c.

I annex a letter which I believe has never before been printed, showing the existence of a John Milton, a prosecutor of Recusants in 1607, not that I would identify him with the poet's family, but to show the fact of persons being contemporary, and bearing the same baptismal and surname.

"After my harty comendacons, Whereas I am enformed that by some speciall prosecucon held for his Matie, there be diverse recusants wthin the west Riddinge of the County of York lately standing owtlawed and extraicted into his Mates court of Kinges Benche, These are to pray yow to geve warrant unto the Mr of the Crowne office for the present makinge forth of speciall writtes against them, to be forthwith delivered to the Bearer hereof *John*

Mylton, at whose travell and chardge the same have ben so pursued. And being lykewise enformed of dyverse other Recustes that doe inhabite in the North Riddinge of the same county to be in lyke case prosecuted to conviction by this Bearer, whereof no certificat or extraictes be made unto his Mates Benche yow wold therin be pleased to geve warrant that a speciall *certiorar'* be presently awarded for the removing of the Record in that behalf, this xxiijth of Febr 1607.

"Yor very loving fryend."

With one word more I would trespass on your columns. A question has been raised and a controversy excited touching the *aristocracy* of Milton's descent, and much has been written upon the arms of the family, &c., supported by a seal, and the sign over his father's shop. This coat of the double-headed eagle displayed, &c., is borne also by the family of Mytton, with which family his biographers seem to desire to blend the ancestors of the poet. Mytton or Mutton, as is sometimes the orthography, seems to have no consonance or harmony with the name of Milton. How much easier, and how much simpler, it would have been to have gone rather to the widely ramified and ancient family of Millington (by an easy gradation corrupted into Milton), and which rejoices in precisely *the same armorial bearings* as those ascribed to the immortal bard.

Throwing out this hint, I leave to your readers, more learned in heraldry and genealogy than myself, the task of tacking on John Milton's name (ever illustrious in itself without either the adjuncts of coat-armour or ancestry) to a long line of wealthy or renowned progenitors.

RAYMOND DELACOURT.

THE LORICA, OR GOLDEN VEST.

The field in which this curious piece of antiquity was found is near the town of Mold in Flintshire, and known by the name of Cae Ellyllion, which means, "the Field of the Goblin." The story of the "Golden Spectre," handed down by tradition, is, that a man of gigantic stature is to be seen standing upon a tumulus in the said field, with a golden breastplate or vest, and many are the persons *now* who have passed the spot at night, and been much frightened by this appearance! In 1833 the overseer of the roads caused the tumulus to be removed to mend the roads (it being supposed from its depth to be a gravel-pit). When nearly at the lower part, some large bones were found, a skull of greater than the usual size, and a bright corslet with 200 or 300 amber beads.

The late Dr. Owen Pughe, the celebrated Welsh antiquary and historian, discovered from ancient Welsh MSS. and the Triads that the person here buried was Benlli Gawr (Benlli the Giant), who lived at Yr Weyddgrug, now called Mold. The hill, upon the summit of which he collected his warriors, is still called Moel Benlli. This hero lived A.D. 500. It was the custom to throw 400 loads of stones upon the grave of any celebrated warrior, as a tribute of respect to his memory, by his friends.

This corslet is now in the British Museum. I made a drawing of it when first found; portions of the leather lining then remained. The gold was thin, but extremely pure, and the workmanship beautiful. There is a print of it in a publication called *Old England*, but evidently in not so complete a state as when I first saw it.

E. C. GRESFORD.

SHAKSPEARE MUSIC.

(2nd S. x. 53.)

The song and chorus, "What shall he have that kill'd the deer?" (*As You Like it*) is to be found set by John Hilton (1652) as a round for the singular combination of four bass voices; the burthen, "Then sing him home," is omitted. This composition has been reproduced in Mr. Charles Knight's *Shakespeare*. Mr. J. Stafford Smith also has set these words as a glee for alto, two tenors, and bass; he likewise omitting the burthen. This composition Mr. Linley has transferred to his *Dramatic Songs of Shakespeare*, adapting it, however, for two sopranos and a bass, and apologising for a liberty which he observes he has taken, of introducing a strain to the burthen "Then sing him home," which, says Mr. Linley, whether by accident or design, Mr. Smith has not taken notice of. Mr. L—— also adds this remark concerning those words: —

"It is certainly difficult to conceive *why* they were omitted, if they were designedly so, as they are surely as strikingly characteristic as any in the whole song."

Sir H. Bishop, upon this point, appears to have agreed with Mr. Linley, and has written (for the *Comedy of Errors*), in his effective and dramatic style, a setting (as glee and chorus in four parts), of "What shall he have that kill'd the deer," with the words, "Then sing him home" included. They are not, however, treated *strictly* as a burthen, but are wrought into the composition.

The song "Take, oh take those lips away," sung to the "dejected Mariana" at the moated grange (*Measure for Measure*), has been set to music in the various forms of solo, duett, and glee. The earliest setting I have yet met with is one by John Weldon (about 1707), as a solo. It will be found in a *Collection of New Songs* by Mr. Weldon, which the title-page informs us were "Perform'd att his CONSORT in York Bildings."

In Mr. Linley's work will be found another setting of these words as a solo, by himself. Mr. Linley was apparently unacquainted with Weldon's composition, as he makes no mention of it, simply observing, as a reason for giving one of his

own, that he "is not aware of any appropriate reading of these words as a song."

A third solo setting of these words has been done by Sir H. Bishop, to be sung by Adriana in the *Comedy of Errors*.

There are two settings of these words in the duett form. One of them is by Mr. W. Jackson (of Exeter), and the other is contained in a book of Thirteen Canzonets for two voices, composed by T. Tremain (about 1786). Besides a setting of these words as a glee, of which I can now only say that I saw it many years ago, long before I made notes, I can particularise two others. One of these is by the Hon. Augustus Barry, and is a glee for three voices. The other, for four voices, is by Sig^r. Giordani (about 1780). This composition is headed by an announcement that it is to be had also "adapted for one voice, with the Harpsichord Accomp^t."

To the settings of "Who is Sylvia?" (*Two Gentlemen of Verona*) mentioned in my first paper, must now be added two more. One is a glee by Mr. R. J. Stevens, which I have not seen myself, but it is mentioned by Mr. Linley. The next is a *second pasticcio glee* by Sir H. Bishop, compounded from Morley and Ravenscroft, and sung in *Twelfth Night*. ALFRED ROFFE.

Somers Town.

EMMA, LADY HAMILTON.

As some mention has been made in "N. & Q." of LADY HAMILTON (1st S. i. 36.; 2nd S. ii. 316.), and of the cruel and disgraceful treatment she met with at the hands of the English Nation, and of the Rev. Earl Nelson in particular, it may be well to follow it up with some additional information.

In 1815, immediately after the death of Lady H., an infamous book professing to contain her *Memoirs* appeared, but it is utterly unworthy of perusal or credence.* In the *Times* of August 22, 1849, appeared a striking article on "Lord Nelson and Lady Hamilton" (I believe from the pen of the late Mr. Philips); it was reprinted by Murray in the *Essays from "The Times,"* First Series, Lond., 1851. In *Blackwood's Magazine* for April, 1860, there is an excellent and well-informed article on "Lady Hamilton." I should be glad to hear of any other papers of merit which have appeared on Lady H. in other periodicals.

Her life reads more like fiction than fact. She was born on the 26th of April, 1764, at Preston in Lancashire. Her father was Henry Lyons, a labourer in that place; her mother was Mary Kidd of Hawarden in Flintshire. The former dying while she was a young child, the mother removed with her to Hawarden, and lived with her relatives the Kidds. These relatives were colliers, if I mistake not; and as she grew up, Emma Lyons, or Emma Kidd, as she was commonly called, used to accompany her mother in carrying coal about in donkey panniers. While yet a very young girl she was engaged as nursery-maid in the family of Mr. Thomas, the surgeon of Hawarden, whose wife was sister of the well-known Alderman Boydell, and who resided in the house occupied now and for many years past by the curate. She left this place about the year 1780, when she was only sixteen, for a similar situation in London, in the house of Dr. Budd, who then resided in Chatham Place, Blackfriars. From Dr. Budd's house, Emma Lyons passed into the service of a tradesman in St. James's Market. Here her remarkable beauty and fascination attracted the attention of some lady of fashion (whose name, as well as that of the tradesman above-mentioned, seems unknown), who received her into her house as a kind of humble companion. Her subsequent history is well known; her connexion with Captain (afterwards Admiral) Payne, then with Sir Harry Featherstonehaugh, then with the Hon. C. F. Greville, then with Sir W. Hamilton, and last, with Lord Nelson. On the 6th of September, 1791, Emma Lyons, or *Harte*, as she was then called, became Lady Hamilton; the marriage took place at Marylebone Church. In her signature in the Parish Register, she changes the name Emma to Amy, and signs herself "Amy Lyons." Her fate is one of the saddest and most touching on record. The most generous and unselfish of women, after the death of her husband and Lord Nelson, met with the basest ingratitude and the most heartless cruelty. In her distress and anguish, she fled with her daughter Horatia to Calais in the year 1813. In eighteen months more the strange and eventful life of Emma Hamilton was over. She died — actually of starvation — on the 15th of January, 1815, in the house now No. 11. Rue Française, aged fifty-one. The excellent Mrs. Hunter of Brighton, who soothed the latter end of Emma Hamilton, but knew her too late to be of much use, describes her as "exceedingly beautiful even in death."

"Emma Hamilton sleeps in what was once the pleasure-garden of a woman almost equally famous for her personal charms and her strange adventures — the beautiful Elizabeth Chudleigh, better known as Duchess of Kingston. It was consecrated, and used as a cemetery until 1816. It was afterwards converted into a timber-yard, and no trace remains of the grave of her whom Nelson, with his dying voice, bequeathed to the gratitude of his country!"*

Lady Hamilton, I believe, left behind her four children: three by Mr. Greville, and one by Lord Nelson. Is it known what became of them? The

* Brenton's *Naval History* seems equally malignant and mendacious as these *Memoirs* in its treatment of Lady H.

* *Blackwood*, p. 429.

writer in *Blackwood* states that Horatia, after her mother's death, was taken to Nelson's sister, Mrs. Matcham.

"It is with her introduction to Romney that the public interest of Lady Hamilton's life commences. It is impossible to gaze on the face so familiar to every one, and which owes its immortality to his pencil, without feelings of deep emotion. The charm consists not in beauty of feature, marvellous though that beauty is. There beams in those eyes, and plays around those lips, the power of fascination, which, a few years later, brought princes, statesmen, and heroes to worship at her feet.

"Marvellous and inscrutable are the ways by which 'Providence doth shape our ends!' Had that face been less beautiful, had the heart of its possessor been less brave and faithful, had she lacked courage or promptitude, — or, strange as it may sound, had she been less frail, had she possessed fewer virtues or fewer faults, — the whole course of History might have been changed, and the Nile, and even Trafalgar, have had no place in the Annals of England.

"That Romney, like his friend Hayley, the biographer of Cowper, conceived a romantic attachment to the beautiful subject of his pencil, is abundantly shown by his letters. 'The Divine Lady,' as he calls her, was the object of sentimental and distant adoration, and never did devout worshipper pay more precious homage at the shrine of his idol. He painted as many as twenty-three pictures of her.

"The following is a list of the Pictures painted by Romney from Lady Hamilton, and given in J. Romney's Life of the Painter: — 1. 'Nature,' 1782 — now in the possession of Mr. Fawkes of Farnely; 2. Circe, painted about the same time — unfinished; 3. Iphigenia; 4. St. Cecilia; 5. Bacchante — sent to Sir W. Hamilton at Naples, and lost at sea; 6. Alope; 7. The Spinstress; 8. Cassandra — Boydell's Shakspeare Gallery; 9. Three-quarters, Straw-hat, 'Emma' — Mr. Crawford; 10. Bacchante — Sir J. Leicester — figure painted in afterwards; 11. Half-length, sent to Naples; 12. Do. given to her mother; 13, 14. Calypso and Magdalen — Prince of Wales; 15, 16, 17. Joan of Arc, Pythian Priestess, and Cassandra — unfinished; 18. Half-length, Reading, light reflected on the face—Hayley; 19. Three-quarters, 1792; 20, 21, 22. Three-quarters, side face. Two other unfinished heads.

"In addition to this list, there is a very beautiful figure called 'The Seamstress,' which, we believe, was painted from Lady Hamilton. She was also the original of Reynolds' celebrated 'Bacchante'; and if our memory serves us correctly, of two remarkably fine full-lengths by Hopner, 'The Comic Muse' and 'A Magdalen,' belonging to the Marquess of Hertford at Ragley. There is a magnificent full-length, by Lawrence, in the National Gallery of Scotland, and a very lovely chalk head by the same artist, signed 'Emma,' in the British Museum." *

There is a portrait of Lady H. omitted in the foregoing list, viz. a miniature (executed by Dunne, I think,) which she sent to her former mistress, Mrs. Thomas, and which is still in the possession of that lady's family.

Perhaps some of your correspondents could add to this list, and, besides, give the present *locale* of the above when not mentioned? One of Romney's portraits of Lady H., I may add, is in the possession of Lord De Tabley.

* *Blackwood.*

"We know few characters," says the excellent writer in *Blackwood*, "of which it is so difficult to form a just and impartial estimate as that of Lady Hamilton. Happily it is not our duty to mete out reward or punishment. Few, if any, have ever been exposed to such dangers and such temptations. The most precious gifts of Providence, bodily and mental, which were lavished upon her in profusion, were but so many additional snares in her path. 'With all her faults,' says one who was by no means disposed to extenuate these faults, 'her goodness of heart is undeniable. She was the frequent intercessor with Nelson for offending sailors; and in every vicissitude of her fortune she manifested the warmest affection for her mother, and showed the greatest kindness to a host of discreditable relations.'* Her husband, with his dying breath, bore witness that, during 'the ten years of their happy union, she had never in thought, word, or deed, offended him.'

"The nature of her intimacy with Nelson will probably remain for ever an enigma. The more closely the evidence is examined, the more perplexing does the inquiry become. Confident assertion in this, as in most other cases, is confined almost exclusively to those who know least of the subject. There cannot be a stronger proof of this difficulty than that which is derived from the fact, that the two latest biographers of Nelson, both of whom have devoted infinite labour to the inquiry, have arrived at diametrically opposite conclusions. Dr. Pettigrew is convinced that Horatia was the daughter of Lady Hamilton †, and Sir Harris Nicolas is equally convinced that she was not. ‡ Those who were most likely to be well-informed upon the subject, Lord St. Vincent, Hardy, Dr. Scott, his confidential friend and adviser Mr. Haslewood, and, we may add, the several members of his own family, seem to have considered Nelson's attachment to Lady Hamilton purely Platonic. The evidence in support of this view of the case is collected in the seventh volume of the *Nelson Despatches*, pp. 369. to 396."

The writer in *Blackwood*, however, feels himself "compelled reluctantly" to take the generally received view of the matter. At the same time, he vindicates her memory from the calumnies connected with Graham's exhibition, Romney, and Carraeciolo. In the March Number of *Blackwood*, the same writer vindicates Nelson's memory with regard to Carracciolo. EIRIONNACH.

Minor Notes.

DRUSE MAGIC OR TABLE-TURNING.—As a counterpart to the extraordinay proceedings of Mr. Home at Mr. Milner Gibson's house, described in a recent number of the *Cornhill Magazine*, I make the following extract from Col. Churchill's *Mount Lebanon* (i. 164.): —

"Sheik Bechir is one of the best informed of the Druse sheiks, and has acquired a store of history and literature, which makes his conversation in every way superior. He has for some years devoted his time, singular as it may appear, to the cultivation of magic [table-turning], and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will

* *Nelson Despatches*, vol. vii. p. 390.
† *Memoirs of Nelson*, vol. ii. p. 655.
‡ *Nelson Despatches*, vol. vii. pp. 369. 393.

place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David [table-turning can be done here without this], it will move spontaneously round, to the astonishment of the holders [beholders also]. A stick, at his bidding, will proceed unaided from one end of a room to the other. A new Testament, suspended to a key by a piece of string, will in the same way turn violently round of itself. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came . . . a double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate upon such matters."

T. J. Buckton.

Levant Notes and Queries.—With a view to promote the investigation of the various branches of archæology, ethnology, folk lore, &c. in the Levant, I have prevailed on the editor of the Levant *Quarterly Review* to imitate "N. & Q." by instituting L. Q. R. N. & Q. I trust this step may be useful, and that it may receive the countenance of such of your readers as are interested in Levant inquiries. Hyde Clarke.

Constantinople, Oct.

Senile Lactation.—The following incident, related by Richard Baxter, at p. 160. of his *Strange Preservations in the late Wars*, will serve to corroborate certain statements of the like nature made by Dr. Livingstone in his account of Central Africa:—

"When Prince Rupert marched with his army through Lancaster to York-fight, where he was overthrown, the town of Bolton made some resistance in his passage; and he gave them no quarter, but killed men and women. When he was gone, those that escaped came out from the places where they lurked; and an old woman found in the streets a woman killed, and a child by her, not dead. The old woman took up the child; and, to still its crying, put her own breast to the child, which had not given suck, as I remember, of above 20 years. The child being quieted, she presently perceived milk to come, and continued to give the child sufficient milk till it was provided for. I had the full assurance of this from my worthy friend Mrs. Hunt, wife of Mr. Rowland Hunt, of Harrow-on-the Hill, who told me she was one of those appointed to make trial of the case, and she found it true; and the old woman's breasts to give the child milk, as was reported. And she told me, in 1665, that the said child was at that time alive, a servant-woman in London."

J. W.

The Humanity of Louis XV.—While the naval and military tactics of the two most powerful nations of Europe appear to have for their object the greatest destruction and misery of their species, as if they desired that

"Unpitying massacre might waste the world,"

there is a pleasure in contemplating, even in an enemy, a disposition to mitigate or avert the evils which war so excessively entails upon mankind. The annexed is from the *History of France*, and it holds in just contrast what would have been the inclination of Louis XI. In conclusion, let me disown being the unqualified panegyrist of Louis XV. The licentiousness of his reign was unbounded, and, having read *La Vie privée de Louis XV.*, 4 tomes, 1788, most people would, I think, come to the same inference: —

"Dans la guerre désastreuse de 1756, lorsque les Anglais bravaient Louis XV., jusque dans ses ports, Dupré, chimiste du Dauphiné, inventa un feu si rapide et si dévorant, qu'on ne pouvait ni l'éviter ni l'éteindre; l'eau lui donnait une nouvelle activité. On en fit des expériences sur le canal de Versailles, en présence du roi,—dans les cours de l'arsenal à Paris,—et dans plusieurs ports du Royaume; elles firent toutes frémir les militaires les plus intrépides. Trop certain qu'un seul homme avec un tel art pouvait détruire une flotte entière, ou brûler une ville, sans qu'aucune force humaine pût donner le moindre secours, Louis XV. défendit à Dupré de communiquer son secret à personne, et le récompensa pour qu'il se tût."

The author concludes with this remark: "Louis XI. n'aurait pas été si scrupuleux." Σ. Σ.

Spirit Hands.—The writer of the well-known paper in the *Cornhill Mag.* describes the peculiar feeling of the large hand which "came under the table-cover," and which he audaciously ventured to seize. "It was palpable as any soft substance, velvet, or pulp; and at the touch it seemed as solid; but pressure reduced it to air." The following curious parallel occurs in the *Travels of Evliya Effendi*, Part I. p. 4. (published by the Oriental Trans. Fund): —

Evliya had been favoured by a miraculous vision, "while sleeping in my father's house at Islámbúl." He dreamt that he was in a certain mosque "built with money lawfully gotten, from which prayers therefore ascend to heaven." That the Prophet himself, "with his two grandsons Hasan and Hosain, the twelve imaums and the ten disciples," made their appearance, and that he himself, Evliya, took part in the service which followed.

"I afterwards went round, kissed the hands, and received the blessings of each. Their hands were perfumed with musk, ambergris, spikenard, sweet basil, violets, and carnations: but that of the prophet himself smelt of nothing but saffron and roses, *felt when touched as if it had no bones, and was as soft as cotton.* The hands of the other prophets had the odour of quinces; that of Abúbekr had the fragrance of melons; Omar's smelt like ambergris; Osman's like violets; Ali's like jessamine; Hasán's like carnations; and Hoseïn's like white roses."

R. J. K.

A Phonetic Translation.—A sporting Somersetshire farmer, who had been welcomed one morning at the mansion, stalked up to the fireplace, over which he observed the well-known motto—"Pro aris et focis." "Ah! Squire," exclaimed the honest yeoman, "I see you be all for the *ares* and *foxes* up there too." F. Phillott.

Queries.

MR. REUTER AND HIS TELEGRAMS.

I have often asked, who is this mysterious person? Where is the office in which he carries on his correspondence? How are his messages conveyed therefrom to the different London newspapers in the same brief words every morning? Revolutions, battles, sieges, surrenders, capitulations, annexations, proclamations, and so forth, so that in the brief space of twenty-four hours to every state in Europe events are communicated that heighten each morning's expectation for the latest astounding intelligence, and to increase our appetite for breakfast. The only account I have been able to obtain (though others may be more fortunate than myself) is in a letter from the London correspondent of the *Birmingham Journal* of Saturday the 6th inst. This news-collector is a very entertaining original letter-writer; has an anecdote to tell of almost every eminent native or foreigner. While Parliament is sitting he is to be found in the gallery or lobby of both Houses. He reports speeches at public meetings; sometimes foretells events that are about to come, as well as accurately depicting every day's occurrences.

Read what he says of Mr. Reuter. There is nothing political in the following paragraph to exclude it, I think, from the columns of "N. & Q.," in which politics and party are very properly disallowed: —

"Seeing what the truth is, perhaps one oughtn't to be quite so much astonished at the falsehood. Nor is it the falsehood that astonishes so much as the deliberation of its concoction beforehand, the systematic order of its preparation in readiness for long foreseen contingencies. It would seem as if nothing can happen, or fail to happen, that the suitable lie is not duly devised in anticipation, docketed, and put away ready for instantaneous use, just as the late Mr. Dod, the Parliamentary Plutarch, took the lives of half the contemporary celebrities so as to be in at their death. The moment that happened, he had simply to prefix the date and place of demise, and to the amazement of the obfuscated public, ever 'wondering with a foolish face of praise,' out comes, the following morning, two or three columns of necrological minutiæ, apparently impromptu, but, in reality, elaborated many months, and, in some cases, many years anteriorly. Reuter has many Dods, and doubtless many dodgers, more or less artful, in his employ; and artful beyond all dodgers is he who chiefly employs him, supplying him with the wherewithal for dodging all questions to an unanswerable solution, and gagging enquirers who press their interrogatories inconveniently close. All things are open to Reuter, but no one asks who has supplied the key. He appears to have a whole brigade of Boy Joneses always with their ears to all royal and sacred closets, and always coming down imperial and serene chimneys just in the nick of time to overhear what is going on, and what isn't, the latter being the more surprising intelligence of the two. He knows on the instant that a consistory of cardinals has been held, and what they did and said, and what they didn't. Who told him? Who cares, as long as he tells us, and as little care our gobemouches whether the tidings be true or false, real or imaginary, as long as we have news, the one condition to its acceptability being its freshness, so fresh that if the end of it contradicts the beginning, so much the better, as proof of the hot haste in which it is struck off, speed and excellence being synonymous in these days. He knew, or at least told us he did know, the other day, that Thouvenel, the French Foreign Minister, sent his resignation to the Emperor, at Ajaccio, because of the unrebuked highwayman's foray of the Sardinians into the Papal States; but that on his majesty's return to Paris the resignation was withdrawn because of Imperial assurances that Nono's nobles should not come to ninepence. Only the two individuals, of course, could have been aware of this delicate business. Yet Reuter told it to all the world, and nobody asked whence he derived the intelligence. Who pulls the strings of Reuter's wires? A definite rejoinder to that query would let in a flood of sunshine on many an ophthalmic vision at this moment, and show how and why feathers are drawn over the general eye for particular purposes, the drift whereof is the reverse of benevolent."

May I again inquire if any correspondent of "N. & Q.," or could Mr. Editor, from his knowledge of passing events, inform me who Mr. Reuter is, and where he can be addressed. Living in retirement, with very limited social intercourse, I have hitherto met with no friend who could satisfy the curiosity of

AN OCTOGENARIAN JOURNALIST.

Worcester.

COLLEGE POTS AND MAUDLEN CUPS.

I am not aware of any authority that defines or explains the ancient names of silver plate. At the present time I am desirous to ascertain the origin and meaning of the terms College Pot and Maudlen Cup.

The College Pot, I imagine, — but I beg for correction if I am wrong, — was the vessel usually used for drinking at the tables of our universities. In the seventeenth century (and probably before, as well as after,) it was customary for Fellow-Commoners, or Master-Commoners as they were also called, on their admission to the upper table, to present a silver pot. Sir William Heyricke, in 1613, on sending his son to St. John's College at Oxford, furnished such a cup, engraved with the Holy Lamb as the college badge, and an inscription recording the donor's name, accompanied by his shield of arms; and shortly after William Taylor, the favourite companion of William Heyricke, the young collegian, was admitted to the same privileges on making a like offering.

Sir William Heyricke afterwards paid, "To Mr. Miller for a College Pot, 20 oz. less 3 dwt. at 5*s.* 3*d.* the oz. 5*l.* 4*s.* 3*d.*," and "to Mr. Dicher for graving 2 pottes 10*s.*;" the former payment being the cost of William Taylor's pot, and the latter the cost of engraving the arms and inscription both upon that and his own son's.

From an entry in the books of the Stationers' Company, it would appear that College Pots usually

had two ears, and I should be glad to know whether that was their uniform fashion. In 1657, "a Silver pot with two ears, *after the manner of a College Pot*," was presented to the company by Mr. Thomas Pierrepont, with his arms and the arms of the company engraven upon it; and a like pot was presented by Thomas Vere and William Gilbertson. Again, in 1663, it was agreed that the sum of 10*l.* which John Sweeting had directed to be laid out in something to preserve his memorial in the company, should be bestowed on a silver cup, *college fashion*.

If we conclude then that the form of a College Pot was that of a mug, having two ears or spouts, may I ask for a description of a Maudlen Cup, equally or more satisfactory?

I find in 1564 one given to the Stationers' Company by Mr. William May, which was described as "a cup all gilt, with a cover, called a Maudlen Cuppe, weighing 11 ounces." This seems to show that Maudlen Cups had covers: but that may not have been uniformly the case. In a list of plate belonging to James I. taken into the charge of Sir William Heyricke, his Majesty's goldsmith, in 1606, I find —

"A maudlyn cup of christall (weighing) 19 oz. di."

May I solicit the communication of similar entries that may throw further light on this inquiry?

JOHN GOUGH NICHOLS.

THE STATIONERS OF THE MIDDLE AGES. — The mediæval stationers are thus described in Rees's *Cyclopædia* (1819): —

"*Stationarii* were men, thus called in the middle ages, who trafficked in books, made large fortunes by lending them out to be read, at exorbitant prices, not in volumes, but in detached parts, according to the estimation in which the author was held."

I should feel obliged on being referred to the original authority or authorities upon which this statement is founded. JOHN GOUGH NICHOLS.

DOWAGER PEERESSES. — The House of Lords, in 1661, declared that Lady Dacre, by marrying a commoner, had forfeited her peerage: the resolution was come to after the House had received the opinion of the Judges on the point of law. Can any of your readers inform me whether the opinion of the Judges can be now arrived at? Does it exist amongst the muniments or records of Parliament? Is the case anywhere reported? and who were the Judges? The resolution is upon the Journal of the House of Lords: "A dowager peeress on remarriage with a commoner can no longer be a dowager peeress; she cannot be dowager of one and wife to another at the same time." L. Q.

PRIDEAUX OF BARBADOES AND BLAKE. — To which branch of the Prideauxes of Devon and Cornwall did the Prideauxes of Barbadoes belong? and how was the great Admiral Blake related to them? I possess a copy of the will of Nicholas Prideaux, of St. Thomas in that island, member of council; he died at the latter end of the seventeenth century, when he disposed of a considerable property among his children, from one of whom I descend; and I shall be greatly obliged to any genealogist who will give me information on these subjects. INA.

MARY QUEEN OF SCOTS. — In a plantation near to Leyburn in Yorkshire, a few miles from Bolton Castle, is a board with the following notice: —

"Queen's Gap, the place where Mary Queen of Scots, according to local tradition, was retaken in her attempt to escape from Bolton Castle, where she was a prisoner under the care of Lord Scrope, A.D. 1560."

Is there any historical proof of such an escapade having been attempted by the royal prisoner?

N. M.

PROFFER. — Can any of the readers of "N. & Q." give a reason for the word *proffer* being spelt with the double *f*? *Offer*, *suffer*, and *differ* I can understand, but why *proffer*? J.

IRISH BISHOPS TRANSLATED TO ENGLAND. — Some years since I met, I think, with a tolerably long list of Irish bishops translated to England; but not having made a note at the time, I am now unable to lay my hand upon it. Can you refer me to the publication in which it appeared?

ABHBA.

HESIOD *v.* MILTON. — The well-known lines —

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep,"

generally pass as Milton's. See *Par. Lost*, iv. 677. But I find Wesley twice refers to them as Hesiod's: see sermon on 1 Cor. xiv. 20, *The Case of Reason impartially considered*, ii. 1; and sermon on Heb. i. 14, *Of Good Angels*, Introd. 3. If this be correct, perhaps some of your readers can point out the passage in Hesiod which has been paraphrased by Milton. DAVID GAM.

PORSON. — It is said that there are many letters of Porson in existence, and many written by Porson's correspondents to him. Does any reader of "N. & Q." possess any of them, or know how any of them may be procured?

Is a complete copy of the *Catechism for the Swinish Multitude* obtainable? LESBY.

ENGLISH TRANSLATIONS OF CICERO. — An English translation of Cicero's "De Senectute" *in verse* was published in 8vo., 1725, under the title of "Cato Major." Who was the author? There is a translation of "Cato Major" and "Lælius," by Sam. Parker, London, 1704. Reprinted at Oxford, 1720, 1727, 1731. Also reprinted at London, 1736. In Lowndes's *Bibliographers' Manual*, I

find noticed a translation by W. Austin, 2nd edition, 1671. Title engraved by J. Goddard. Are either of these translations in English verse?

R. Inglis.

Bibliographical Queries. — Will you kindly favour me with the names of the respective authors of the following scarce pamphlets, contained in an 8vo. volume in my possession? —

1. "A Fragment of the History of Patrick. London, 1753.
2. "A Tryal between Patrick and Roger, with a Fragment of the History of Patrick. London, 1753."
3. "Considerations on the late Bill for Payment of the remainder of the National Debt, &c. Dublin, 1754.
4. "A Modest Proposal for the Prohibition of Speech, humbly offered to the consideration of Parliament. Dublin, 1748."
5. "A Vindication of the R——t H——e and H——e L——ds and Gentlemen, &c. Dublin, 1752."
6. "A Letter to the Publick; with some Queries, humbly offered to its Consideration. Dublin, 1754."
7. "A Letter from a Burgess of Monaghan to the Parish-Clerk of Ardbraecan. Dublin, 1754."
8. "An Address from the Independent Electors of the County of Westmeath to Anthony Malone, Esq., &c. London, 1754."
9. "An Answer to a Pamphlet, intitled 'The Proceedings of the Honourable House of Commons of Ireland, in rejecting the Altered Money Bill, on December 17, 1753, Vindicated,' &c. Dublin, 1754."
10. "Remarks on a Pamphlet, intitled 'Considerations on the late Bill for paying the National Debt, &c.' Dublin, 1754."
11. "An Examination of the Facts, Falsehoods, and Misrepresentations in a Pamphlet, intitled 'A Critical Review of the Liberties of British Subjects; with a Comparative View of the Proceedings of the H——e of C——s of I——d against an unfortunate Exile from that Country.' Dublin, 1750."
12. "A State of the Case of the Creditors of Burton's Bank, &c. Dublin, 1751."

Abuba.

Surname of "Black." — Buchanan of Auchmar, in his curious work on *Scottish Surnames*, states that the "Blacks" are a branch of the Lamonts of that Ilk; and the writer remembers having seen some years ago (he forgets in what *serial*, and at what date) a copy of a correspondence, dated about 1740, between a Mr. Black of Dublin and the then Laird of Lamont, corroborative of Buchanan's statement. Can any of your friends say when and where this correspondence appeared?

Niger.

Glasgow.

Dixon of Ramshaw. — Can any reader of "N. & Q.," learned in the genealogies and topography of Durham, inform me whether this family is still extant? And, if so, by whom represented? Also, where Ramshaw is situated, which gives a distinctive name to the family in the Visitations of the county? I find in maps *two* Ramshaws; one in Darlington Ward, about three miles S.W. of Bishop's Auckland; the other in Chester Ward, eight miles N.W. of St. John's Weardale.

I may here notice an error in Burke's *Armory*, 1842. He mentions the arms of Dixon of Ramshaw, and then, in the next paragraph, those of Dixon of *Rainsham*. These two entries are but the same family arms repeated. There is no such place in Durham as *Rainsham*, and the mistake has originated in the similarity of the words Ramshaw and Rainsham when carelessly written. In MS. they may be easily confounded.

J.

Story of a Swiss Lady. — The *Letter* out of which I asked a question, which you obligingly answered (2nd S. x. 111.) is, as you suggest, to the Rev. *W.* and not "H." May I ask the explanation of another passage? —

"The story told by Lipsius, on his own personal knowledge, of the boy drowned in a sewer, and restored after he had been two days dead, is as good as that of the Swiss Lady who, though pronounced drowned and dead by the doctors, clutched a purse of gold when put into her hand, and revived on an attempt to take it from her." — p. 52.

A reference to the authorities will oblige

C. E.

Family of Bucknall, M.D. — William Bucknall, M.D., of Brompton Hall, Middlesex, was born in 1690, and died in 1763. He left a son Samuel, born in 1711, who was buried in the parish church of St. Marylebone, London, in 1769, and two daughters, one of whom married the Rev. Joseph Griffith, to whom Brompton Hall descended in right of his wife; and the other married Morgan Rice, Esq., of Hill House, Tooting Graveney, Surrey.

William Bucknall, M.D., bore the arms of, and was descended from, a younger son of Sir William Bucknall, alderman of the city of London, who was knighted at Whitehall, Sept. 20, 1670. It is *believed* that William Bucknall, M.D., was the son of Samuel Bucknall, *second* son of Sir Wm. Bucknall, Knt., who married Margaret ——, who died at Wrexham, co. Denbigh, about 1736. I should be extremely obliged to any of your correspondents, who have the opportunity of searching county histories, if they could ascertain for me the fact of William Bucknall, M.D., being the son of Samuel Bucknall who was born in 1668, and died in 1734?

I am anxious also to ascertain the *surname* of Samuel Bucknall's wife; and should be glad to receive any account of William Bucknall in his character of M.D.

Sir William Bucknall, Knt., was succeeded in his estates by his eldest son John, who was knighted Feb. 23, 1685. He married Mary, daughter of Sir John Read of Brocket Hall; and had a son, John Askell Bucknall, whose only child, Mary, married James, 2nd Viscount Grimston. The family estates were at Oxney, Herts, and Watford in the same county.

Sir William Bucknall, Knt., had a son Jonathan,

who was born in 1670, and another, Benjamin, from either of whom William Bucknall, M.D., *may* have descended; but it is believed in my family that he was the son of Samuel Bucknall, the second son. H. M. RICE.

South Hill Rectory.

WATERVILLE FAMILY.—Could any of your correspondents kindly favour me with an account (however short and imperfect) of the descendants of William de Waterville, abbot of Burgh, and, I believe, *grandson* of the De Waterville who "came over with the Conqueror." This abbot occupies rather a prominent position in Peck's *Antiquities of Stamford*, but I am unable now to refer to any particular passages.

I am told that the name Waterville (and later *Waterfulle*) has, within the last century, been corrupted into Waterfield: all three forms being still (or at least a few years since) visible on gravestones in Bulwick and Barrowden churchyards, Lincolnshire. ICHNEUTES.

MONK LEWIS. — Where can the pedigree of Matthew Gregory Lewis (Monk Lewis) be procured? There is in Jamaica a fine marble monument to a Judge Lewis whose arms are emblazoned on it (checquy azure and argent, &c.) with three quarterings. This Judge Lewis had a daughter, married to Robert Francklyn Hodges. M. (2.)

MISS HANNAH THATCHER. — In the *Gent. Mag.* for July, 1823, Part II. p. 9., is a portrait of Miss Hannah Thatcher, a native of Bristol, who was born deaf and dumb, but acquired both the missing faculties under the treatment of Mr. Wright, "Surgeon-aurist to her late Majesty Queen Charlotte." After the death of her parents Mr. Wright took her into his house, and adopted her as his own daughter.

I wish to know whether the cure proved a permanent one, and what was the young lady's subsequent history. If we may judge by the portrait, she had a pretty face and a remarkably expressive and interesting countenance.

It is plain that Miss Thatcher was not born absolutely deaf and dumb. Such persons can only be taught to converse by signs, as practised by the Abbé Sicard and others. In her the two faculties were merely dormant, and were called into action by skilful and judicious treatment. Indeed it is intimated that the deafness, at least, was to be attributed to local dropsy, affecting the laminated membrane, commonly called "the drum of the ear." W. D.

FLYING KITES. — In Lord Dundonald's *Life* (vol. i. p. 201.) is a curious account of his method of communication with the Spanish, during the Peninsular war. Proclamations or other notices were tied to the tails of kites, which were flown over the land from boats when the wind was favourable, and suffered to fall at proper times. Could this method of diffusing news have given rise to the Stock Exchange phrase of "flying kites?" If not, what is the origin of the expression? A. A.

Poets' Corner.

LOCKE'S "WESTERN REBELLION." — Can any of your readers inform me where a book, repeatedly referred to by Mackintosh and Macaulay as Locke's *Western Rebellion*, is to be found? PEREGRINE.

PERPETUAL MOTION. — I shall esteem it a particular favour if any of your correspondents will inform me where all or any of the following works may be referred to, as I have not been able to find them in the libraries of the British Museum, Royal Society, or London Institution? viz.: —

1. A Dialogue concerning Perpetual Motion. By Thomas Timme, or Tymme, Minister. 1612, 4to.
2. De Inventione Æterni Motoris. By James Zabarella. Fracf. 1618, 4to.
3. Essay for a Machine of Perpetual Motion. By Robert Stewart. Edin. 1709, 4to.
4. An Account of the Automaton, or Perpetual Motion of Orffyreus, with additional Remarks. 1770.
5. A Lecture on Perpetual Motion. 1771. By William Kenrick, LL.D.

The above list is from Watt's *Bibliotheca Brit.* 4to. 1824. H. D.

THE HEIR OF LINE OF LADY CATHERINE GREY. — In the last edition of Burke's *Peerage*, art. "Duke of Buckingham," note at foot of p. 134., it is stated that Anna-Eliza, daughter and sole heiress of James Brydges, third and last Duke of Chandos, was sole representative of Henry Grey, Duke of Suffolk, and of Frances his wife, eldest daughter and coheiress of Charles Brandon, Duke of Suffolk, by the Lady Mary, Queen Dowager of France, and daughter of King Henry VII. To this statement I must demur; and if, instead of "sole representative," the daughter and sole heiress of the third Duke of Chandos had been described as one of the many representatives of the French Queen, the claims of other families to this descent would not have been so completely ignored. But this is not the point on which I ask for information. I wish to know whether the Duke of Buckingham is really heir of line, or not, to the Lady Catherine Grey. I am inclined to think not: for as the male line was carried on by Francis, the fifth Duke of Somerset, on failure of issue in the elder branches, and continued from 1675 to 1750, and then ended in an heiress, now represented by the Duke of Northumberland, we must look for the heir of line in this family rather than in that of Buckingham: but I consider it a question that may fairly be discussed in "N. & Q." P. R.

Queries with Answers.

LEPAUX. — Who was the Lepaux so celebrated in the *Anti-Jacobin* poem of "New Morality? I do not find his name in any of the French biographical dictionaries. A SUBSCRIBER.

[The individual whose name is so frequently associated with those of the "Lake Poets" in the pages of the *Anti-Jacobin*, was the celebrated Louis Marie la Révelliere-Lepeaux, the theophilanthropist, and head of the French Directory. For an account of this famous, or rather infamous deist, consult *Biographie des Contemporains*, by MM. Rabbe, De Boisjolin, and Saint-Preuve, 8vo., Paris, 1834. Talfourd, in his *Life of Lamb*, thus rescues his hero from the unmerited category into which the joint wit of Canning, Frere, Gifford, and Ellis had consigned him: "The literary association of Lamb with Coleridge and Southey drew upon him the hostility of the young scorners of the *Anti-Jacobin*, who, luxuriating in boyish pride and aristocratic patronage, tossed the arrows of their wit against all charged with innovation, whether in politics or poetry, and cared little whom they wounded. No one could be more innocent than Lamb of political heresy; no one more strongly opposed to new theories in morality, which he always regarded with disgust."]

THE ASS WITH TWO PANNIERS. — An English friend of mine, while on a visit to Paris with his wife and daughter, made the agreeable discovery that on more than one occasion he was called by the natives "the ass with two panniers" (l'âne à deux paniers). What had he done to merit this title? My friend is about the last man in the world whom I should think of calling a *donkey*.

Q.

[We presume that while at Paris our correspondent's friend, when he set out for his daily ramble, gave one arm to his wife, and the other to his daughter. As, English-fashion, he thus paced the streets *with a lady on each arm*, the polite Parisians, that being the case in which they apply the expressiou, would be very likely to call him "An ass with two panniers." If the party extended their tour to Italy, and there promenaded in like guise, he would not improbably be called "*Pitcher*" (in allusion to the primitive form of the *amphora*, with its two ears or handles). Nay, even in a leisurely walk with his two fair companions along Cheapside, should they in similar order of march, three abreast, occupy the whole breadth of the pavement, so that people behind could not easily get before them, he might possibly hear vindictive mutterings of the word "*Bodkin*."

While we decidedly think many things for which the French laugh at us "very well as they are," we still would submit that our countrymen might advantageously take a French lesson ou this particular subject. With our own practice let us compare that of our neighbours. In France they manage differently. A Frenchmau whose happiness it is to have charge of two ladies at once, *keeping his right arm free*, gives his left arm to one of his fair companions, who gives her's to the other. This is a far more agreeable way of making progress; for instance, in a crowded thoroughfare. When the trio find themselves inconvenienced by the throng, the first lady, still holding on, falls a little behind the gentleman, the second lady in like manner falls a little behind the first. And so, in a string, presenting a diminished front, they thread the difficulty with comparative ease; the gentleman, who leads, opening a path for his lady followers. The English party on the contrary walking three abreast under similar difficulties, no wonder if the two lovely panniers, projecting one on each side, experience a succession of disagreeable collisions, while they cushion the intermediate donkey, who escapes without a rub. The Frenchman boasts that, besides all this, having his right arm disengaged, he is in a position not only to repel annoyance, but to —— carry his umbrella.]

"HAPPY AS A KING." — The Editor of "N. & Q." will oblige by stating the author of the above.

AN OLD SUBSCRIBER.

[This phrase was in use at least two hundred years ago, as it occurs in the following extract from *The Tragical History of Guy Earl of Warwick*, 4to., 1661, Act V.: —

"*Phillis.* Give me some bread. I prithee father eat.
"*Guy.* Give me brown bread, for that's a pilgrim's meat.
"*Phillis.* Reach me some wine, good father taste of this.
"*Guy.* Give me cold water, that my comfort is,
I tell ye, Lady, your great Lord and I
Have thought ourselves *as happy as a King*,
To drink the water of a christal spring."]

DUEL BETWEEN MAJOR GLOVER AND MR. JACKSON. — In the *Annual Register* for 1760, the first paragraph of the May Chronicle contains the account of a duel between Major Glover, of the Lincolnshire Militia, and Mr. Jackson, an apothecary. Can any of your readers inform me whether Mr. Jackson recovered, or in what coffee-house the duel took place? MONUMIENSIS.

[At the assizes at Lancaster, on Aug. 20, 1760, Philips Glover, Esq., Major in the Lincolnshire militia, was found guilty of manslaughter for killing Mr. Jackson of Manchester in a duel, and was immediately discharged out of custody in court. Vide *Gent. Mag.*, Sept. 1760, p. 440.]

STARLINGS AND ROOKS. — The starling appears to be a very *sociable* bird. I do not merely mean to say that starlings are gregarious, but that they seem fond of associating with *other* birds. In particular, I have noticed them keeping company with rooks. I should be glad to learn how far my limited observations are confirmed by those who know the country better. PAUL PRY.

[Starlings may occasionally be seen associating with rooks; not only frequenting the same feeding-grounds, but accompanying the rooks in their flight both out and home. We once had an opportunity of observing, on a wide expanse of downs in the South of England, where there were no rooks, that the large flights of starlings were much persecuted by hawks. If, where rooks are present, the starlings affect their company, is it for security? Or, in other words, will no hawks pursue their prey where a swoop would bring them down amongst a host of rooks? It has been observed however that starlings, during the time when they are building, incubating, and rearing their young, withdraw entirely from their association with rooks, their chosen haunts of nidification being different. We have sometimes seen starlings keeping company with jackdaws.]

"THE LATINS CALL ME PORCUS." — Some time ago, while conversation was going on in a mixed company where I was present, an elderly gentleman by whom I sat gave me a nudge, and smilingly

whispered in my ear, "the Latins call me Porcus." I did not see at the time that this observation had anything to do with what the company were talking about, nor have I subsequently found any means of discovering its import. The last time the incident recurred to my mind I thought of "N. & Q.," and I now write in the hope that I am applying in the most likely quarter for an explanation. M. S. R.

[If, as we suppose, in the conversation alluded to, one of the parties present was attempting display by needlessly using hard words or being otherwise overwhelmingly learned, there would be something quite appropriate in the phrase smilingly whispered by the elderly gentleman, which is taken from an old fable expressly designed to correct a needless display of erudition. We are not quite sure that this fable exists in print; at any rate we cannot at this moment refer to it. We will therefore relate it as many years ago it was related to us by another elderly gentleman, a person of some learning and antiquarian research.

Once upon a time as the wolf was taking a walk he overtook a pig, whom he thus addressed: "Good morning, Mr. Pig; I have had nothing to eat these three days. I am very glad to have fallen in with you, for you will just serve me for a dinner." "Stay," said the pig, "is not this Friday?" "Indeed it is," answered the wolf. "Well," replied the pig; "you I know are, like myself, a good Catholic. Of course you would not eat meat on a Friday." "Oh, very well," said the wolf; "then, as we are both going the same way, suppose we go together?" so on they trotted, side by side. Presently the wolf remarked, "I think, Mr. Pig, you are called by many different names." "Just so," said the pig; "I am called not only pig, but hog, swine, grunter, and I know not how many names besides. *The Latins call me Porcus.*" "Oho," said the wolf; "they call you Porcus, do they? Porcus is porpoise. Porpoise is fish. I may eat fish on a Friday. So now I will eat YOU." Thus saying, he fell upon the unlucky pig, and ate him up!]

COWPER'S "JOHN GILPIN."—In an old newspaper is the following:—

"The gentleman who was so severely ridiculed for bad horsemanship, under the title of *Johnny Gilpin*, died a few days ago at Bath, and has left an unmarried daughter, with a fortune of 20,000*l*. Nov. 1790."

Is this gentleman's name on record in any life of Cowper, or elsewhere? H. W.

[Jonathan Gilpin died at his house in Orange Court, in the Grove, Bath, on Sept. 22, 1790; but we very much doubt of his being the hero of Cowper's "Diverting History." Consult "N. & Q." 2nd S. viii. 110., and ix. 33.]

Replies.

JAMES I. AND THE RECUSANTS.

In the monthly number of "N. & Q." issued at the beginning of September (2nd S. x. 81.), I lately saw, for the first time, a paper signed S. R. GARDINER, in which the writer does me the honour to refer to me, and to a letter which I have printed in my *Dodd*. His notice is not very complimentary; but it involves a matter of some importance; and his readers, therefore, will perhaps excuse me if I overlook his discourtesy, for the sake of offering a few words in reply to his statements.

It appears that, some months before the death of Queen Elizabeth, the Pope despatched Sir James Lindsay from Rome with a letter addressed to the Scottish monarch. In that letter the Pontiff assured James of his unalterable friendship: he declared that whatever power he possessed, whether at home or abroad, should be employed in counteracting the designs of those who sought to alter the succession to the English throne; and he farther promised that, if the King would allow his son to be educated in the Catholic religion, he would himself supply whatever amount of money might be necessary for supporting the royal title to the crown, at the death of Elizabeth.*

To this communication, instead of a written answer, James commissioned Lindsay to return a verbal reply. Lindsay, however, who was to have departed at once on this errand, was detained (so James tells us) by illness. Before he recovered, Elizabeth was dead; James had quietly ascended the English throne; and any assistance which the Pope might have proffered for the establishment of his title had consequently become unnecessary. Under these circumstances, it occurred to Lindsay that the King would possibly desire to amend the answer which he had authorised him to convey to Clement. As soon, therefore, as he was able, instead of departing for Rome, he repaired to London. There he saw James again; received from him, after some time, a renewal of his instructions; and at length—probably during the early part of the autumn of 1604—took his final departure for Italy. (James to Parry, *Dodd*, iv., App. p. lxix.)

In the meantime the Pope had received no answer to his letter. Not discouraged, however, by this, Clement resolved to make another attempt to open a correspondence with the English court; and accordingly the Nuncio in Paris was ordered to write to the King, renewing the assurance of the Pope's friendly dispositions, and offering, in the name of the Pontiff, to recal from England any priests, whether secular or religious, who should be pointed out as enemies or disturbers of the government. (*Ibid.* lxvii. lxviii.) It was in consequence of this, but after a delay of some months,

* "Hanc porrò conditionem nobis ultrò detulisse, ut, quibuscumque in locis auctoritate aut viribus polleret, omnium conatibus sese opponeret, qui, quovis prætextu, jus nostrum in hujus regni possessionem impedire posse viderentur: addidisse præterea, si filii nostri curam atque educationem illius arbitrio permitteremus, eam se pecuniæ copiam in auxilium nostrum suppeditaturum, quæ nos in hoc regno, quod jam adepti sumus, stabiliendo abundè sufficeret." (James to Parry, *Dodd*, iv. Append. p. lxix.)—This, which is James's own description of the letter, is rather different from that with which MR. GARDINER has favoured his readers.

that the Latin letter, referred to by Mr. Gardiner, and printed in my *Dodd* (iv. Append. p. lxvi.), was despatched to the ambassador, Sir Thomas Parry, to be by him communicated to the Nuncio. In that document, James first replies to the contents of the Nuncio's letter, and then proceeds to notice the communication which he had previously received from the Pope himself. He describes the circumstances which I have stated above, as connected with the mission of Lindsay; and he details, or professes to detail, the instructions which had been given to that envoy on his departure for Rome.* Now, it is to this last part of the King's letter that one of the questions raised by Mr. Gardiner refers, — Were the instructions, described by James and delivered or renewed to Lindsay in London, the same as those which he had previously received in Scotland? I have said that this "is uncertain" (*ibid.* p. lxxi. note.) On the other hand, James, with an earnestness that really provokes suspicion, declares, no less than five times in the letter, that they are the same: while Mr. Gardiner, *who omits all mention of the journey to London, and the revisal there of the instructions*, comes forward in support of the King, and produces a paper of memoranda, which he says "must have been written in 1602," and is "completely in accordance" with what James has stated (p. 82.). But, if the instructions in Scotland, "*particularly as regards the education of the young prince*," were the same as those described in the letter, what could have prompted Lindsay to seek a revisal of them? The only passage in the papal letter, which required or admitted more than a general reply of acknowledgment and thanks, was that which contained the offer relative to the prince's education. Now, supposing the King indeed, in the first instance, to have *accepted* that offer, we can readily understand the motive of Lindsay's journey to London. But he declares to Parry that he had done nothing of the sort. On the contrary, if we are to believe him, he had refused to surrender the religion of his son, even for assistance which might have placed him on the English throne: and, now that he was in possession of that throne, it was not likely that he would recall or modify the reply which he had then commissioned his messenger to convey to Rome. Why, then, I ask, did Lindsay think it necessary to apply for other instructions?

But the memoranda, argues Mr. Gardiner, are in accordance with the King's statement, and the memoranda "must have been written in 1602." But why "*must*" they have been written at that time, and not at the later period, when Lindsay was in London?* Supposing, however, that we accept Mr. Gardiner's date, is it quite certain that the paper of memoranda does really accord with the letter, or that either of those documents agrees with the instructions originally given to Lindsay? I say nothing at present of the King's anxiety, even by means of direct falsehood, to conceal the nature, and even the existence, of this transaction; but, of the several articles contained in the memoranda, the second only can, by any possibility, be made to refer to the point in question; and that article James himself has interpreted as alluding, not to the education of his son, but simply to his own resolution of adhering to the religion in which he had been bred.† It is clear, therefore, that the letter, whose principal point relates to the education of the Prince, and the memoranda, which make no allusion to that subject, are *not* in accordance; and it may, consequently, be justly said to be "uncertain" how far either one or the other agrees with the real instructions given to Lindsay in Scotland.

But to come to the more immediate question between Mr. Gardiner and myself. Having mentioned the King's letter to Parry, he says, —

> "Mr. Tierney, who prints this letter, makes use of his own guess at the date of it, which happens to be erroneous, to bring an unfounded charge of hypocrisy against James."—x. 82.

Now this, I think it will be readily allowed, is not very civil; let us see whether it is very true.

1. The letter in question is a copy, by Sir Joseph Williamson's secretary, from a paper in the handwriting of the secretary of Cecil. It is without date; but when I copied it, some nineteen years ago, it was endorsed, or otherwise marked, in pencil, "*about* 1604," and was certainly placed among the papers of that year.‡ On examining its contents, however, I saw that,

* It is worthy of remark that, for some reason or other, James was evidently afraid of what Lindsay might say. Thus, he writes to Parry, "*lest Lindsay should have misunderstood him*" (*Dodd*, ibid. lxix); and he makes Cecil write at the same time, in order "*to prevent Sir James Lindsay's enlargement, if any he should use hereafter.*"—S. P. O., France, Cecil to Parry, Nov. 6, 1603.

* I ought, however, to say that, besides the one seen by Mr. Gardiner, there are at least two other contemporary copies of this document in the State Paper Office (*Scotland*, vol. lxix.), — both endorsed as being copies of a paper, written by the King himself, in Scotland, "imediatly before the Q.'s death," and one bearing this endorsement in the handwriting of Sir Robert Cecil. But, not to mention the entire absence of James's Scottish characteristics of orthography, dialect, &c., is there not something suspicious in the care which has evidently been taken, to multiply the copies of an apparently unimportant paper, and to reiterate the assurance of its having been written in Scotland?

† "Ea certe (clausula) hunc habet sensum atque hanc sententiam, nimirum, Nos ex eâ religione quam profitemur tantum solatii hausisse . . . . . ut ratum firmumque nobis sit ab eâ non divelli," &c. — James to Parry, *Dodd*, iv. Append. p. lxx.

‡ It was then among the Recusant Papers, No. 456. It has since been removed to the collection marked "*France*," and the pencilled endorsement has been altered to "*November* 6, 1603."

though it could not have been written *later* than 1604, it might have been written as *early* as 1603; and therefore, to guard against the chance of mistake, I described it as written, not "*about* 1604," but in "1603 *or* 1604" (p. lxvi.). This is what Mr. Gardiner calls my "own guess."

But this "guess," adds my acute critic, "happens to be erroneous." How so? I have said that the letter was written in one or other of two given years; in other words, that, if *not* written in 1604, it *was* written in 1603. Now, Mr. Gardiner himself tells us that it was certainly written in November of the latter year (ix. 320.); and yet my assignment of that year, as a probable date of the document, is "erroneous"!

The second part of Mr. Gardiner's charge is, that I have "made use of my erroneous guess at the date of the letter to bring an unfounded charge of hypocrisy against James." But, in the first place, if Mr. Gardiner has really read the note, which he professes to cite from my *Dodd*, he must know that the *date* of the letter has not the remotest possible connection with what I have said of James; and in the next, if, instead of printing only one-half of my sentence, he had more candidly laid the whole of it before the reader, that reader would at least have had an opportunity of knowing not only the actual ground of my charge, but also whether that charge was really as unfounded as he would have the world believe. To place the matter, then, in its proper light, I will here subjoin the note, as it appears in my *Dodd*, distinguishing by italics the parts which Mr. Gardiner has omitted. It is a note on James's letter to Sir Thomas Parry:—

"*The present letter,*" I say, "*affords an additional illustration of that hypocrisy on the part of James to which I have elsewhere directed the reader's attention* (*p.* 9. *antè*). How far its declarations, particularly as regards the education of the young prince, agree with the instructions given to Lindsay before the death of Elizabeth, is uncertain: *but its acknowledgment of the services rendered by Pope Clement to the cause of the monarch, and of the pontiff's anxiety to cut off every source whether of danger or of opposition to his government, are unequivocal; and it will be difficult to reconcile with these the pretended fears of papal interference, put forward by James as the justification of his proceedings against the Catholics.*"—*Dodd*, iv. Append. p. lxxi.

I will only add, in regard to any reliance to be placed on the veracity of James, that, though the instructions to Lindsay, mentioned above, were avowedly given in answer to the letter which that messenger had brought from the Pope, yet not only did the King assure Elizabeth, at the time, that he had dismissed Lindsay, telling him that he "wold receave no message nor letre from him" (*Letters of Elizabeth and James*, p. 152., Camden Soc.), but, eight years later, on the trial of Balmerino, to which Mr. Gardiner has somewhat unadvisedly referred, the Lord Privy Seal was actually instructed to declare that "his Majestie refused" that letter, "and *would not so muche as suffer the same to be unclosed*" (Calderwood, vi. 810.)!

And here, as I have no intention to discuss the general question of James's conduct to the Catholics, I might fairly take leave of Mr. Gardiner. There are, however, so many inaccuracies of various kinds in his three papers, that I cannot wholly pass them by: and he must, therefore, excuse me if, by way of showing that his statements are not always to be received with implicit faith, I take the opportunity, before I conclude, of laying some few of them before his readers:—

1. I begin with his references and his dates, in which, as he comes forward to correct others, he might be expected to be particularly exact himself. Let us see:—

He professes to "fix the date" of James's letter to Parry by that of Cecil's, which, he says, was "written on December 6." (ix. 320. note.) But Cecil's letter is both dated and indorsed "*November* 6."

He represents the instructions to Lindsay as dated in 1605, and proceeds to account for this impossible date by referring it to that of "Lindsay's proceedings in Rome" (x. 82. note). The paper is dated by endorsement only, but in a clear contemporary hand, "1604."

Twice he refers to my *Dodd* for the letter to Parry (ix. 320.; x. 82.): in each instance he gives a different reference; and in both he is wrong.

He quotes Villeroi's letter to Beaumont, which flatly contradicts one of the very statements for which he cites it, and tells us that it is dated "December $\frac{16}{26}$, 1604" (x. 82.). It cost me a long search, in a folio volume of State Papers, to discover the letter; and then I found that it was dated *December* 22.

These are some of Mr. Gardiner's errors, in the way of reference, which I have particularly selected, because they refer directly to the immediate question between us. To say that they are intentional, or "made use of" for a purpose, would be ungenerous, and, I doubt not, unjust: but he must see that, trifling as they may appear in themselves, they are calculated to embarrass, if not ultimately to defeat, an inquirer; and they, as well as the others which I am about to point out, ought most assuredly to caution him against attributing unworthy motives to others.

2. In the course of his three papers, Mr. Gardiner tells us, no less than four different times, that, "at the close of the year 1603, James was conducting a negotiation with the Pope, with a view to the alleviation of the sufferings of the priests" (ix. 320., 497. col. 1. and 2.; x. 83.). Now, the fact is that no such negotiation ever existed. The *Pope*, indeed, as the reader will recollect, attempted to open a communication of the kind; and James, in the letter to Parry, pre-

tended to invest that minister with power to treat with the Nuncio, *in any manner*, and at any time, he might choose. But here the matter rested. Though the Pope offered to withdraw from the country any priests that were obnoxious to the government, still no notice was taken, no names were given up; and, while Parry was privately forbidden to see the Nuncio, or to communicate with him, except through the agency of "some third person" (*France*, Cecil to Parry, Nov. 6, 1603), James himself hesitated not to declare, through Secretary Cranbourne, that he had no intention, in anything that he had done, of going beyond mere words of civility,—"from which" (all "private dealing" with the Pope) "*his Majesty is cleare and sounde at hart, exceptinge termes of civillitye.*" This is the declaration of one of the very letters cited by Mr. Gardiner (*France*, Cranb. to Parry, Feb. 20, 1605); and yet James, if we are to believe his apologist, was spending his fruitless endeavours "to enter into an arrangement with the Pope"!

3. Mr. Gardiner tells us that Lindsay, having at length "set out for Rome, gave out on his way that he was charged with an embassy to the Pope" (p. 82.) Now it is true, indeed, that, in a letter which Mr. Gardiner does *not* quote, an unauthenticated rumour of the kind is mentioned, as having been a subject of complaint in the Star-Chamber (Semple to Lindsay, 1605, *Domestic Papers*, xv. No. 26.): but, in the letter which he *does* quote, it is distinctly stated that he did nothing of the sort; and that, so far from assuming the character of an ambassador, he everywhere declared that he had *no charge or commission from the King*, and was returning to Rome only as a private person.*

4. Again, Mr. Gardiner assures us that, "on his arrival" (of course in Rome), Lindsay "asserted boldly that the Queen was already a Catholic in heart," and that the King "was almost prepared to follow her example" (*ibid.*). This statement he makes on the authority of Villeroi, in the letter to which I just now referred: but Villeroi, who is speaking, not of Rome, but of Venice, relates only what has been *reported* to him from that city; while Lindsay himself, in one of the very letters which Mr. Gardiner quotes, assures the King, whom he is addressing, that the story is absolutely false:—

"I doubt not," he says, "but their will be many thinges written unto your Matie concerning this matter; but, for my part, I have that consolation, and shall aunswere upon the price of my head, that I have said nothing herein, either unto the Pope or any other, but these fewer articles, which were written by your Maties owne hande, as I doubt not your Matie will perceive, when you shall receive the Pope's letters."—Lindsay to the King, *Italy*, No. 15, Jan. 23, 1605.

5. Cardinal Camerino proposed to present James with a copy of *Baronius*, then just published. This intention was made known to the King; and the King, whose "annoyance" at this, among other matters, "it is impossible," says Mr. Gardiner, "to over-estimate," immediately "directed his ambassador at Paris to inform the Nuncio, in as polite terms as possible, that Cardinal Camerino had better save himself the trouble of sending presents to England" (x. 82.). Now, if these words are to be received according to their ordinary acceptation, they unquestionably mean that the proposal had given offence, and that the presents, if sent, would be returned. And yet, what are the facts, as detailed in the very letters to which Mr. Gardiner himself appeals? Wishing to present the volumes in question to the King, but fearful at the same time of creating displeasure, Camerino, in the first instance, directed the Nuncio to ascertain from the English ambassador whether he might venture to send them: the ambassador, who was Sir Thomas Parry, referred the matter to James himself; and the latter, by Secretary Cranbourne, wrote back to say that, for the sake of avoiding any appearance of "private dealing" with Rome, he would rather not "be drawn to question of acceptation"; that if Parry, therefore, could "avoyde it without perticular disswasion," it would be well; but that, if the volumes should be presented, it was "a matter in itselfe of *noe great consequence*," and "*not worth the refusing.*" (*France*, Parry to Cranbourne, Jan. 7; and Cranbourne to Parry, Feb. 20, 1605.)

6. On the return of Lindsay to Rome, the Pope, says Mr. Gardiner, "appointed a committee of twelve cardinals, for the purpose of taking under consideration *the condition of England* . . . . and *publicly* expressed his intention of sending a Nuncio into England" (*ibid.*). But, again, what says the very letter of Lindsay to which Mr. Gardiner appeals? Why, that, having received James's message, the Pope, in a commission of twelve cardinals, "helde consultation *what was metest to his Holines to do*;" that the first subject of consideration was, "to see *in what forme* the Pope should send unto yr Matie, whether a legate, a nuntio, or a sæcular gentleman;" that this, however, was so far from being "*publicly*" spoken of, that the Pope, before the cardinals assembled, "*made them receive the sacrament, that what was spoken there shoulde remaine secret;*" and that Lindsay himself was able to obtain the information which he conveyed to James on the subject, only in a private official conversation with Cardinal Aldobrandini, one of the twelve.—*Italy*, Lindsay to the King, Jan. 23, 1605.

I could easily multiply these instances of inaccuracy on the part of Mr. Gardiner. For the

* "Toutefois il a declaré qu'il n'a aucune charge, et qu'il s'en retourne à Rome, pour y vivre privément, comme il a fait autrefois."—Dépêches de Beaumont, Royal MSS. Brit. Mus., Villeroi à Beaumont, Dec. 22, 1604.

present, however, what I have said will probably be sufficient; and I willingly, therefore, pass over the remainder. Still, with respect to the proposed appointment of an envoy from the Pope, which I have just mentioned, it will not, perhaps, be much out of place if I observe, by way of conclusion, that, from the terms in which it is spoken of, there is good reason to suspect that it was the actual, if not the necessary, result of an invitation or suggestion from James himself, in the message conveyed by Lindsay to Rome. The reader will not fail to have remarked above that the Pontiff, who thinks it necessary to consult the cardinals, does not consult them as to the *fact* of sending *some one*, but simply as to the *quality* of the person to be employed. To the same effect, Lindsay himself seems to regard the appointment as a thing of course. In the letter already cited, he informs the King of it, as a matter that could not be unexpected; and in another, written only thirteen days later, and addressed, like the former, to James, he actually connects it with the message, and represents it as its natural consequence. Having said that, since he wrote last, he has seen the Pope, he adds, "I have had *answer to that which I bronght here*, which is, that his Holiness *will send one directly to England*, and will write," &c. (*Italy*, Lindsay to the King, Feb. 5, 1605). It is evident, therefore, that, whatever may have been the message entrusted to Lindsay, it was thought to require an answer. James, doubtless, meant only to cajole the Pope with "termes of civillitye;" but the Pope, with more simplicity, believed him to be sincere, and prepared to send his reply by a special messenger. I should doubt whether the reader will discover, in this proceeding, anything of that offensive and "ridiculous" character which has been assigned to it by Mr. Gardiner.

M. A. Tierney.

Arundel.

BISHOPS AND THEIR BARONIES.

(2nd S. x. 227.)

The work of Lord Chief Justice Hale referred to by the Querist is a manuscript treatise on the Rights of the Crown. Such a MS. is quoted in the case of Sir John Shelley Sidney, entitled "Further Statement," in reference to the Barony of Berkeley, which was before the House of Lords in 1830. In that Statement will be found some remarks upon the subject of the bishops' right of sitting in Parliament, in connexion with Lord Chief Justice Hale's opinion, well worthy of preservation in a column of "N. & Q." Few persons are likely to possess a copy of the Case and Statements printed thirty years since, for private use it may almost be said, and which is likely to be altogether lost sight of when the claim of the Berkeley barony shall be disposed of.

The singular position of a bishop (of one of the ancient Sees) in waiting for a seat in the House of Lords may some day become a question, when it is remembered that the bishops created by King Henry VIII. received a writ of summons to Parliament immediately after the erection of the bishopricks, and as, it would seem, incidental to their bishoprieks, since they *held no lands per baroniam*. The Statement of Sir John Shelley Sidney was prepared by the late Sir Harris Nicolas, and extends over thirty pages, and wherein the following remarks occur in pp. 9 and 10., viz.:—

"Chief Justice Hale, in a manuscript treatise on the *Jura Coronæ*, expresses his opinion that the Bishops do not hold their possessions *per baroniam*, but that they sit in the House of Peers by custom and usage, and not as Barons by tenure *, which tends to prove the correctness of Bishop Warburton's assertion, that a seat in the House of Lords is attached to each bishopric, as one of the consequences of the 'Alliance between Church and State,' and that the Prelates 'are not there in their own right for their baronies, like the lay members †,' and the following facts strongly corroborate the opinion of Chief Justice Hale.

"From the reign of Edward I. to that of Henry VIII., whenever a See became vacant the 'Custodes' of the spiritualities were regularly summoned ‡ to and sat in Parliament § until the appointment of a new Bishop.

"The temporalities were seized into the King's hands the moment a See became vacant, and were not regranted until it was again filled. If, therefore, the right to a summons to Parliament was, as has been contended, attached to the temporalities alone, no one could be summoned with reference to the bishoprick to which such lands were annexed whilst they remained in the King's hands; so that if the right to sit in Parliament be derived from any other source than usage and custom, such right appears to be attached to the *spiritualities*, and not to the *temporalities*: but it may be confidently presumed, that the right of sitting in Parliament belongs to bishopricks by prescription and immemorial usage, and forms an integral part of the episcopal privileges. It may be true that until a Bishop obtains his temporalities he cannot now be summoned; but this seems to be because he is not fully possessed of the episcopal character until he obtains them; the delivery of them on the part of the Crown being in fact the recognition of his dignity. To complete the spiritual and political state of a Bishop, three things are indispensable: Election, and consecration by ecclesiastical authority, and the grant of the temporalities by the Crown. Until these three qualifications meet, he is not *bonâ fide* a Bishop of an English See, and can therefore have no claim to the civil privileges annexed to the bishoprick.

"King Henry VIII. erected six new Sees, and endowed them with lands, none of which were granted to be holden *per baroniam*; nor in the letters patent creating the respective Sees is it stated that the new Bishops shall be summoned to Parliament. It appears, however, that the right to sit in the House of Lords was considered incidental

* See a note to Thomas's edition of Coke, First Institutes, vol. i. p. 56.

† Warburton's *Alliance between Church and State*, ed. 1741, pp. 78, 79.

‡ Appendix to the Reports of the Lords' Committee on the Dignity of a Peer of the Realm, *passim*, and writs of summons in the *Fœdera*.

§ Rot. Parl., vol. iii. 582, 583.

to all bishopricks, for the new Bishops were summoned to the very next Parliament after their appointments. Henry VIII. created a Spiritual Baron by patent. In 1514 he granted to the Abbot of Tavistock and his successors, that he and they should be 'Spiritual and Religious Lords of Parliament,' stipulating, at the same time, that if it should happen, in consequence of the distance of the said monastery, that any Abbot of the same for the time being should fail in his attendance in Parliament, he should be pardoned for the omission on the payment of five marks.* No allusion is made to *tenure* or to temporalities, and the Crown appears to have possessed the right of creating a spiritual as well as a temporal Lord, by letters patent." G.

Bishops sit in the House of Lords (they are lords of parliament, but not peers of the realm) in right of their baronies. But the word *barony* is one now of twofold meaning. Formerly the possession of the territorial barony carried with it the rights and privileges of a baron. Now the case is altered: the territorial barony is one thing, the barony of name, rank, dignity, and precedence another. In theory there still exist some ancient baronies by tenure, but the settlement of those baronial estates by Act of Parliament has virtually set the theory aside. W. C.

ROBERT HERRICK, THE POET.

(2nd S. x. 174.)

I believe I can answer satisfactorily the two questions put to me by Mr. Haggard: —

"1. Was Robert Heyrick, of Leicester [mentioned in J. G. N.'s former communication at p. 102.], the author of Robert Herrick's *Poems?*"

The poet was a nephew and godson of Robert Heyrick of Leicester, being one of the sons of Nicholas Heyrick, of Cheapside in the city of London, goldsmith. Robert Heyrick, in his will, written in 1617, leaves: "To Robert Heyricke, my brother Nicholas's son, my godson, five pounds."

"2. Why was Herrick ejected from his vicarage?"

Certainly, as a high-churchman and cavalier: whilst his cousin Richard Herrick, the warden of Manchester, retained his preferment during the Commonwealth, having conformed to the Presbyterian discipline.

Mr. Haggard quotes some biographer who states that the exact time of the poet's death has not been correctly ascertained. This is not the case. It is shown by his parish register to have occurred in October, 1674; and in the inscription placed on a monumental tablet, which has been erected to the poet's memory in the church of Dean Prior's by William Perry Herrick, Esq., of Beaumanor, it is so stated:

"He died Vicar of this Parish in the year 1674."

But, by some fatality, this line is omitted in the copy of the inscription given by Mr. E. Walford in the biography prefixed to his recent edition of the poet's *Works*. There are other particulars in which Mr. Walford and the poet's former biographers are inaccurate, but these I must take leave to reserve for another occasion.

Since I sent to "N. & Q." the curious verses to which these remarks refer, I have found that "Clement Chare," upon whose marriage and its accompanying festivities they were written, was a tradesman of Leicester, and a man of less importance than I had imagined. His real name was Charde, not Chare. By a deed (printed in Nichols's *Leicestershire*, i. 590.), Clement Charde, mercer, and Dorothy his wife, sold for 6*l.* 10*s.* to Thomas Cotton, gentleman, a garden containing half an acre in Dead Lane, Leicester; dated 38 Eliz., 6 Feb. This shows that his marriage took place before 1596. Clement Charde was chosen mace-bearer to the corporation of Leicester, Dec. 17, 1598, and vacated that office by death in Dec. 1605 (*Ibid.*, pp. 416. 419.)

John Gough Nichols.

Harvest Bell: Gleaner's Bell (2nd S. x. 288.) — I have a note made 1841. It has been the custom from time immemorial for the parish clerk of Driffield to ring what is called the "Harvest Bell." He rings the tenor bell a few minutes at five o'clock each morning, and at seven each evening, to warn the labourers in the harvest fields when to began and cease their labour. The clerk is rewarded with a portion of corn from each crop, which, like tithes, was often paid in kind, but is now received by an equivalent in money. The "Gleaner's Bell" has been introduced in some corn villages, that all may start fairly.

H. T. Ellacombe.

The custom recently mentioned in "N. & Q." prevails in some of the Oxfordshire parishes. I can name two of these, namely, the parishes of Tadmarton and Swalcliffe near Banbury. The bell tolls twice daily during the harvest time, in the morning and evening, and the gleaners are very particular in attending to its warnings. I believe that this custom has prevailed for many years in the places above-mentioned. C. Cooke.

Pall Mall.

The custom of ringing the church bell at sunset, or at a certain time of the evening, is common in many parts of England. I had occasion to search the Charity Commissioners' Reports some time back for materials for a series of articles on this and other subjects which were published in Cassell's *Family Paper*, and the records were numerous of bequests of land for the purpose of paying the parish-clerk for performing this office. Some-

* Pat. 5 Hen. VIII. p. 2. n. 22. Selden's *Titles of Honour*, 621.

times the reason given by the donor for making the bequest was, that the sound of the bell might be a guide to travellers benighted in the surrounding country; or that it might be a warning to those who heard it to think of their own "passing bell," and so prepare themselves betimes for their last sleep; while in some cases a small piece of land had been enjoyed by the parish-clerk on condition of ringing the bell every evening from time immemorial, possibly from the old Norman days, when the practice was compulsory wherever a church existed. RAYMOND G. SMITH.

I have observed in many villages in Thuringia (Germany) the practice there alluded to, of tolling the bell at six o'clock P.M. during harvest time, the avowed object being to let the peasants know the hour. H. B. P.

PASTON LETTERS (2nd S. vi. 289. 488.; vii. 108.) — In *The Times* of 4th October, 1860, is recorded the following death: —

"On the 2nd inst. at Bury St. Edmonds, W. Dalton, Esq., at the advanced age of 93."

This gentleman was employed by Sir John Fenn in transcribing for the press the *Paston Letters* from the originals; and in the month of May of this year, he showed me several sheets of notes which he made at the time the work was passing through the press, suggesting to the editor various corrections and observations.

He was remarkable for his beautiful handwriting, which I believe was taken advantage of by Professor Porson, when he was engaged in selecting the form of Greek type which was adopted in the University Press at Cambridge.

W. C. TREVELYAN.

TROMP'S WATCH (1st S. x. 307; 2nd S. ix. 330.) — The value of "N. & Q." as a medium of communication has been recently illustrated, much to my advantage. In 1855 I received from a person who had emigrated to Australia a bracket-clock, with a request that I would accept it as a token of his gratitude for some slight service I had been able to render him. The timepiece did not appear to be of any special value, but his letter informed me that the works were constructed from the "celebrated Van Tromp's watch," a statement which no doubt was intended to awaken in me a greater sense of obligation than I am ashamed to confess I was conscious of.

The communication of φ^2—ϕ to the *Navorscher*, quoted by your correspondent, led me to refer to EBOR's inquiry in 1854, which had escaped me. With some difficulty I have hunted out the Australian package, which I had stowed away in a lumber-room, and upon the dial-plate I find the name of "Booth, Pontefract." Inside the stand I have discovered the lower half of a saucer-shaped cover of shagreen, and the works, as adapted to this clock, exactly fit into this cover. The works are evidently of foreign manufacture, the mainspring is in perfect order, and the keys are attached. The watch face was probably removed by Booth, and the "writings" are nowhere to be found. I shall be very glad if EBOR will look at this relic, as he evidently believes it to be, of the gallant Dutch admiral, and, I need not say, that any farther information he can afford its unconscious possessor will be highly valued. On referring to the donor's letter I find he says "the clock was given me by George Booth of Pomfret before he went to America." CHARLES REED.

Paternoster Row.

CHANCELS (2nd S. x. 68. 253. 312.) — Concerning the deflection of chancels. Did it ever occur to your correspondents that most commonly the body of the church and the chancel were in different hands, and in consequence were repaired or rebuilt independently of one another?

One remark on each of the solutions commonly offered.

1. Let me assure your correspondents that the "Orientation" theory is good for nothing. When fairly tried, I have found it generally fail: and I know that some of its former ardent supporters have given it up, from their experience having been the same.

2. With regard to the supposed symbolism in the deflection, let me mention what I once heard poor Pugin say. We were standing in a church in Leicestershire, which he afterwards rebuilt for me, when a friend of mine asked him whether he thought the deflection of the chancel was connected with any symbolism? His characteristic answer was, "Symbolism? Pack of nonsense: it was because they didn't know how to build straight."

Preferring to his the solution offered above, I yet think it worth while to put on record what such a man said on the point, as showing at all events what he thought of the gratuitous introduction of very sacred things into such considerations. H. A.

Deanery, Canterbury.

THE OXFORD ACT (2nd S. x. 46.) — Is not the Act or time of completing the degree of Master in Arts or Doctor in the Faculties so called because at that time the statutable acts necessary for the completion of the degrees were kept? The Commemoration of Benefactors celebrated in Trinity Term is in its present form of recent origin. It was instituted about the middle of the last century. W. C.

The Act is not identical with Commemoration, the latter always taking place on the Wednesday three weeks after Whit Sunday, and being, as its name implies, "a Commemoration," viz. of foun-

ders and benefactors of the University; the former, as its name also implies, that at which something is done. The principal practical effect of the Act is, that at that period a form is gone through by which all Masters of Arts who have graduated as such since the last Act, are admitted to the Regency or right of voting.

A Resident M.A.

Your correspondent's Query requiring some explanation of the above term has not yet, I believe, been noticed. The Oxford Act is the first Tuesday in July, the preceding Sunday being also called *Act* Sunday; and has its origin in the *exercises* so called performed at this time by students previous to their admission to degrees in the superior faculties. The time when Masters and Doctors present themselves for their degrees, called at Oxford the *Act*, coincides with the Cambridge "Commencement."

If I may be allowed to append a few Queries to my reply, What constitutes the distinction, if any exists, between the Oxford, Cambridge, and Dublin *Acts?* I use this not as a *terminal* phrase, but as denoting the exercise itself; are these academical disputations delivered at *both* the latter Universities in Latin? And in what form are they conducted? In *law*, for instance, are the qualifications, or tests of proficiency required of students, written treatises, or extemporaneous discussions? And is Latin composition the invariable rule for all degrees in law and *physic?*

F. Phillott.

Miscellaneous.

NOTES ON BOOKS.

Archæologia Cantiana; being Transactions of the Kent Archæological Society. Vol. II. (Printed for the Society.)

We congratulate the men of Kent on the fact that, high as was the standard both for materials and form in which they should be produced, fixed by the appearance of the first volume of their *Transactions*, this second volume comes quite up to it. We shall not occupy our limited space by notices either of the valuable Papers or fitting Illustrations it contains, but content ourselves with two words to the Subscribers, — one of warning, that they will do justice neither to themselves nor to their Secretary, if in future volumes they leave solely to him the duty of finding materials for that most interesting division of the book, the *Miscellanea*,—the other, a word of hope that they will remember the great importance of the *Pedes Finium* and *Inquisitiones post Mortem*, and continue to be well pleased to see so large a portion of their *Transactions* devoted to what is really of great historical value, but which may perhaps, to many whose zeal for archæology exceeds their knowledge, appear to possess too little general interest.

Introduction to the History of French Literature. By Gustave Masson, B.A., M.R.S.L., *Assistant Master at Harrow School, &c.* (A. & C. Black.)

This is an excellent text-book on the History of French Literature, and as such well adapted for the use of public schools and universities. Thoroughly master of his subject, and, as our readers know, thoroughly master of our language, M. Masson has peculiar fitness for the task he has undertaken. He gives in a few neat words the characteristics of the different epochs, and of the most eminent writers in each; and then, in order that those who desire to know more upon any particular point may have no difficulty in procuring such information, he winds up each chapter with a List of Books of Reference and of best editions. So that, with the addition of a capital Index, the work is a model of completeness.

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This Second Series is well calculated to sustain, or even increase, the popularity of Mr. Timbs's excellent and well-carried-out idea of an *Anecdote Biography* — in which, by a series of well-chosen anecdotes told in order of time, the points of character and incidents in the lives of the individuals may be attractively illustrated. In the present volume Mr. Timbs thus furnishes us with pleasant sketches of the six greatest painters of the English School, namely, Hogarth, Reynolds, Gainsborough, Fuseli, Lawrence, and Turner — and a most amusing and instructive little volume it is.

Bilder aus Alt-England (Pictures from Old England). Von Reinhold Pauli. (Williams & Norgate.)

The learned editor of Gower's *Confessio Amantis, &c.*, has here produced a series of sketches from Old English History, which our antiquarian friends will read with much delight. When we say that these papers relate to such subjects as *Canterbury in the Olden Time — Parliament in the Fourteenth Century; England's Earliest Relations with Austria and Prussia; Louis IV. and Edward III.; the Hans Steelyard in London; Henry V. and Sigismund; the Maid of Orleans; Duke Humphrey; Gower; Chaucer; Wickliff;* and *London in the Middle Ages;* we have said quite sufficient to direct attention to Dr. Pauli's interesting volume.

Messrs. De La Rue & Co. have just issued in a great variety of forms, sizes, and prices their *Improved Indelible Diary and Memorandum Book for* 1861. *Edited by* Norman Poulson, F.R.A.S., *Director of the Hartwell Observatory, Aylesbury.* We have so repeatedly called attention to the mass of useful information condensed into *De La Rue's Diaries* and *Red Letter Calendars*, and to the great taste displayed in their getting up, that we need on this occasion only advert to the novel garb in which the smaller one for the use of ladies presents itself; and which would make it a fitting *Diary* for Titania's self to use.

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Notices to Correspondents.

We are compelled by the vast amount of materials pressing for insertion to omit many interesting Papers, and many of our Notes on Books, *including those on Mr. MacCabe's* Agnes Arnold; *Mr. Keightley's* Manse of Mastland, *and several other works of Fiction.*

Answers to Correspondents in our next.

Errata. — 2nd S. x. p. 312. col. i. l. 4. *for* "readings" *read* "readiness;" p. 336. col. ii. l. 10. *after* "mortales" *insert* "mentem."

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Notes.

LAGRANGE.

Among the minor points which national pride has raised, is to be reckoned the question whether this great mathematician was a Frenchman or an Italian. But it must be said that the French in general are not very keen in claiming him: they are content with the share in his blood which, as presently seen, they have; and with the honour derived from his having lived long in France, and written all his great works in French. It is felt by all the more learned French writers, no doubt, that every mode of claiming Lagrange for a Frenchman which depends upon residence and language, is a mode of yielding De Moivre to the English. De Moivre, second in mathematical power to none but Newton among those of his day, was driven out of France, passed a long life in England, and wrote his works in English: but the English have never claimed him as an Englishman. The French who know history are content that Lagrange should be an honour to their institutions, and De Moivre to their blood.

Nevertheless, now and then arises a rash and impulsive pretension to what is called the whole hog, an expressive phrase, albeit somewhat irreverent when applied to an illustrious name. Such a pretension is that of the late M. Arago, who, in his lives of some celebrated individuals, maintains stoutly that Lagrange was and held himself to be French, and called himself Lagrange-*Tournier*. As I had never heard of this addition to Lagrange's name, and have failed in every attempt to find mention of it, I send the result of my inquiry into the whole matter.

I cannot do better than begin by giving a copy of a letter from Lagrange himself, which letter is now in the possession of my friend Mr. Libri. It will be seen that Lagrange considered himself a Piedmontese.

" LIBERTE'. EGALITE'.

" Paris le 20 Pluviose, an 7.

" Aux citoyens composant le gouvernement provisoire du Piémont,

" Le citoyen Joseph Louis Lagrange.

" Citoyens, J'ai reçu le Décret que vous avez bien voulu rendre en faveur de mon père. Cette marque d'intérêt de la part de ma patrie me touche vivement, et je la regarde comme la plus flatteuse récompense de mes faibles travaux. Agréez mes sincères remerciemens, et les vœux ardens que je fais pour la prospérité du pais confié à vos soins, et auquel je m'honore d'appartenir.

" Salut et respect,

" Votre concitoyen,

" LAGRANGE."

Some time before this letter was written Lagrange had found it very difficult to avoid being ordered to quit France, when there was a general expulsion of foreigners.

Lagrange (born January 25, or 30, 1736,) died April 10, 1813. In the year 1813, immediately after his death, a biography was published by his medical men, Virey and Potel, who obtained much information both from himself and from Madame Lagrange. According to these gentlemen, the family of Lagrange was originally from Touraine, the country of Descartes; and his *grandfather*, who had served in the army of Louis XIV., settled in Piedmont, where his father lived eighty-four years. This father, as we see, was alive in or shortly before 1798; and (Lagrange the son being then sixty-two years old) must have been nearly eighty-four, or more, if alive, and must have been born about 1714, probably earlier. This would carry back the probable birth of Lagrange's grandfather to something like 1670–80, which makes it quite possible that he should have served Louis XIV., but makes it equally possible, and something more likely, that it was his father, or Lagrange's *great*-grandfather, who was the last Frenchman of the line. And this is confirmed by a circumstantial account given by Tipaldi, and written by Baron Maurice, in *Biografia degli Italiani . . . del secolo* XVIII . . . Venice, 1834, 8vo. (vol. i. p. 356.). According to this account, the *great*-grandfather of Lagrange served Louis XIV. as captain of cavalry, passed, in 1672, into the service of Charles Emmanuel II. of Savoy (who died in 1675), and married an Italian lady of the Roman family of Conti. The family came from

Touraine, as Virey and Potel say, and the great-grandfather was next of kin to a lady of the same name who was *maggiordomo* to the queen-mother of Louis XIV. But though Baron Maurice thus seems to make out that Lagrange had only one-eighth of his blood French, he makes exact restitution by informing us that Lagrange's mother, Maria Teresa Gros, the daughter of a physician at Cambiano, was situated, as to descent, precisely as was her husband. So that, after all, Lagrange is a quarter of a Frenchman. It may easily be supposed that there is a great mixture of names and blood between such near neighbours as the French and Piedmontese: and if all the families of the illustrious in letters were to be searched up to the third ascent, it is likely enough that the French would have to yield a quarter of some one of their best names, in exchange for this quarter of Lagrange which is fairly their due.

The mother tongue of Lagrange was, of course, Italian; and his first publication was in that language. It is *Lettera al Marchese Fagnani sulla Relazione delle Potenze colle Differenziali*, printed at Turin in 1754. Shortly after 1817, a list of works was added to the edition of the *Mécanique Analytique* of 1811; in this list the title of the letter to Fagnani is French, or rather, a description is substituted for the title.

Looking at Lagrange as born at *Turin*, and originally from *Touraine*, I suppose, if I were clever enough, I could find out how Arago came to think his name was *Tournier*. But I am not clever enough.

In these controversies about blood, when rival nations claim a personage and dispute which had most of him, they always forget a very material point. Mr. Samuel Weller might set them right: of the hero of one of his narratives he doubts whether love killed him, or gin and water, but wisely decides that perhaps it was a little of both, and *came of mixing the two*. The question of pure and mixed blood, so far as facts justify a surmise, seems to lead to a suspicion that very pure blood, kept up without mixture for a very long time, would produce intellectual inferiority at least, if not physical also. But in no European country can the experiment be fairly tried. Independently of mixture with other countries, which produces no small effect in a century, all the different countries are conglomerations of different races, in which the peculiarities of race are not yet fused. National pride learns a national tone of language before there is, physiologically speaking, a national existence: and similarities of prejudice are created centuries before there is that corporeal and mental similarity of structure which the prejudices take for granted. If a committee of mixed Frenchmen and Italians were appointed to investigate the question of this paper, consisting of one tolerably marked specimen of each of the races which are found under the names, with one of each of the races of the United Kingdom to see fair play and keep the peace; and if the president were to open thus — "Gentlemen, we are here as the representatives of three races" — I should expect that he would be interrupted by a shout of laughter, and a cry of — "Are you sure you don't mean 'thirty'?" A. De Morgan.

BYRON, AND RIDGE HIS FIRST PRINTER.

Through the medium of "N. & Q." (2nd S. vi. 302.) a correspondent, signing himself D. (Rotherwood), has explained how it was that *Fugitive Pieces* issued from a provincial press, and has defended Byron's first printer from the charges brought against him in the poet's *Letters* published by Moore. Ridge published a second edition of Byron's earlier poems, under the title of *Hours of Idleness*, and acted so much to the satisfaction of his employer that he was requested to bring out *English Bards and Scotch Reviewers*, which, not liking the libels therein, he refused to do. *Then*, of course, the poet was obliged to look out for a printer who was less scrupulous; but as D. says, whenever Byron was staying at Newstead, "he used to testify his respect by calling or purchasing a few books at the shop in Newark," plainly showing, that whatever harsh expressions may have slipped into his *Letters*, he did not feel any real animosity against the so-called "pirate," who was nevertheless undeserving of the name. The three following letters which have, I believe, never before been published, were received by Ridge (1807–8), and may perhaps be interesting to the readers of "N. & Q.," as they are very characteristic of the writer.

"Dorant's Hotel, Albemarle Street,
January 12th, 1807.

"Mr. Ridge,

"I understand from some of my friends, that several of the papers are in the habit of publishing extracts from my volume, particularly the *Morning Herald*. I cannot say for my own part I have observed this, but I am assured it is so. The thing is of no consequence to me, except that I dislike it, but it is to you, and as publisher you should put a stop to it, the *Morning Herald* is the paper, of course you cannot address any other, as I am sure *I* have seen nothing of the Kind in mine. You will act upon this as you think proper, and proceed with the 2nd Edition as you please, I am in no hurry, and I still think *you* were *premature* in undertaking it.

"&c. &c.

"Byron.

"P. S. Present a copy of the *Antijacobin Review* to Mrs. Byron."

"Trin. Coll., Cambridge,
Nov. 20th, 1807.

"Sir,

"I am happy to hear every thing goes on so well, and I presume you will soon commence, though I am still of opinion the first Edition had better be entirely sold, before you risk the printing of a second. As Crosby recommends fine-wove foolscap, let it be used, and I will order a design in London for a plate: my own portrait would perhaps be best, but as that would take up so long a time in completing, we will substitute probably a view of Harrow or Newstead in its stead.

"You will omit the poems mentioned below:—

Omit,
- Stanzas on a View of Harrow,
- To a Quaker,
- The First Kiss of Love,
- College Examinations,
- Lines to the Rev. J. T. Beecher.

"To be inserted, not exactly in the same place, but in different parts of the volume, I will send you five poems never yet published: two of tolerable length, at least much longer than any of the above, which are ordered to be omitted.

"Mention in your answer when you would like to receive the manuscript, that they may be set. By the bye, I must have the *proofs* of the *Manuscripts* sent to Cambridge as they occur: the proofs from the printed copy you can manage with Care, if Mr. Beecher will assist you. Attend to the list of *Errata*, that we may not have a *second Edition* of them also. The preface we have done with, perhaps I may send an Advertisement; a dedication shall be forthcoming in due Season. You will send a proof of the first Sheet for Inspection, and soon too, for I am about to set out for London; if I remain there any time I shall apprise you where to send the Manuscript Proofs. Do you think the others will be sold before the next are ready — what says Crosby? Remember I have advised you not to risk it a second time, and it is not too late to retract. However, you must abide by your own discretion,

"&c. &c.

"Byron.

"P. S. You will print from the Copy I sent you with the alterations, pray attend to them, and be careful of mistakes. In my last, I gave you directions concerning the Title-page and Mottoes."

"Dorant's Hotel, February 11th, 1808.

"Mr. Ridge,

"Something has occurred which will make considerable alteration in my new volume. You must *go back*, and *cut out* the whole *poem* of '*Childish Recollections*.' Of course you will be surprised at this, and perhaps displeased, but it must be *done*. I cannot help its detaining you a *month* longer, but there will be enough in the volume without it; and as I am now reconciled to Dr. Butler, I cannot allow my Satire to appear against him, nor can I alter that part relating to him without spoiling the whole.

"Will, therefore, omit the whole poem. Send me an *immediate* answer to this Letter, but *obey* the directions. It is better that my Reputation should suffer as a poet by the omission, than as a man of honour by the Insertion,

"&c. &c.

"Byron.

"Mr. Ridge,
Newark."

St. Swithin.

FOLK LORE.

Leckhampton Custom. — During the last week a curious custom was exhibited in this village by what is called a "rough band." About 10 o'clock in the evening a large number of boys, with kettles and the effigy of a woman, paraded the road leading to the pound, with a noisy clattering of pots and pans. I took some trouble to learn the reason, and heard that, on the preceding evening, a man had been locked out of his house by his harsh-tempered spouse. The youth of the village accordingly took the law into their hands, and, as custom directed, dressed out an image of a woman, which they conducted with this solemn pomp to the pound, where it was, for a short time, imprisoned. It was then taken before the woman's cottage and burned with rustic honours. Can any reader of "N. & Q." give me any history of this custom? H. S. K. B.

The Christmas Tree. — The other day, on looking into "*Dansk Ordbog*, o. s. v. af C. Molbech Anden, forögede og forbedrede Udgave, Kjöbenhavn, 1859," I was surprised to find that the author speaks of this as "Ny Skik og nyt Ord" (a new custom and a new word). Before reading the above I was under the impression that, though the Christmas tree was introduced into this country from Germany, that still the Germans had copied the custom from the Danes. I believe it has somewhere in "N. & Q." been hinted that this custom has a traditional reference to the Ash Yggdrasill, which forms part of the sublime mythology of our Scandinavian forefathers, but Molbech's assertion seems strongly to militate against that opinion. I should feel greatly obliged to your friends in the North of Europe if they would inform me when this custom was begun in Scandinavia. If the custom be new in Scandinavia, from whom was it derived?

Edwin Armistead.

Leeds.

Charm for Toothache. — On asking a boy (in a country village in Berks), who had the toothache, what he had done for it, he produced

the following charm, written by his father on a scrap of paper, and which he was told constantly to carry about him:—

"When Bortron (or Bertron) sat on a marble stone near the gates of Jerusalem, Jesus said to him, 'What troubleth thee, O Bortron?' He answered and said, 'I am troubled with the toothache.' Jesus said, 'Arise, and follow me, and thou shalt be healed of thy pain; and not thou only, but every one that shall carry these lines for my sake.'—Amen."

I will add a Query. From what legend is this derived? Δδ.

Charms for Ague and Tooth-ache (2nd S. x. 184.)—I well remember when resident in Staffordshire between forty and fifty years ago, hearing of the charm for the ague mentioned at the above reference. I had my account from a priest who found a young woman of his flock possessed of the charm; and upon his convincing her of the sinfulness, as well as folly, of wearing it, she allowed him to break it open, when the same words were found written inside:—

"Ague, farewell,
Till we meet in hell."

When the late Cardinal Weld began his clerical career as an humble missionary priest at Chelsea, he related to me a similar case which had just occurred in his flock. He learned from a young woman that she had a charm for the toothache. When he exhorted her to destroy it, she said the person of whom she purchased it had solemnly warned her never to open the sealed paper; for that if she did, her toothache would return. However, the exhortations of the good priest prevailed: she handed it to him to open, and was horrified to read the infernal compact written within, and to think that she had been so long carrying it about her. The words were these:—

"Good Devil, cure her,
And take her for your pains."

F. C. H.

A Fall-of-the-Leaf Saying.—At the fall of the leaf cows will eat the fallen leaves in their pastures. This makes the milk bitter, and prevents it from keeping; and, on this point, I heard a Huntingdonshire woman use the following saying:—

"Farmers' wives! when the leaves do fall,
'Twill spoil your milk, and butter, and all."

Cuthbert Bede.

The Sabbath Sun.—It is a popular belief at Amsterdam, the residence of more than 25,000 Jews, that no Saturday ever sets without the sun's having shown itself at least for one moment. Before breaking its fast, the Israelite population of Amsterdam knows nothing better to while away the time, which hangs so heavily on its law-bound hands, than to *walk*, and a rainy day of course is quite a misfortune on their Sabbath. In Saxony the popular proverb says, that the sun always shines of a Saturday, because *on Saturday poor people have to dry their shirt* (not shirts!)

J. H. van Lennep.

Zeyst.

ST. GEORGE'S IN THE EAST ANTICIPATED.

Among the petitions to King and Council in the Chancery division of our Records at the National repository is a curious pendent (of the early part of the reign of Henry VI.) to certain ecclesiastical outbreaks which have lately attracted public attention in town, and which would probably interest the readers of "N. & Q."

"*Au Roi nostre Soverein et a son tressage Conseill.*

"Supplie tres humblement vostre humble oratour John Huntyngdon Gardein de la College de nostre dame de Mauncestre en Counte de Lancastre que come il et ses compaignons Chapelleins et clercs de mesme le College disoient la hoeure de complyne en leglise dicele College mescredy proschein devant le fest de Seint Marc darrein passez la viendrent Edward Wever du Counte de Cestre Chivaler Thomas filz Thomas del Bothe de Barton du dicte Counte de Lancastre et Nicholl frier du dit Thomas filz Thomas Richard del Bothe et Roger del Bothe son frier et Thomas filz Hugh de Barton du dit Counte de Lancastre per Commaundement du dit Thomas le pier ovesque plusours gentz disconuz au nombre de xl. persounes ove force et armes et *entrerent le choeure de la dicte esglise pour y avoir noticement de la personne de Thomas Barbour un des clercs du dit college au fyn que le dit complyn finiz ils purroient avoir pris acelluy clerc alant de mesme esglise vers labitacion des suisditz Gardein Chapelleins et Clercs pour avoir batuz et naufrez le dit clerc* encountre la pees du Roi nostre soverein Seigneur et ce perceivantz les bonnes gentz de la ville de Mauncestre viendroient pour accompaigner mesmes les Gardeins Chapelleins et clercs a leur dicte habitacion et ce veiantz les suisditz Edward Thomas filz Thomas et Nicholl son frier Richard et Roger et Thomas filz Hugh que pour lors ne purroient ils accompler leur malvoys purpos continuantz lour malice fesoient assembler en le dit feste de Seint Marc John Buron de la dit Counte de Lancastre Chivaler Robert del Bothe Robert del Holt William Masse de Workesley et William Lever Esquiers de mesme le Counte de Lancastre ovec plusours autres a la nombre de Cynk Centz personnes disconuz arraiez en fence de guerre en manere de novell insurreccion encountre la pees le Roi nostre soverein seigneur suisdit et les ditz Gardein Chapelleins et Clercs et lour servitours en la dicte habitacion alors esteantz obsideront et eux manasseront quen caas quils isseroient hors de lour dicte habitacion pour aler a la dicte esglise amesnant ovesque eux le dit Thomas Barbour clerc de mesme la college qil seroit batuz que jamez ne aideront lui mesmes peront les ditz Gardein Chapelleins et Clercs pour doubte de lour mortes ne auseront aler a mesme lesglise pour divine service y faire mes pour eschuier le perill que purroit avenir fesoient fermer les huys de icele esglise et les ditz Edward Thomas filz Thomas et Nicholl son frier Richard Roger et Thomas filz Hugh John Robert et Robert William et William et les autres malefeisours suisditz uncore continuantz lour malice les fenestres de mesme lesglise debruserent et la dicte esglise entrerent pour avoir tuez ou malement tretez aucun des ditz Gardein Chapelleins et Clercs que la deins purroit avoir estee trove en grande affraie sibien des ditz Gardein Chapelleins et Clercs come des inhabitantz dedeinz mesme la ville de Mauncestre et de toute la pais la Environ peront les ditz Gardein Chapelleins et Clercs

neosoient paas al dicte esglise approcher pour pavour des dit3 malefeisours ne unqore noisent pour divine service y faire ein3 sont en point le dit college tout outrement guerper et de icelle departir sils ne soient per vous en ceste caas graceousement supportee3 Que please a vostre hautesse de vostre benigne grace considerant les premisses dordeigner par autorite de ceste present parlement que le Chaunceller Dengleterre pour le temps esteant eit poiar de faire venir devant lui par tiell processe come lui semble affaire les dit3 malefeisours et autres de lour assent et covyn en lour propres persones al poursuit le dit Gardein par bille ent affaire en due forme et de oier et terminer la dicte matier et tout3 les circumstances de icele solonc sa sage discrecion et les juggement ent arendre de executer solonc sa discrecion et ce pour dieu et en oevre de charite."

The petition, however, has no answer recorded to it. C. A. C.

COLLEGE LIFE AT OXFORD, ONE HUNDRED AND THIRTY YEARS AGO.

The following extracts from a Diary kept by Mr., afterwards Sir Erasmus Philipps, during his residence at Oxford, may prove interesting to the readers of "N. & Q.," as giving some insight into the habits of young gentlemen of quality nearly a century and a half ago. Mr. Erasmus Philipps was the son and heir of Sir John Philipps, the fourth baronet of Picton Castle, whose niece, Katherine Shorter, was the unhappy first wife of Sir Robert Walpole. This relationship brought the young student into contact with the best society of the day; and the influence and example of his eminent and pious father prevented this social intercourse from doing him any great harm. On the death of Sir John Philipps, in 1736, Sir Erasmus succeeded to the baronetcy, and was unfortunately drowned at Bath in 1743. He was never married.

"1720, Augst 1. Went from London wth my Father and Bro. John in Hayne's Grand Alrighman Coach for Oxford, where my brother and self were, the next day, Aug. 2, admitted Fellow Commoners of Pembroke College by Mathew Panting, D.D., the Master of It, and took an oath to obey the Master, and observe the statutes of the College, &c. Paid Mr Hopkins, the College Butler, 1*l.* 2*s.* 6*d.* Entrance money. Din'd the same day wth the Revd Mr Sam. Horne (Master of Arts, one of the Fellows, and Junior Dean of the College), whose Pupil I was. Next day din'd wth the Master and his Lady at the Lodgings.

"Augst 4. I was Matriculated before Dr John Cobb, Warden of New College, one of the four Pro-Vice Chancellours under Dr Shippen, the Vice Chanceler, who is Principal of Brazennose College. N.B. I subscribed the thirty-nine Articles, took the Oaths of Supremacy, and an Oath to observe the Statutes of the University. Paid Benj. Cooling, Esq. (who is a Fellow of New College), the Esquire Beadle of Divinity, who attended on this occasion, 2*l.*

"Copy of the Certificate given me by Dr Cobb on my Matriculation,

"'Oxoniæ, Aug. 4to anno Dom. 1720.

"'Quo die Comparuit coram me Erasmus Philipps de Coll. Pemb. Btti fil. subscripsit Articulis Fidei et Religionis; et Juramentum Suscepit de agnoscenda Suprema Regiæ Majestatis Potestate; et de observandis Statutis, Privilegiis, et Consuetudinibus Hujus Universitatis.

"'Johnes Cobb, Vice Can.'

"Paid the Revd Mr Wm Jordan (one of the Fellows of Pembroke, and one of the Bursars and Chaplain to ditto) and the Revd Mr Wm Blandy (another Fellow and the other Bursar), 10*l.* for my Caution to remain in their Hands till I leave College; paid 'em also 10*s.* for a Key of the College Garden.

"Copy of the Bursar's Receit.

"'Aug. 4, 1720.

"'Recd then of Eras. Philipps, Esqr, Gent. Commoner of Pembroke College, the sum of ten pounds for his Caution, which is to remain in the Bursars hands for the time being, untill the said Mr Philipps shall depart the said College, leaving the same fully discharged, by us

"'Wm Jordan, Wm Blandy } Bursars.'

"Aug. 4. My Mother and Sisters came from London to Oxford, with my Father, Bro. Buckley, and Mr Bernewitz.* Set out the 6th following for Picton Castle, where they arrived the 12th Inst.

"Sept 20. Rode to Portmead (a mile from Oxford) where Mr Stapleton's horse run against Mr Jerningham's, and won the 40*l.* plate.

"21st. The Galloway Plate, value 15*l.*, was run for by one horse; after which several Horses run for a Hanger, wch show'd good Diversion. At night, went to the assembly at the Angel, where the affair was a Flat Crown.

"22. Walked to Portmead, where Mr Freeman's Horse run against Mr Jerningham's, and Mr Garret's Mare, and won the 20*l.* Plate. After this was a Foot race between several Taylors for Geese, &c. At night went to the Ball at the Angel. A Guinea Touch.

"23. Several Horses run for a Leash of does given by Montague Venables Bertie, Earl of Abingdon.

"N.B. The Chief of the Company at these Races, Ball, and Assembly, were the Earl of Abingdon, Sir Jno Walter and Sir Jonathan Cope, Barts.; Tho. Rowney, Esq., and his son Tom (the Sir Clement Cotterell on this occasion†); the Honble Mr Lee (Bro. to George Henry Lee, Earl of Litchfield); Henry Farmer, Esq., Mr Brown, Mr Rose, Mr Warren, Mr Throgmorton, &c. (The Marquess of Carnarvon, Eldest son to James Bridges, D. of Chandois, Mr Banks, Mr Malone, Mr Sneyd, &c., out of Oxford.) . . . Countess of Litchfield, Lady Barbara Lee (sister to Lord Litchfield), Lady Charlotte Powis, Lady Walter, Lady Tyrrell and her three daughters, Mrs Berty, three Miss Stonehouse's (daughters to Sr Jno Stonehouse, Bart.), all fine women, Miss Glynnes, Miss Harries's (Whinchester Ladies), Miss Tufton's, Mrs Warren, Mrs Sutton, Mrs Rowney, Mrs Briganden and her daughters, &c.

"Sept 24. I was made free of the Bodleian Library, and took the usual Oath not to Embezzle the Books, &c., before the Revd Mr Evan Lloyd, Fellow of Jesus College, and one of the Pro-Proctors, paying on this occasion ten shillings, Fees. N.B. I subscribed my name (in a book kept for this purpose) before the Revd Mr Francis Wise, Fellow of Trinity College, and Sub-Librarian.

"25. Made a present to the Bodleian Library of a Grammatica Damulica (a Malabar Grammar), a very great Curiosity, and received the Thanks of Mr Joseph Bowles, M.A., Fellow of Oriel College, who is keeper of this Library; and Mr Wise, on this occasion, entered me among the Benefactors.

"Ditto. Presented Pembroke College Library wth Mr

* Mr. Bernewitz was the family tutor.

† What does this expression mean?

Prior's Works in Folio, neatly bound, wch cost me 1*l.* 3*s.* Revd Mr Thomas Tristram, M.A., and Fellow and Librarian of the College, entered me on this occasion a Benefactor to its Library.

"Sept. . . Din'd with Dr Hugh Boulter, the Dean of Christ Church and Bishop of Bristol, at his lodgings in College; where were his Lady, Ld George Douglas (Bro. to Charles Douglas, D. of Queensberry), Sir Piercy Freke, Bart., and the Revd Mr Fenton, all of Christ Church. Mr Fenton has a Poetical genius, and has published some things in that way, which have been well received. He is also a fine Preacher.

"Sept. . . In this month I was twice Senior of Pembroke College Hall.

"Oct. 30. My Father and Bro. Buckley, with Cosin Rowland Phillips of Orlandon, and Mr Bernewitz, came to Oxford from Picton Castle, and next day went for London.

"Xmer 20. I set out from Oxford for London.

"17^{20}. Jany 5. My sister Katharine died at Picton Castle, in the 23d year of her Age, and was in a few days after Interred in Prendergast Church; the Revd Mr Jno Pember, Rector of the Parish, preaching her Funeral Sermon. . . . . A neat marble Stone is erected for her, whereon is some Account of the Deceased. This Funeral was extreamly handsome (the Expense of it amounting to about 600*l.*), and was attended by the Chief Gentry of the Countrey. . . . . I was inform'd from a good hand, that upon this Occasion there was a Struggle between Orielton and Colby Coaches about Precedency.

"Feb. 2. I set out from London for Oxford, where came next day.

"5. Died, the Rt Honble James Stanhope, Earl Stanhope, Visct Stanhope of Mahon, and Baron of Elvaston in the County of Derby; one of His Majesty's Principal Secretaries of State, to whom I was related.

"27. Died, Cosin Kitty Walpole at the Bath. She was daughter to the Rt Honble Robert Walpole, Esqre.

"1721, Mar. 27. Galfridus Walpole, Esqr, was appointed one of the Post Masters General.

"28. Went a Foxhunting with Geo. Henry Lee, Earl of Litchfield, John Leveson Gower, Lord Gower, Marqs of Carnarvon, Sr Wm Wyndham, Bart., Mr Villiers (Brother to Villiers, Earl of Jersey,) &c. Din'd at Woodstock.

"April 4. My Cosin, Charles Stanhope, Esqr, who was before Joynt Secretary to the Treasury, wth Wm Lowndes, Esqr, was appointed Treasurer of the Chamber.

"My Cosin, Horatio Walpole, Esqr, 2nd Brother to the Rt Honble Roht Walpole, Esqr, was made Secretary to ye Treasury in Mr Stanhope's Room. He was before, and continues Auditor of Trades and Plantations.

"7. The Revd Mr Bowen of Upton and Mr Meare were at my Chambers in College.

"9. Supped wth the Marquiss of Carnarvon at his Apartments in Baliol College, where were Lord Lusam and Mr Legh is Brother (sons to Wm Legg, Earl of Dartmouth), and Sir Walter Bagott, Bart, Noblemen of Magdalene College, Dr King, a Civilian, Principal of St Mary Hall; Dr Sedgwick Harrison, a Civilian, and Camden Professor of History; Dr Steward, M.D. (a Scotch Gentleman, and Companion to the Marquiss); Dr Hunt, Fellow of Baliol College (Tutor to the Marquiss); Robert Craven, Esqr. (Bro. to Wm Craven, Lord Craven); Stephen and Henry Fox, Esqrs, sons to the famous Sir Stephen Fox, Knt (Gent. Commoners of Christ Church); Mr Lees, Fellows of Corpus Christi; Mr Humphrey Lloyd, B.D., Fellow of Jesus, and my Brother. The Entertainment here was extreamly Elegant, in Every Respect.

"1721, April 14. Rode with Mr Wilder (Fellow and Vicegerent of Pembroke) and Mr Le Merchant to Newnam, where dined upon Fish at the pleasant place mentioned page 107. Coming home, a dispute arose between these two Gentlemen, whom with great difficulty I kept from Blows.

"19. Revd Mr Gregory, Student of Christ Church, and the Revd Mr Holmes, Fellow of St John's, were sworn in Proctors for an. 1721, when the Revd Mr Brinkow, Fellow of Jesus, and the Revd Mr Slocock, Fellow of Pembroke, Proctors for an. 1720, went out of their office.

"N.B. The senior Proctor makes his speech the first day of Easter Term (when the Proctors for the ensuing year are Elected and Sworn) in the Convocation House, and the Junior the last day of Lent Term in the Theatre.

"May . . — Skinner, Esqr, was chose Recorder of Oxford. He was opposed by —— Wright, Esqr, son to the late Recorder, who was a noted Lawyer.

27. —— Yate, Esqr, Gent. Comoner of Queen's (my particular friend), and Mr Wynne, Batchelor of the same College, playing together with Swords, the former gave the other such a terrible wound, yt his Life was for a good while despaired of.

"June 19. Lent Mr James West, Commoner of Baliol, 6 guineas.

"24. Heard Revd Mr Tho. Wharton, Fellow of Magdalene College, and Lecturer of Poetry, preach in the Stone pulpit in the said College. This St John's day, whereon is always a sermon in this Pulpit.

"July 4. Went up the river a fishing with Mr Wilder, Mr Eaton, Mr Clerk, Mr Clayton (Gent. Commoner), Mr Sylvester, and Mr Bois, all Pembrokians, as far as Burnt Isle, whereon we landed, and dressed a leg of Mutton, which afterwards we dispatched in the wherry. The passage to this diminutive Island is wonderfully sweet and pleasant.

"13. Went to the Tuns with Tho. Beale, Esqr (Gent. Comoner), Mr Hume, and Mr Sylvester, Pembrokians, where Motto'd, Epigrammatiz'd, &c.

"19. Sent Mr Wm Wightwick, Demy of Magdalene College, a Copy of Verses on his leaving Pembroke.

"I laid 20 Guineas to one with Mr Clerk that I was not married in 3 years: laid the same Bett again with Mr Beale."

J. P. Phillips.

Minor Notes.

Hales of Eton.—The following extract from a letter to Dr. Birch from J. Owen, dated Rochdale, Nov. 1st, 1748, will no doubt be read with interest by all admirers of John Hales. Has this fact been noticed by any of his biographers?

"As You are curious in Biography as well as other Branches of Science, I beg leave to transcribe a Paragraph wrote by an anonymous Hand in a Copy which I have by me of the first edition of Hartcliffe's *Moral and Intellectual Virtues*, London, printed 1691. It is as follows:—

"'I am credibly informed that nothing but the Preface is, properly speaking, Mr Hartcliffe's, that the Body of the Book is Mr Hales' of Eaton. Ye MS. of which fell into Hartcliffe's hands, which He, supposing it the only one, printed under his own name. But afterwards, finding that Dr Doughty and another Person had each of them one, he call'd in all the remaining Books of ye Edition, which has occasioned their being so scarce.'"

M. N. S.

Specimen of Pulpit Oratory of Seventeenth Century.—The following specimen of plain speaking seems worth preserving. I made

the extract many years ago from a sermon by Dr. Tobias Crisp, on "Free Grace the Teacher of Good Works." He is speaking of the prodigal son: —

"The son's pace is slow, he arose and came; the Father's is swift, he ran. The son has most need to run; bowels moving with mercy outpace bowels pincht with want. God makes more haste to shew mercy than we to receive; whilst misery walks, mercy flies; nay, he falls on his son's neck, hugging and embracing him. Oh! the depth of grace! who would not have loathed such a person to touch or come near him, whilst he smells of the swine kept? Could a man come near him without stopping his nose? Would it not make a man almost rid his stomach to smell his nastiness? Yet behold the Father of sinners falls upon the neck of such filthy wretches; mercy and grace is not squeamish; the prodigal comes like a rogue, yet the father clips him like a bride; he falls a kissing of him, even those lips that had lately been lapping in the hog-trough, and had kissed baggage harlots. A man would have thought he should rather have kick'd him than kiss'd him," &c.

Tobias Crisp was considered the head of the Antinomians: his works were first published after his death, in 1643. Fancy the above preached to a fashionable modern congregation!

J. Eastwood.

"For youngth is a bubble," etc. — In the *Shepherd's Calendar* of Spenser (vv. 87—90.), the generally-received text runs thus: —

"For youngth is a bubble blowne up with breath,
Whose witte is weaknesse, whose wage is death,
Whose way is wildernesse, whose ynne penaunce,
And stoope gallaunt Age, the hoast of greevaunce."

On the last of these four lines Warton has the following explanatory note: —

"'*And stoope gallaunt Age*,' &c.] The tamer of whose gay gallantries is Old Age, the guest or companion [!] of Misery."

To the best of my recollection Dr. Todd, in his elaborate edition of the poet, agrees with this explanation, at least as to the expression "stoope gallaunt." I venture to think that both commentators have here missed their author's meaning, and thereby damaged his metaphor. Spenser, I believe, wrote "*stoup*-gallant," *i. e.* "boon-companion," *compotator*. Certainly Warton has inverted the usual meaning of the word *host*, as if he had forgotten the custom of Spenser's day (and indeed long after), that the inn-keeper should sit and drink with his guests. Εφημερος.

Odd Titles of Books. — Mr. Pinkerton says, in *The Treasury of Wit* (London, 1786, vol. ii. p. 46.): —

"Burlesque has even reigned in the titles of French Books of piety, as — *The Snuffers of Divine Love; The Spiritual Mustard-Pot to make the Soul sneeze with Devotion; The Capuchin booted and spurred for Paradise.*"

Such are akin to some of those near home often named, as — *Heel-pieces for Limping Sinners; Crumbs of Comfort for Sparrows in the Spirit, &c.*

G. N.

The Felbrigg Brass. — A few weeks ago I visited Felbrigg church. The present condition of the celebrated Felbrigg brass is as follows: Of the pinnacle work around the figures, a large and important piece on the right side, more than a foot long, has disappeared; the right corner of the inscription is cracked through and through, and only held loose in its place by a single nail underneath, and when it has been kicked away (which it soon will be) a great part of the name and style of Dame de Felbrigg will go with it; cracks and signs of loosening appear also in other parts of the brass; and the stone slab in which it rests is worn on all sides so far below the level of the metal, that there is no portion of the latter which the toe of an enterprising iconoclast may not, with judicious effort, disturb.

When I add that the British rustic — a thoroughly hobnailed person — scrapes his way every Sunday over this perishing monument as he passes up the aisle, I have possibly said enough to warrant the insertion of this paragraph in "N. & Q."

A. J. M.

Ancient Ballad. — The XVIth of *Royal and Historical Letters during the Reign of Henry IV.*, edited by Mr. Hingeston, thus concludes: —

"But we hoope we shalle do the a pryve thyng,
A roope, a ladder, and a ring,
Heigh on gallowes for to henge.
And thus shalle be your endyng.
And he that made the be there to helpyng,
And we on our part shall be well willyng,
For thy lettre is knowledyng."

All this is printed as plain prose, without note or comment.

B. H. C.

Queries.

BEN JONSON.

Rare old Ben Jonson has met with much detraction of late. The old adage would seem to be reversed, and to be read now — "De mortuis nil nisi *malum*." He has been associated with the complicity of Felton. (*Vide* the examination in the State Paper Office, 1628, Oct. 26.) He has been dragged into the Gunpowder Plot upon the evidence of a dark and mysterious letter to the Earl of Salisbury (also in the same office), the real purport of which was doubtless only known to the writer and to the person addressed. Plots of all kinds were hatching at that eventful period; and may it not have been some other in which Jonson was the accredited agent for the government, he alluding to the "business" wherein he might do, "(besides his Majesty and my country), all Christianity a good service?"

I shall be glad to know if in the original the date in the holograph (not endorsement) is really 1605. If so, and Jonson was "running with the hare, though holding with the hounds," perhaps

this docquet of an original warrant may assist to throw additional light upon the matter:—

"7 Nov. 1605.

"A warrt unto Beniamen Johnson to let a certaine priest knowe that offered to do good service to the State, that he should securely come and goe to and from the LL's, wch they promised in the said warrant upon their honors."

Who was the certain priest in communication with the poet?

A letter from the Isle of Wight, written during King Charles's imprisonment there, states that his Majesty spends his whole time in the perusal of Ben Jonson's works, in which he takes much delight.

Geo. Vertue, in 1749, had in his possession some transcripts relative to Ben Jonson, and also extracts from the accounts of Lord Stanhope, Treasurer of the Chamber to King James from A.D. 1613 to 1616 relative to the payment of the players for acting of plays in and between those years at court.

Query. What has become of the original accounts of Lord Stanhope?

RAYMOND DELACOURT.

DEFINITION OF WIT.—Sydney Smith, in his *Lectures on Moral Philosophy*, examines and discards several definitions of wit, and ends by framing one for himself. This, he admits, was severely handled by critics. Can anyone tell me where I may find it discussed? C. J. ROBINSON.

MATHIAS LOBEL.—This person, a Fleming, who was contemporary with Gerard, the herbalist, and died 1616, spent the last years of his life in England, and collected several new plants, which were published, 1655, under the title of *Stirpium Illustrationes*. Was he the apothecary, styled Dr. Lobel, who played a part in the poisoning of Sir Thomas Overbury? EDWARD F. RIMBAULT.

SHAFTESBURY CARTULARIES.—Can any reader inform an antiquary whether the cartulary of the monastery of Shaftesbury, Dorset—which was in the hands of Sir John Lowe's trustees in 1680—exists? And if so, where? Also, whether another cartulary, once in the possession of Mr. Schutz, of Shotover, Oxford, and which belonged to the same monastery, is forthcoming?

A third—a register of gifts to the monastery—was in the hands of Mr. Giles Templeman, of the Inner Temple, 1822. A reference to its present owner would oblige the undersigned.

These three cartularies are perfectly distinct from the one in the British Museum, Harl. MS. 61. M. D. A.

THOMAS ROSOMAN.—This gentleman, who was many years proprietor of Sadler's Wells Theatre, died in 1782, and was buried in the churchyard of Hampton, Middlesex. Is anything known of his antecedents, or of the lady to whom he was married? Did he leave any family?

EDWARD F. RIMBAULT.

CANADIAN SONG.—The correspondent of the *Times*, in his account of the Prince of Wales's progress through Canada, has made frequent mention of a favourite national song with which he was greeted in many places.

The beginning, or the burthen of this song, is—

"Il y a longtemps que je t'aime:—jamais je ne t'oublierai."

Can any contributor to "N. & Q." say whether this song is published in Canada? And whether it is to be procured anywhere in London, and where?

The writer of this has inquired at two or three music shops unsuccessfully.

If any publisher were to import it into England, he would probably find the speculation a good one. STYLITES.

MEANING OF PLATEY.—In some parts of Kent, when there is only a partial crop of hops or fruit, the people call it a *platey* (Query whether this is the right way of spelling the word?) one. Again, when you ask a poor person, who is not very well, how he is, his reply almost always is—"Oh, *very ordinary*."

Are the above terms in use elsewhere? And what is the derivation of the word *platey?*

J. C. S.

Queen's College, Cambridge.

INSCRIPTION.—I shall feel obliged to any of your numerous readers who are in the habit of collecting such curiosities, if they would assist me in identifying the following inscription, which graces the entrance to some west-country mansion:—

"Welcome to all through this wide-opening gate,
None come too early, none depart too late."

F. PHILLOTT.

COLONEL GRAVES.—Information is requested respecting Colonel Graves, one of Sir Thomas Fairfax's officers who commanded the cavalry at the raising of the siege of Taunton in 1645.

GEORGE H. LEE.

CHRISTOPHER EBDON.—An interior view of the nave and choir of Durham Cathedral, drawn by Christopher Ebdon, and engraved by T. Miller, was published in 1769. Is anything known of the draughtsman? EDWARD F. RIMBAULT.

CONSECRATION OF A MAUSOLEUM.—I am anxious to have a mausoleum in my demesne consecrated, and shall thank any of your readers who will be good enough to tell me how to go about it.

A SUBSCRIBER.

GOLDEN VERSES OF THE PYTHAGOREANS.—Can any of your correspondents inform me where these celebrated verses are to be found in the original? G.

SINGULAR MARRIAGES.—The following paragraph I cut from the *North Devon Journal* of Nov. 1, 1860:—

"A NOVEL SCENE.—A wedding took place at the church of St. Marylebone, which was particularly interesting on account of its novelty. The happy couple (Mr. Alfred Thomas Maxwell and Miss Rosina Paxton) are both deaf and dumb, and the ceremony was performed in the finger and sign language by the Rev. Samuel Smith, chaplain of the Association in Aid of the Deaf and Dumb. We believe that this is the first time in this country that dactylogy and pantomime have been brought into use on such an occasion. Several of the members of Mr. Smith's deaf and dumb congregation were present to witness the ceremony."

Singular as this marriage ceremony may appear, a much more remarkable scene of this kind occurred some two or three centuries since in my own native county; of which, perhaps, some of your readers may be able to supply farther details in the interesting columns of "N. & Q."

In the Marriage Register of the parish of St. Martin, Leicester, is an entry of the names of Thomas Tilsey and Ursula Russell, the first of whom being "deofe and also dombe," it was agreed by the bishop, mayor, and other gentlemen of the town, that certain signs and actions of the bridegroom should be admitted instead of the usual words enjoined by the Protestants' marriage ceremony:—

"First (says Britton, in his *Beauties of England and Wales*, vol. ix. p. 357., probably quoting the parochial record,) he embraced her with his armes, and took her by the hande, put a ringe upon her finger, and laide his hande upon his harte and upon her harte, and helde up his handes towards heaven; and to shew his continuance to dwell with her to his lyves ende, he did it by closing of his eyes with his handes, and diggine out the earthe with his fete, and pullinge as though he would ringe a bell, with diverse other signes approved."

I shall be glad to hear of any similar customs having been practised at the nuptial ceremony in other parts of the United Kingdom.

GEORGE LINDSEY.

Barnstaple.

BAYTHORNE FAMILY.—Where shall I find the account of a family of this name? One of them resided in Bury St. Edmunds in or about the year 1657, and adopted on a shield as arms, a chevron between three garlands, two and one.

C. GOLDING.

Paddington.

SYMBOLISM.—Upon what *authority* does the tradition that our Saviour, when on the cross, died with his face to the south, rest?

This is assigned by some as the reason why chancels incline to the south. By one correspondent of "N. & Q." as the reason for the windows on the north of the chancel being stained darker than those on the south. And I have seen it given to account for its not being customary to bury on the north side of a churchyard. May it not account for the sedilia always being placed on the south side of the chancel—perhaps for the priest's door—and the porch, which, I think, is usually on the south side in country churches? G. W. M.

TEMPLE AT TIVOLI.—In Payne Knight's *Principles of Taste* (P. i. ch. v. § 24.), I find the following passage respecting the Temple of Vesta at Tivoli:—

"The columns have a horizontal inclination inwards, equal to their perpendicular diminution upwards."

Is this statement correct? C. S. CAREY.

REV. MICHAEL HARTLIB.—Where may I find any genealogical, or other particulars, of the Rev. Michael Hartlib (not Isaac Hartlitt, as he is called by Mr. D'Alton in his *History of the County of Dublin*, p. 852.), who was appointed to the chaplaincy of the Royal Chapel of St. Matthew, Ringsend, near Dublin, 1st June, 1726? Who was he? And was he in any way connected with Samuel Hartlibb, the friend of Milton, and author (?) of

"His Legacie, or Enlargement of the Discourse of Husbandry used in Brabant and Flanders; with Appendix and Interrogation relating more particularly to the Husbandry and Natural History of Ireland," 4to., London, 1652,—

and sundry other publications? He was buried in St. Bridget's churchyard, Dublin, as appears from the following entry:—

"Rev. Mr. Michæl Hartlib, from Ringsend, on the 26th of August, 1741" (Parish Register of St. Bridget's);

or, as the same event is recorded in the Parish Register of Donnybrook;—

"Buried, ye Reverend Michael Hartlip, in St. Bride's, 26th August, 1741."

ABHBA.

TRANSPORTATION.—I should be much obliged to any of your correspondents who would refer me to *trustworthy* sources of information respecting the old system of transportation, as it existed prior to the American War of Independence?

W. L. CLAY.

Kenilworth.

ST. PAUL'S ORGAN.—In Gough's *British Topography* (i. 766*., edit. 1780), I find mention of a folio half sheet, headed "Queries about St. Paul's Organ." I believe this rare broadside refers to a dispute between Father Smith and Sir Christopher Wren. Can any of your readers refer me to a copy? EDWARD F. RIMBAULT.

EARLY MEZZOTINT.—An old mezzotint, 9 in. by 7, represents a handsome woman in costume, half Roman and half French, of the seventeenth

century. She is looking upwards with outstretched arms, as in prayer. Her dress is rich, but worn to rags. Poverty is shown in the scanty and broken furniture, and a large jug is at her side with the lip broken off. Three withered garlands hang above a tablet marked A. Below, in the right hand corner, is "Bruys, Sc."; and in the centre: —

"Ex illustri patre natus,
In pauperibus ædibus
Habito, mordans animum."

An explanation will oblige S.

Basilican Customs: Mass said behind the Altar: the Umbrella.—Those churches which were built by the early Christians, or those rebuilt on the foundations of such churches, are called basilicas. In these, I believe without an exception, the altar stands, not against the wall, but on the line which separates the chancel from the nave; even in fact with the front of the raised platform of the former: and in these churches the custom is for the priest to say mass behind the altar and with his *face* to the people. This is stated, and there is every probability that it is true, to have been the custom of the primitive Christians. If it were so, can any correspondent inform us, why and when the change took place in other churches, where the priest invariably says mass in front of the altar, and with his *back* to the people? In these basilican churches, a large umbrella is generally suspended, and it is said the cardinal who may take his title from them, asserts the privilege of having an umbrella held over his head in all solemn processions. Is this idea correct, and if so, whence is its origin, and when did it come first into use? A. A.

Poets' Corner.

Fees for Baptism.—I had always understood, since the day when I was myself baptized, that no fee was ever demanded for baptism in any parish in England; but I have lately heard that fees are paid in some churches to the minister for the registration, if not for the ministration of the rite.

I should be obliged for any farther information that any of your correspondents may be able to give, especially as to the locality where such a custom obtains, whether it be a single parish, or a deanery, or diocese; and also whether the fee is paid for ministration or for registration of the rite. Regedonum.

Tissue Books of the Protector's Exchequer. —Between what dates do these records extend, and have they been printed in whole or part?

James Graves.

Kilkenny.

Ultreia.—It is stated by Fosbrooke and other writers, on the authority of Du Cange, that the ancient pilgrims and crusaders were in the habit of singing a song called "Ultreia," until the phrase "cantare Ultreia Ultreia" became equivalent to undertaking a pilgrimage or crusade. Can any of your readers inform me what this song was?

J. T.

"So in the painter's animated frame."—Can any of your correspondents point out the author of the following verses, which appear in an examination paper for a Trinity Fellowship at Cambridge?

"So in the painter's animated frame,
Where Mars embraces the soft Paphian dame,
The little Loves in sport the falchion wield,
Or join their strength to heave his ponderous shield.
One strokes the plume in Tityon's gore embrued,
And one the spear that reeks in Typhon's blood.
Another's infant brows the helm sustain;
He nods his crest, and frights the shrieking train."

The versification bears the stamp of Darwin; and the verses have a close resemblance to the following passage in the *Economy of Vegetation*, descriptive of Venus and Vulcan: —

"Descending Venus sought the dark abode,
And soothed the labours of the grisly god.
While frowning Loves the threatening falchion wield,
And tittering Graces peep behind the shield.
With jointed mail their fairy limbs o'erwhelm,
Or nod with pausing step the plumed helm."

Canto I. v. 161-6.

The peculiar use of the verb "to nod" in both passages should be remarked. G. L.

Queries with Answers.

Bishop Trelawney.—In an old newspaper is the following notice: —

"On Friday last [July 1, 1720] the Bishop of Winchester gave a handsome entertainment at his Lordship's house at Chelsea, in commemoration of his being delivered with the other Bishops out of the Tower in the reign of King James II."

The histories do not mention any bishops but those of Peterboro', Chichester, Bath and Wells, Ely, Bristol, and St. Asaph, with the Primate. Who was the above-mentioned Prelate, if not a misprint? H. W.

[The newspaper paragraph is quite correct. Sir Jonathan Trelawney was consecrated Bishop of *Bristol* Nov. 8, 1685; translated to Exeter 1689, to Winchester 1707. He died 19 July, 1721. That Trelawney was greatly beloved in his diocese is evident from the well-known ballad recited by the Cornish peasantry on his committal to the Tower: —

"And have they fix'd the where and when?
And shall Trelawney die?
Then twenty thousand Cornish men
Will know 'The Reason Why!'

"Trelawney he's in keep and hold;
Trelawney he may die!
But twenty thousand Cornish bold
Will know 'The Reason Why.'"

The miners from their caverns reechoed the song with a variation: —

"Then twenty thousand under ground
Will know 'The Reason Why.'"

William Lloyd of St. Asaph and Sir Jonathan Trelawney were the only two of the seven bishops James sent to the Tower who succumbed to the Prince of Orange, "commonly called," says Tom Hearne, "William the Third."]

JAMES BRADLEY, D.D. — I have an engraving in oval of a divine of the last century, "James Bradley, D.D.," inscribed "T. Hudson, pinx., J. Tookey, sculp." Can anyone give me any particulars of this Dr. Bradley? CUTHBERT BEDE

[This is the portrait of Dr. James Bradley, Savilian Professor of Astronomy at Oxford, born in 1692, and died 13th July, 1762. See any Biographical Dictionary for an account of him. There are four paintings of him: one by Hudson, in the picture gallery at Oxford, which was given to the University by his daughter in 1769; a second, probably by the same artist, at Shirburn Castle; a third, painted by Richardson, for his mother, which was given by the Rev. J. Dallaway to the Royal Society: all these three were taken when he was in middle life. A fourth, drawn at a more advanced age, had been reserved for Mrs. Peach, his daughter, and after her death was given by her executor, Samuel Lysons, Esq., to the Royal Society for the Observatory at Greenwich. The Rev. Dan. Lysons had also a neatly finished miniature of him, drawn in Indian ink, by Ferguson. The Oxford portrait was engraved by Faber. Vide Memoirs of Dr. Bradley in his *Miscellaneous Works*, 4to. 1832, p. civ.]

"DEAL CRABS." — Many thanks for the information about "dilly wreck" (*antè*, p. 250.). On the east coast of Kent, where I picked up this expression, I also heard the people of the neighbouring town of Deal called "Deal Crabs." Some years ago, in a gale of wind, I had the satisfaction of seeing the Deal-men launch from the open beach one of those marvellous boats of their's, a "Deal lugger," for the purpose of carrying off an anchor to a ship that had parted her cable; and certainly the men who could do that merited some more complimentary appellation. It was a real feat, both of pluck and of dexterity. Why, then, should they be called "Crabs?" Could it be from their readiness in taking to the water?

T. C. R.

[We should have thought that this title had disappeared ere now. But certain it is that the population of various towns on the east coast of Kent, as Deal, Ramsgate, Dover, and Sandwich, did formerly interchange appellations which were far from complimentary. They were respectively, in the nomenclature of their neighbours, "Deal Crabs," "Ramsgate Skinflints," "Dover Sharks," and "Sandwich Carrots." A word of explanation for each.

Crabs, called "pungers" on the spot, were generally for sale in abundance at *Deal*, and cheap. Persons now living may remember the time when a "halfpenny punger" was commonly bought as a juvenile treat. (Punger *unde derivatur?*) From the large supply of this popular luxury probably originated the appellation of "Deal Crabs."

The "*Ramsgateers*," we think, can hardly have acquired the name of "*Skinflints*" from the imputation of any extraordinary cupidity in their dealings with visitors, as compared with the trading and lodging-letting community of other watering-places. The fact is, their cliffs yield an abundant supply of flintstones, which are carefully collected, and employed for various purposes:—quite a sufficient pretence for calling the inhabitants "*Ramsgate Skinflints.*"

The *Dover* people were injuriously called "*Sharks*," in allusion to their alleged exactions on travellers to and from France. We doubt not this complaint, if it has not wholly ceased, has by this time very much moderated. Years have elapsed since we last heard anything of "*Dover Sharks.*"

The "*Sandwichers*," being favoured with a suitable soil which they know how to turn to good account, grow remarkably fine vegetables, *carrots* included. The title of "*Sandwich Carrots*," however, is partly due to another circumstance, recorded in the form of a local legend which probably, though quaint and half-forgotten, is about as veracious as much that we agree to call history. Once, in times gone by, an armed expedition came over from France, and laid siege to the ancient town of Sandwich. One of the "Free Barons," observing that a gate was unclosed, shut it with all speed, and availed himself in his hurry of a large Sandwich carrot as a bolt. But, alas, a pig passing that way ate the carrot, and the French got in!]

OLIVER CROMWELL'S SCHOOLMASTER. — Thomas Beard, Puritan minister at Huntingdon, is stated to have been schoolmaster to Oliver Cromwell. There is an engraved likeness of him, with the date 1631; but where shall I find any account of him?

CUTHBERT BEDE.

[Thomas Beard is best known from his work *The Theatre of God's Judgment*, 4to. 1597, 1631, in which he gives an account of the death of Christopher Marlow the poet. He appears to have been educated at Cambridge, as there is a Latin comedy of his, printed in 1631, entitled *Pedantius*, said to have been acted at Trinity College, Cambridge. To this publication his portrait is prefixed. He was for many years a schoolmaster at Huntingdon, where he had Oliver Cromwell for a pupil. In the Cotton MS. Julius C. iii. is an original letter from Dr. Beard, addressed to Sir Robert Cotton, dated Mar. 25, 1614, in which he solicits from him the rectory of Comington, being tired, as he says, of the painful occupation of teaching. Mr. Collier conjectures that he is the T. B. who translated into English the French Academy of Petre de la Primaudaye. — Rose's *Biog. Dictionary.*]

BUBBLE AND SQUEAK. — I presume most people have seen or heard of this dish, composed of beef and cabbage. How did it come to be called by this name? G.

[An elderly quizzing gentleman inquired of his cook why fried beef and cabbage were called "bubble and squeak," and was informed that the dish so called ought to be made of *boiled* beef and cabbage *fried*, and that it acquired its name from the ingredients in the first instance *bubbling* in the pot, and afterwards *squeaking* in the pan: —

"When 'midst the frying-pan in accents savage,
The beef, so surly, quarrels with the cabbage."]

"A NEW COVERING TO THE VELVET CUSHION." — Who was the author of the above work, which appears to be a weak imitation, a presumptuous continuation, and a would-be refutation of some

of the principles of the well-known and highly-appreciated *Velvet Cushion*, one of the earliest works of the present venerable vicar of Harrow?

A Constant Reader.

[The *New Covering* is by the late Dr. John Styles, an Independent minister, formerly of Brighton, and afterwards of Brixton, near London.]

Replies.

TURNSTILE ALLEY: NORDEN'S VIEW OF LONDON.

(2nd S. x. 228.)

The passage from Holborn leading in a straight line to the east side of Lincoln's Inn Fields, was formerly called Turnstile Alley, now Great Turnstile. Your correspondent has mistaken the locality in calling it *Little* Turnstile, which is nearer to St. Giles's, and more modern in its erection. These much-frequented thoroughfares, derived their names from the *turning stiles*, which more than two centuries ago, stood at their respective ends next Lincoln's-Inn Fields, and which were so placed both for the conveniency of foot passengers, and to prevent the straying of cattle, the fields being at that period used for pasturage. Brayley, in his charming work, *Londiniana* (ii. 136.) mentions two books bearing the name of this locality in their imprints, viz. Sir Edwin Sandys's *Europæ Speculum, or a View or Survey of the State of Religion in the Western Part of the World*, 4to. 1637, "Sold by George Hutton, at the *Turning Stile* in Holborne;" and the English translation of Bishop Peter Camus's *Admirable Events*, 4to. 1639, "Sold in Holborne in *Turnstile Lane*."

Strype says (anno 1720), "Great Turnstile Alley is a place inhabited by shoemakers, sempsters, and milliners, for which it is of considerable trade, and well noted."

Brayley (writing in 1829), says: — "The present occupants can hardly be classed, their trades being mostly different, as dealers in cutlery and hardware, butchers, dress, bonnet, and glovemakers, a tobacconist, pastry-cook, fruiterer, &c. Little Turnstile is chiefly inhabited by brokers and petty chandlers. Near to it is *New Turnstile*, built in 1685, which has recently undergone a thorough repair, and is inhabited by small shopkeepers."

I have not found any mention of the "Exchange" in Turnstile Alley, but the notice in the *Monthly Miscellany* may be depended upon, if it was derived, as I suspect it was, from old Bagford. (See Harl. MS. 5900, fol. 546.) John Bagford was first a shoemaker, and then a bookseller, in Turnstile Alley.

Norden's *View of London*, on eight sheets, had a representation of the Lord Mayor's show, with the figures on horseback, and the aldermen in round caps. Bagford says the view was taken from the pitch of the hill towards Dulwich College, going to Camberwell from London, about 1604 or 1606, and that he had not met with any other of the kind. He adds that he saw it on the staircase of Dulwich College, and that secretary Pepys went afterwards to see it, and would have purchased it; "but that since it is quite decayed and destroyed by the damp of the wall." It was given to the College with a quantity of old plays and pictures by William Cartwright, the comedian and bookseller. (See Gough's *British Topography*, i. 747, edit. 1780.)

Samuel Pepys was at a considerable expense to collect all the prints and drawings that would in any way illustrate London; which he left with all his other collections and library to Magdalen College, Cambridge, where he was educated. He arranged them in 1700 in two large folio volumes, under the following heads: vol. i. Maps, views, and plans; buildings, monuments, and churches; Thames and its views. Vol. ii. Regalia and habits of the city; lord mayor's shows; companies' arms; Sessions house, Newgate, &c.; parliament and convocation; coronation, and public entries; cavalcades, and triumphal arches; processions; habits; cries; vulgaria, or miscellaneous articles. Norden's view, unfortunately, is not in this collection, nor am I aware of the existence of a single impression.

Edward F. Rimbault.

NOUVEAU TESTAMENT, ETC., BOURDEAUX. 1686.

(2nd S. ix. 307. 513.; x. 331.)

In reply to your correspondent A. Irvine (x. 331.) I have to say, that I was the purchaser of the Bourdeaux Testament sold at Sharpe's Auction Room, Dublin, in 1833. I bought it for the Right Hon. Thomas Grenville (for 32*l.* 10*s.*, besides duty and commission), and it is now, with his other books, in the British Museum.

I still hold to the opinion expressed thirty-three years ago in my "*Memoir of a French Translation of the New Testament*, in which the Mass and Purgatory are found in the Sacred Text; together with Bishop Kidder's Reflections on the same," London, 1827, 8vo.,* that this is not the translation of the Divines of Louvaine, though it was made to bear their name, perhaps with the view of making it acceptable to the unhappy Protestants whom Bossuet was anxious to convert after the revocation of the Edict of Nantes. In that tract I gave my reasons for that opinion, drawn from Le Long, Père Simon, the brochure *La*

* This pamphlet was published by Cochrane in the Strand. Nobody bought it. Shortly afterwards, Cochrane became a bankrupt, and I believe all the copies were "wasted." I have not seen one (except my own) for twenty years or more.

Messe trouvée en l'Ecriture, 1646, and its English version, 1674, entitled *A Famous Conference between Pope Clement X. and the Cardinal de Monte Alto concerning the late Discoverie of the Masse in Holy Scripture made by the worthy Father Patrick*, &c.

The Pope is made to say of Father Patrick: —

"He hath sent to me a Bible turned into French by the Doctors of Louvaine, printed in Paris in 1664 (qu. 1661?] where, in Acts xiii. 2. these blessed words are to be read, of the Apostles *saying Mass to the Lord*."

I found reason to think that this and similar gross depravations of the sacred text had originated either with J. Corbin, or with the well-known Jesuit Francis Veron: but after the most diligent search, and careful enquiries made through a friend at Paris, I was unable to obtain a sight of the versions of either of these translators (described in my *Memoir*).

I am now enabled to state my belief, that the numerous perversions began with Corbin; but were multiplied by Veron, and by his consummate art were extensively circulated. I have never yet found, in any library, public or private, Veron's Testaments of 1646 or 1647; but a few years ago I chanced to pick up upon a book-stall in Dublin the New Testament of Corbin, 2 vols. 16mo., with a reprinted title dated 1661 (the year of the "Approbation" prefixed to the Bourdeaux edition of 1686), but bearing at the end of each volume "Paris, 1641."

The present paper is not a fit place for a minute description of this version. It contains the *Mass*, in Acts xiii. 2., but not *Purgatory* in 1 Cor. iii. 15. Probably this latter was added afterwards by Veron.

So far as I can judge, Corbin's version, which he styles "nouvelle traduction très elegante," * &c. is (at least in these countries), a far rarer book than its more celebrated brother of Bourdeaux. It is not to be found in the British Museum, the Bodleian, nor in any other collection with which I am acquainted.

I may mention here, that besides the *Reflections* of Bishop Kidder, the Bourdeaux Testament has been noticed and exposed in the interesting and important tract of the Rev. James Serces, a French refugee: —

"Popery an Enemy to Scripture; or, an Account of the several Methods pursued by the Church of Rome, to sink the authority of the Holy Scriptures; and of the various *Falsifications* introduced in some Versions of the New Testament published by the Divines of that Communion in French and English." 8vo. London, 1736.

* The Theological Faculty of Paris did not quite agree with the author in their estimate of this version: for they presented a memorial to Cardinal Richelieu, in which they somewhat unpolitely requested that he would cause Corbin's translation of the New Testament to "be buried in the sand, as Moses hid the Egyptian whom he had slain."

This valuable tract had become extremely scarce: not that it was burnt by the public hangman, or was openly suppressed by authority as unsound and dangerous to the public morals. But it was quietly and silently withdrawn from circulation, by unseen but busy hands, as pamphlets on such subjects constantly have been and will be stifled. But I understand that in 1850 it was reprinted, not indeed singly as would have been desirable, but in vol. viii. of the Continuation of Gibson's *Preservative against Popery*.

In 1827 I said, that I knew of only *five* copies of the Bourdeaux Testament. At present, I have heard of the following ones: —

1. In the Library of Trinity College, Dublin.
2. In Archbp. Marsh's Library, Dublin.
3. A Duplicate in Marsh's Library; afterwards Mr. Grenville's; now, in the British Museum.
4. Bp. Kidder's copy; afterwards, Dr. Rawlinson's; now, Bodleian Library.
5. Archbishop Wake; now Christ Church, Oxford.
6. Cathedral Library of Durham.
7. Cæsar de Missy; Duke of Norfolk, (?) Duke of Sussex; Bp. Daly of Cashel; Mr. Thompson.
8. Archbishop of Canterbury, at Lambeth.
9. Duke of Devonshire. I have not *seen* this.
10. I saw a fine copy at Sharpe's auction-rooms, Dublin, prepared for sale, in October, 1836. I do not know what became of it.
11. A copy in possession of the then Bishop of Ely, reported by Grier in his *Answer to Ward's Errata*, 1812. The copy belonging to Serces in 1736. Where is it now?

Nine of the foregoing copies I have seen and handled.

HENRY COTTON.

Thurles.

P.S. A few years ago, Mr. Grenville wrote me word that he had met with a small French Testament, which contained *some* of the corruptions introduced by Corbin or Veron. I never saw the book, but think that its date was between 1670 and 1675. Probably it is now in the British Museum.

GHOST IN THE TOWER.

(2nd S. x. 146. 192. 236. 291.)

When the catholic page of "N. & Q." was opened to my story, I became bound to satisfy its correspondents upon every personal and local circumstance. I, therefore, readily answer MR. LLOYD'S reasonable and seasonable questions: —

1. My son had nearly closed his seventh year; and was endowed with more than the ordinary intelligence of childhood. Assuredly, he was not terrified with what he did not see; but he was exceedingly scared at his mother's outcry and my agitation.

2. His aunt, to whom likewise the phantom had been invisible, and who knew nothing of its presence till she heard it described by her sister, treated it as our joint hallucination; contenting herself with the chaplain's logic—that the illusion which possessed one person's mind could as readily possess another's.

3. It did not assume any other form; but, in the moment of my wife's exclamation and my striking at it with my chair, it crossed the upper end of the table, and disappeared in the recess of the opposite window.

4. That unforgetable night was continually discussed among us (my boy alone excepted, to protect his young mind from its impression), until he and they had quitted this world of realities wherein it is still my surviving mystery.

The preternatural transcends my philosophy; and the doctrine of chances does not, I suppose, deal with impossibilities. *Nequeo monstrare, sentio tantum*; I forbear, therefore, comment or inference, hardly expecting that my most absolute pledge of veracity shall ensure what I might claim in sublunary matters.

Sir Walter Raleigh, and the other Eidola of the Tower, may be left to its officials' traditionary snowball.

Prof. De Morgan (x. 277.) has made me, for the first time, aware of Dr. Gregory's publication. His account of this strange incident was not obtained "directly" from me, seeing that I never had the pleasure of his acquaintance; and his indirect details, as alluded to by Prof. De Morgan, present a curious assemblage of errors. I have already stated that I heard the ill-fated soldier described in the Tower guard-room by his fellow-sentinel, not as "singing a minute or two before the occurrence," but as, *immediately* before it, awake and alert on his post, exchanging with him some casual remark. Of the serjeant's comment, that "such appearances were not uncommon," I am as unaware as of the summary "&c." wherein Prof. De Morgan includes Dr. Gregory's other reminiscences; or of the "court-martial," whereat I did *not* attend, and of course bore no testimony to his wakefulness. Let Prof. De Morgan be assured, that the forty-three winters which have since that date blanched my head have not added one single flake to his traditional snowball: the gatherings of which, whatever may be their increment under Dr. Gregory's manipulation, are to me an unknown quantity.

Of the military title attributed to me, I have hitherto been equally unconscious; my only martial experience having been during 1796—1803, when I bore arms in Ireland as a member of the Lawyers' Corps,—a service which I would right gladly resume in 1861, with whatever spirit and strength might then be abiding in me.

Edmund Lenthal Swifte.

Enclosed is the story of an apparition in York Castle, alluded to by Mr. Swifte. The appearance, it will be seen, was not similar to that which caused the death of the soldier in the Tower. The preceding story about a witch is not worth quoting:—

"One of my soldiers being on guard about Eleven in the night at the gate of Clifford Tower, the very night after the witch was arraigned, he heard a great noise at the Castle; and going to the Porch, he there saw a scroll of paper creep from under the door, which, as he imagined by moonshine, turned first into the shape of a monkey, and thence assumed the form of a Turkey cock, which passed to and fro by him. Surprised at this, he went to the prison and called the under-keeper, who came and saw the scroll dance up and down, and creep under the door, where there was scarce an opening of the thickness of half-a-crown. This extraordinary story I had from the mouth of both one and the other."—*Memoirs of Sir John Reresby*, p. 238.

H.

THE OAK AND THE ASH.

(2nd S. x. 256.)

Your correspondent F. C. H., from his remarks upon the first coming into leaf of the oak and ash, seems quite a believer in the *proverb* that when the oak comes out first portends a dry summer, but if the ash first a wet one; and in proof of this instances the last summer, in which he states the ash took precedence of the oak.

It is about sixteen or seventeen years since my attention was first called to this "proverb:" at that time it went the round of the newspapers, and as I had then always regarded the oak as preceding the ash into leaf, I have since made it the subject of annual observation, and I can with confidence state that I have so far *invariably* found the oak has preceded the ash, and as the last summer has been most unusually wet in the North of England, I can only now regard this "proverb" as a popular fallacy.

But F. C. H. has also "been long in the habit of observing these trees in the spring," but says "they generally come into leaf so nearly together as to afford little scope for prophecy, but this year the ash was decidedly the first; and this year the saying has proved too true."

It would be interesting to know in what part of England these observations were made when such opposite results have been produced. Whether the difference of climate or soil operate more favourably upon one than on the other remains to be shown. The district in which I reside is at a considerable elevation above the sea, and hilly. Here the oak and the ash grow freely and extensively: they form by far the greatest bulk of the timber grown. Last spring, although a very late one, the weather about the middle of May changed, when it became very genial and warm; the effect upon the oaks in about a week was most

extraordinary; they seemed to burst forth into leaf in a few days to the surprise of every one. Notwithstanding the previous lateness of the season, the oak was in full rich foliage on the 29th May, which is not ordinarily the case here.

With a view to account for the cause which may have given rise to this apparent diversity of opinion, I have for many years noticed the ash growing in different situations; that is, high and low, moist and dry, to ascertain whether there was any perceptible difference in coming into leaf, but have not been able to discover any. It seems to me altogether beside the question to ask on what physiological principle is this "proverb" to be explained, the fact of which I contend has not been proved.

F. C. H. admits that the oak and ash in his neighbourhood "generally come into leaf so nearly together as to afford little scope for prophecy." I can assure him that in the North of England the periods are very distinct.

I trust this question will draw forth remarks from others of your correspondents who have annually attended to the subject. H. J. M.

Holmfirth.

Paradise of the Soul (2nd S. x. 248. 298.) — An edition of this book, in the Irish language and character, was prepared by the Rev. Anthony Gernon, an Irish Franciscan friar of the College of St. Anthony of Louvain, and printed in 32mo., with curious woodcuts, in 1645, at the above place. It is entitled *Parthas an Anma*, i. e. *Paradise of the Soul;* and a copy, notwithstanding its extreme rarity, may be seen with the Rev. E. D. Cleaver, of St. Barnabas College, Pimlico, London. Father Gernon was living in 1667.

Clarach.

The Latin Prayer-Book in which the leaves were inserted is a small book about five inches long, and is nearly square; it is advertised to be sold at the "West Door of Paules by William [? as I quote from memory] Tilotson." The leaves are evidently, by the printing and woodcuts (of which one or two occur as initial letters) of about the same date as the book itself, which is certainly in the original binding, leather over beech boards, which are worm-eaten. The book from which the leaves were taken was in English. Tau.

Buff (2nd S. ix. 5; x. 218. 310.) — That *buff*, in the sense of *leather*, is derived from *buffalo* is pretty clearly shown by the quotation from Jamieson given by L.; but more direct proof is obtained by comparison with other languages, for in French *buffle* is still used to express both *buff* and *buffalo*, and in German buff is called *Büffelleder* (buffalo leather). Buffalo of course comes from βούβαλος (Lat. bubalus). L. is no doubt right in deriving *buff* in the sense of *blow* from the Old French *buffe*, which was unquestionably used in this meaning, but *buffet* would rather come from the Old French *buffeter* than from *buff*. As to the connexion between *buffe* and the modern French verbs *bouffer* and *bouffir*, it is, perhaps, somewhat questionable: at any rate I think a nearer connexion can be found for it in the German *Puff* (Dutch *pof*, Dan. *Puf*, Swed. *Puff*), which still means a blow, or rather a thump, a cuff, a bang; and *puffen* (Dutch *poffen*, Dan. *puffe*, Swed. *puffa*), to thump, &c. These words seem one and all to be onomatopoietic, as we find the interjections, Germ. puff! Dutch pof! Dan. puf! Swed. puff! = Eng. pop! bang! and the French pouf! (Comp. also *pouffer* de rire.) Here at least the connexion between the French and the German, Dutch, &c., is evident. F. C.

Celebrated Writer (2nd S. ix. 144.) — Is it not Spence who relates of Pope that he had always a pencil and paper by his bed-side, that, if any idea occurred to him in the night, he might instantly record it? Or is it Johnson, who tells it on the authority of Pope's nurse? C. H.

Rev. George Whitefield (2nd S. v. 156. 340. 386.) — In reply to Mr. Bingham, the two last sermons quoted appear different in their introductory lines in the *Glasgow edition* from those in *Baynes*, 1825, and it may be inferred that Mr. Whitefield in his pulpit orations used the same text on other occasions, changing his modes of exposition from it. The sermons preached in the *High Churchyard* of Glasgow referred to, are, I think, likely never to have found their way into any collection of his works. G. N.

Yepsond (2nd S. x. 210. 276.) — Qu. A.-S. *spannan, gespannan*, p. *gespem*, to span, to measure (*span*, palmus)? *Yaspin* is a "handful," and *yasping*, a "grasping." R. S. Charnock.

Wit (2nd S. x. 210. 276.) — While questioning the late Dr. Archer's wit, S. H. M. hazards a criticism and states a fact — in both I differ from your correspondent. He tells us that "the hair was universally worn down upon the shoulders, at the beginning of the present century: by men it was put in a queue, in the case of youths it was allowed to hang naturally."

Born at the end of the last century, I was a stripling at the beginning of the present one, but never did I wear my hair down upon the shoulders, nor did I ever see any stripling have it so. The first French revolution, which cut off heads in France, snipped away pigtails in England as a fashion, though the red-tapism of Whitehall kept them still dangling on the necks of the household troops, horse and foot, up to the year '10 or so. Many a young guardsman, however, have I seen in his fan-tailed coat, cocked hat, long white tights, and tasseled Hessian boots, walking along Pall Mall

and up and down St. James's Street, when its pavement had its flights of steps, and ranks of sedan chairs standing by the Clubs; but the hair of those military striplings was worn like other folks', quite short, and their spruce little pigtails were not of their own growth, but bought ware, and tied on behind, just as much as the small dressy blue-rosetted gilt gorget under their chins was fastened before. Open near me lies vol. xxiv. of the *Archæologia*, with Mr. Repton's paper upon hats, read thirty years ago, and in which that writer says: —

"This absurd fashion (of pigtails) continued till as late as the beginning of the present century, when, by the good sense of the age, they were nearly exploded."—P. 189.

Well indeed do I remember some venerable old gentlemen, on whom the poet's advice was lost—

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside,"—

and whose Tory principles would have as soon let them put on a buff waistcoat and blue coat with gilt buttons, as to lay aside their pigtails. So much for S. H. M.'s fact, now for his fancy: — In my eyes, so very far is Dr. Archer's wit "undeserving to be called so," that I look upon it as one of the brightest flashes that have glistened upon the pages of "N. & Q." To me, instead of losing, it has gained brilliancy by the so slight yet happy change of the original wording of the lines. By "man," the poet meant "mankind," that is women as well as men—girls as well as boys. But Dr. Archer, by his clever adaptation, put a keener point upon his sarcasm as he twitted, with ladies as well as gentlemen for his hearers, the young fop for the womanish length of hair that hung upon his shoulders. ANTIPIGTAIL.

MODE OF CONCLUDING LETTERS (2nd S. x. 326.) — I take "faithfully" to be *commercial*, representing a willingness to serve your correspondent in all matters of business; "truly" to convey the notion of a personal acquaintance; and "sincerely" to intimate the higher degree of friendship. If "faithfully" be the positive, I would hold "truly" to be the comparative, and "sincerely" to be the superlative, of courtesy.

JOB J. BARDWELL WORKARD, M.A.

FARRENDINE (2nd S. x. 170. 297.) — I beg to remark that C. W. C. has (of course unwittingly) changed the word *Farrendine*, as proposed in the Query, into "Ferrandine." I think, therefore, that my conjectural derivation from Farringdon meets the Query less unsatisfactorily; especially as Berkshire was formerly one of the principal seats of the cloth manufacture, though it has long since declined. JOHN WILLIAMS.

Arno's Court.

SEA BREACHES (2nd S. ix. 288.) — There is a slight error in F. C. B.'s Note on these, when he says "there is an account of them in the *Life of Wm. Smith of Deanston*," &c. He means, I presume, the *Memoirs of Wm. Smith, LL.D.*, the father of English Geology, by his nephew Professor Phillips, London, 1844. At pp. 50-54. will be found an account of his labours, which will doubtless be interesting to E. G. R. C. H.

ROUND ROBIN (2nd S. x. 287.) — The following definition is given by Mr. Timbs, in his useful little work, *Things not Generally Known*: —

"This is a circle, divided from the centre, like the famed Arthur's Round Table, whence it is thought to have originated. In each compartment of the 'Robin' is a signature; so that the entire circle, when filled, exhibits a list, without priority being given to either name.

"It is, however, stated that the Round Robin, without which British sailors would be deprived of their right of petition, was first invented in Athens, on the occasion of the conspiracy of Aristogeiton and Harmodius against the tyranny of the Pisistratidæ. The Romans, in imitation of the Greeks, not to indicate their preference to any either among their guests, or friends, or slaves, wrote their names in a circle, in such a manner that it was impossible to say which was first, second, or last, in their estimation."

In the *Imperial Dictionary* (Blackie & Son), *voce* "Round Robin," we find: —

"A written petition, memorial, or remonstrance, signed by names in a ring or circle. The phrase is originally derived from a custom of the French officers, who, in signing a remonstrance to their superiors, wrote their names in a circular form, so that it might be impossible to ascertain who had headed the list. It is now used to signify an act by which a certain number of individuals bind themselves to pursue a certain line of conduct."

ALIQUIS.

DR. BLISS'S SELECTIONS FROM THE OLD POETS (2nd S. x. 183.) —

"As you came from the Holy Land," &c.

This beautiful old ballad, which MR. GUTCH believes to be now "printed for the first time," will be found, though with some variations, in Percy's *Reliques of Ancient English Poetry* (Bohn's edit., 1845, p. 112.) The MS. in the Bodleian, referred to by Dr. Bliss, in which the authorship is attributed to Raleigh, must have escaped the Bishop's researches, since he makes no allusion to Sir Walter in his prefatory remarks. T. C. S.

LISTS OF NONJURORS (2nd S. x. 289.) — In a volume of Laur. Howell's "Collections for Cambridge," which are among the Rawlinson MSS. (B. cclxxxi. fol. 474.) there is a list of clergy, fellows of colleges, and schoolmasters who had not taken the oaths in 1699. It agrees very nearly with that printed in Kettlewell's *Life*, with some omissions, a very few additions, and occasional variations in names and descriptions.

W. D. MACRAY.

DOING GOOSEBERRY (2nd S. x. 307.) — Is not this the short for "doing gooseberry *picker*"? Under the circumstances described by AN OLD

BACHELOR, the person who plays the part so obligingly performed by himself on one occasion, is sometimes called a "gooseberry picker." This seems more readily comprehensible than the shortened expression his niece employed, and suggests a possible origin for the saying, in some once notorious but now forgotten story of a love-plot successfully carried out while the chaperon was innocently picking gooseberries. T. E. S.

Another version of the phrase may help to explain. The third person *picks gooseberries*, or is *gooseberry-picker* to the others. Any third person who felt neglected by the exclusive attention of the other two to each other would say, "I shall not stay here to do gooseberry-*picker?*" So that the phrase would seem to have originated in the conduct of some considerate third, who facilitated the junction of two into one by polite inattention, discreet distraction, or the like. What does my signature mean? DUO AT WHO DUT.

Feeling as you say "at a loss for the origin of this phrase, you observe very possibly some other correspondents may yet come to our assistance." I am one of those who can enjoy the joke, and fancy I see the sunny smile on the cheek of the delighted girl when she replied to her uncle's question, "What is doing gooseberry?" "*What you have been doing now.*" This was a sly blinking of the question, for she knew that they had been *making gooseberry-fool.* A. G.

CLERICAL LONGEVITY (2nd S. x. 176.) — The retaining of the name of the Rev. J. R. Holden, who was instituted to the rectory of Upminster in Essex in 1798, in Crockford's *Clerical Directory* for the present year, is an instance, not of clerical longevity, but of clerical neglect. Though his name must have been retained in so many successive annual directories of the kind, the Rev. John Rose Holden, formerly rector of Upminster, died on the 28th Jan. 1827, at no greater age than seventy-six. (*Gentleman's Magazine*, xcvii. i. 282.) It appears that he had relinquished his preferment before his death, which may account for his name not being changed for another when he died. J. G. N.

MOTTO OF THE COLLEGE OF PHYSICIANS (2nd S. x. 305.)—It is ὁ βίος βραχὺς, ἡ δὲ τέχνη μακρή, which is better known as *Ars longa, vita brevis.* Some wicked homœopathist, or nothing a bit better, observed that the second is the right reading, seeing that cause ought to go before effect. M.

[Another correspondent states, that the motto will be found in the *Aphorisms* of Hippocrates, Sydenham Society's edition, ii. 697.]

GOD SAVE THE KING (2nd S. x. 301.) — Can MR. DICKINS furnish any information respecting the following verses, which appear, to have been composed for the music of "God save the King" in the time of Louis XVIII.? I have never seen them in print. My copy is written evidently by a French hand, and upon French paper, and is very old and worn. It probably came to the hands of the last generation of my family from those of a French legitimist family with which they formed a connexion. These verses were perhaps the work of some companion of the king's exile in England; and is it not possible that the singing of them in France by the returned *emigrés* may have given rise to the idea entertained there (erroneously) that the author of the melody, as well as of the lines, was a Frenchman? —

"Oh! Grand Dieu, sauve le Roi,
Notre espoir est en toi,
Sauve le Roi.
Qu'il soit toujours heureux,
Puissant et glorieux,
C'est l'objet de nos vœux,
Sauve le Roi.
Oh! Louis, oh! mon Roi,
Vivre ou mourir pour toi,
Voilà ma loi;
Oui, le fer sur le corps,
Prêt à subir la mort,
Je m'écrierais encor,
Vive le Roi.
Oh! Angoulême, c'est toi,
Qui consolas le Roi,
Guidas ses pas;
Jouir de tes vertus
Qui jamais en eut plus;
Vrai bonheur des élus,
Vive le Roi."

T. E. S.

STUART ADHERENTS (2nd S. x. 289.)—The "Certain great Lord," to whom Dr. Denis Grenville, Dean of Durham, refers in his letter, dated Corbeil, Nov. 20, 1702, was the Earl of Middleton, who had changed his religion a few months previously. There is a letter preserved in the French archives, written by the widowed Queen of James II. to the Rev. Mother Angelique Priolo, of the convent of Chaillot, in which she expatiates on the event with great joy. The *Memoirs of St. Simon* (vol. vi. p. 124.) may also be consulted. There were other noble converts also during the reign of James, and during the residence of the royal court at St. Germain: such as the two Drummonds; the Earls of Perth and Melfort, afterwards created dukes respectively; Simon, Lord Lovat, &c. Whatever may be thought of the sincerity of some, there is no doubt of that of the Earl of Perth; as is quite evident from his interesting private correspondence, edited by Jerdan, and printed for the Camden Society.

JOHN WILLIAMS.

Arno's Court.

DEERE FAMILY (2nd S. x. 230. 317.) — I thank C. D. for the arms. Are they those of the Deeres of Ash Hall, and is there a *male* representative of that branch living? P. P. P.

MENTION OF PAINTING IN THE OLD TESTAMENT (2nd S. x. 207.)—I beg to refer P. S. D. to Numbers xxxiii. 52., where the Israelites, after driving out the inhabitants of Canaan, are commanded to "destroy all their pictures." And also to Isaiah ii. 16., where it is said the Lord shall be "upon all pleasant pictures." G. (1.)

Miscellaneous.

NOTES ON BOOKS.

Strange surprising Adventures of the Venerable Gooroo Simple and his Five Disciples, Noodle, Doodle, Wiseacre, Zany, and Foozle. Adorned with Fifty Illustrations, drawn on Wood, by Alfred Crowquill. (Trübner & Co.)

It is now some thirty years since, when investigating the literary history of the *Wise Men of Gotham*, and other stories of that class, we found in some now forgotten article in a periodical of the time an outline of the curious Tamul story of *The Gooroo Noodle*—and much delighted and interested we were with the sketch, imperfect as it was, of what we perceived to be a most characteristic specimen of popular literature. We have now before us a full version of this curious comic oriental romance, and have been greatly amused at the quiet humour of the narrative, the quaintness of the incidents, and the ability with which Alfred Crowquill has illustrated them. The work is issued as a companion volume to the *Baron Munchausen* and *Tyll Owlglass* of the same publishers, and a very fitting companion it will be found.

Agnes Arnold. A Novel. By William Bernard Mac Cabe. *Three Vols.* (Newby.)

Mr. Mac Cabe cannot be classed among those

"Who fear to speak of '98."

The present novel is founded in a great measure on information respecting that eventful period, gleaned by the author from one who was arrested and imprisoned for his supposed complicity in the Rebellion. It is characterised by Mr. Mac Cabe's usual truthfulness in delineation of character, accuracy in description of the manners, &c., of the time, and carefulness of style.

The Manse of Mastland. Sketches, Serious and Humorous, from the Life of a Village Pastor in the Netherlands. Translated from the Dutch. By Thomas Keightley. (Bell & Daldy.)

The best account we can give of this very interesting little volume will be to quote the opinion of one so well qualified to judge of it as the Bishop of St. David's, who, after reading the original at the request of Mr. Keightley, wrote to him as follows:—"I have finished the *Pastorij te Mastland*, and am extremely obliged to you for the loan of it. It has to me more than justified your commendation. There is a good deal of quiet humour and pathos, and pleasant glimpses of the *buiten leven* (rural life), not easily to be gained in the country itself by any but the native. To *me*, however, its chief interest consists in the view which it gives of the working of the Dutch Established Church, and of its strong and weak points. In this respect I have found it highly instructive and suggestive. I really think it likely it would be attractive to a large class of readers, particularly such as take an interest in clerical matters. How very little is known in England of Dutch Literature! which, nevertheless, is perhaps more to our taste than either the German or the French." In all this we heartily agree; but we go even beyond this, for as the book forms a complete picture-gallery of rural life in Holland, we believe it will be found as interesting to those who do *not* take an interest in clerical matters, as to those who do.

The Home Life of English Ladies in the Seventeenth Century. By the Author of Magdalen Stafford. (Bell & Daldy.)

In attempting to furnish a picture of the ordinary interests and pursuits of English ladies of a past century, and taking as examples the Evelyn Family, Lady Warwick, Lady Anne Clifford, the Duchess of Newcastle, and the fair Orinda, the author has shown excellent judgment. The design is carried out in a way to interest readers of all classes, but especially that class destined hereafter to exercise so large an influence in this country, and to whom this volume would form a most appropriate present,—we mean the rising generation of English ladies.

We had occasion to speak last week in terms of just commendation of the *Improved Indelible Diaries and Memorandum Books for* 1861 issued by Messrs. De La Rue & Co. We have this week to call attention to their *Red Letter Diaries and Improved Memorandum Books*, and which, after some years' experience of their use, we can pronounce to be well adapted for the desk of the Man of Business, and the writing-table of the Man of Letters.

BODLEIAN LIBRARY.—It is with much pleasure we make the following announcement. In a convocation held at Oxford on Tuesday last, Nov. 6, the Rev. H. O. Coxe, M.A., of Corpus Christi College, Under-Librarian of the Bodleian Library, was elected to the office of Librarian vacant by the resignation of the Rev. Dr. Bandinel. There was no other candidate. Mr. Coxe had held the office of Under-Librarian for twenty-two years, having been nominated to it in 1838. All who frequented the Bodleian Library found the great courtesy and kindness of Dr. Bandinel always seconded by Mr. Coxe; while those who have had occasion to test the various and accurate knowledge of the latter gentleman will feel that the University could not have made a better appointment: Dr. Bandinel retires with the good wishes of all who know him.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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Notices to Correspondents.

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T. W. BRYANS *will find a very full answer to his Query about Publius Lentulus' Description of our Saviour in an article by Sir J. Emerson Tennent in* "N. & Q.," 2nd S. iv. 109.

ERRATA.—2nd S. x. p. 284. col. ii. l. 3. *for* فكق *read* قلت col. ii. l. 15. *for* "128." *read* "125;" p. 333. col. ii. l. 6. *for* "Mrs. Greene" *read* "Mr. John Greene;" col. ii. l. 39. *for* "Mrs." *read* "Mr.;" p. 335. col. ii. l. 44. *for* "Final" *read* "Finab; col. ii. l. 49. *for* "Lochlam" *read* "Lochland;" col. ii. l. 53. *for* "of Capt." *read* "with Capt."

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NOVEMBER 10TH, 1860.

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WORKS OF THE PRESENT SEASON

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LONDON, SATURDAY, NOVEMBER 17. 1860.

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Notes.

BOWLES *v.* ROSCOE.

Some of your readers will remember, and most of them will have heard of, the controversy which raged some thirty years since—Wm. Lisle Bowles against Byron, Campbell, and others, on the subject of Nature and Art, and the rank of Pope as a poet. I do not mean to revive that discussion. Incidentally, however, a question arose which was thought, and not without apparent reason, to affect the moral character of Bowles. Bowles, in an introductory note to the correspondence of Pope, said, with reference to the first publication of Pope's *Letters*:—

"In the Appendix to this volume will be seen the statement of the transaction as first published, when the unauthorized edition came out that the reader may form his opinion."

On reference to the Appendix it appeared that Bowles gave only extracts from the statement—the "Narrative"—observing that:—

"It would be trifling with the reader's patience to carry him through the whole of the correspondence, but the following letter is too singular to be omitted."

On this Gilchrist charged Bowles with disingenuousness and duplicity; and Gilchrist was followed by Roscoe, who asserted that even Mr. Gilchrist was not aware of the injustice done by Bowles to Pope:—

"It consists, not merely in *withholding* the narrative which he had promised to lay before the reader, but in *substituting* for the part so omitted *other* pieces *not found in the original:* the *two first* of the *three* letters given by Mr. Bowles, which appear to the reader as documents adduced by Pope, being in fact extracted from the *counter-narrative* of Curll."

Bowles, not unnaturally, was in a fever of indignation: "I have been charged," he writes, "with a most base and dishonorable act," with "substituting something which Mr. Roscoe says is taken from the counter-narrative of Curll;" and he rushed on with comment and extract through fourteen pages in proof that he had found the letters in the "Narrative" from which he quoted and in an edition of Pope's *Letters* of which he gave the title-page. Roscoe replied, and asserted that Bowles "hath not ventured to deny" that he did absolutely "substitute one document for another." Bowles, therefore, did indignantly deny the charge, and offered to make oath on the subject, if required. All this is strange, and very painful. Here are two amiable and excellent men charging each other with positive fraud, for if Bowles be innocent, Roscoe must be guilty, and yet neither party takes the decent trouble to determine the fact; but both rest content on the single authority which happens by accident to be on his table. Most strange of all, it was Roscoe whose statement was "extracted from the counter-narrative of Curll."

I have before me not only the "Narrative" as originally published by Cooper—Pope's "Narrative" as it may be called,—but two editions of the letters published by Cooper to which the "Narrative" was prefixed, and three other editions, all published in 1735, and they *all* include the two letters quoted by Bowles. What, then, it will be said, could have misled Roscoe? Simply the fact that he had seen no other copy of the "Narrative" than that published by Curll in the second volume of the *Pope Correspondence*. Curll announced on the 21st May his intention of publishing an edition of the *Letters* with a Supplement containing all the letters received from P. T., R. S., &c., the Initial Correspondence as it is called. There is no doubt in my mind, and the fact I am about to relate tends to prove it, that the Initial Correspondence was at that time printed, and the two letters referred to by Roscoe were, of course, included. But Curll's intention having been thus made known, an announcement appeared on the 24th that "the Clergyman," the R. Smythe of the Correspondence, had discovered the whole transaction, and that a "Narrative" of the same would be speedily published. Curll thought it good policy not to publish the Initial Correspondence until he had seen this "Narrative." He therefore issued the edition of Pope's *Letters* without

the promised Supplement, reserving that for his second volume, which, however, immediately appeared, and prefixed to it was the "Narrative" with Curll's Notes and the Initial Correspondence. As the latter had been some time in print, and contained the two letters referred to by Roscoe, which appeared in the "Narrative," Curll did not think it necessary to reproduce them in the "Narrative." Curll had no purpose in this but to save needless expense. Roscoe, however, finding them *only* in the Initial Correspondence considered them as a part of Curll's counter-statement, ignorant of the fact that they had appeared in the "Narrative," and in every edition of the "Narrative." Bowles was right by chance, for he knew nothing of the authority of the edition he quoted from: Roscoe was wrong by chance, and for the same reason. B. V. R.

THE LATE MR. MATHEWS, COMEDIAN.

I had originally intended that the accompanying letters should appear in my recent edition of *The Life and Correspondence of Charles Mathews the Elder*, but the publication of that work took place during a time of great domestic anxiety, and the letters were omitted. As, however, they possess, I think, great interest, the one being written in the moment of triumph, the other in the hour of mortal sickness, I forward them to "N. & Q." for the use of any future writer on the life of this illustrious actor, and for the information of all interested in the drama and its professors. Both were addressed to my father, Mr. Mathews's partner, in the years 1835-6:—

I.

"N. York, Nov. 1.

"Dear Yates,

"I have only time to say that I would not let you hear that I had sent anybody else an account of my success and left you out; but I have 10 letters to write in 2 hours, and I must refer you to my son for Newspaper accounts of my 1st appearance — the result of my great night — my great triumph — my great every thing—I have sent you. The hand-bill I alluded to in my last gave me an opportunity of addressing the audience (1500 Dollars-worth of them on the subject). Wait and hear the Trip, said I; but I confess I funk-*ed* as it were on recollecting the pledge I had given to perform it. N'importe—I triumphed. I have not time to say more. The Militia Muster (most to be dreaded) went as well as in England every *bit* — so did Uncle Ben — so did Judge. God bless you. Mrs. M. to Mrs. Y. I to you and her also — thine sincerely.—C. Mat.

"I have sent 600*l.* to Cockburn—that is better than

'*alone I did it.*' 'To Kemble tears,
To Mathews loud Huzzas.'

"Vide Davis, Garrick, and Barry."

II.

"Liverpool, March 19.

"Dear Yates,

"After my most disastrous expedition and being compelled to fly to have a chance of dying in England—it was natural that in case of recovery I should cling to a hope of an at home Season. A new Entertainment was abandoned as soon as I landed. I then hoped that last year's plan might be adopted. My impression now is — that I shall never perform again. I am blighted — withered. Imagine a man of 75 years without legs, and scarcely enough breath to bear him across a room — and you have me. I have not been in a bed more than 5 times since the 19th of Feby. I dare not lie down for dread of actual suffocation. I can no more — but this. — I am compelled under these circumstances, and as I see the injustice of keeping you any longer in doubt — to abandon all idea of occupying the theatre during the ensuing Spring and Summer Season. God bless you. Mrs. M. joins me in kind sayings and good wishes to you and Mrs. Yates. Ever faithfully yours,

"C. Mathews."

Edmund Yates.

St. John's Wood.

WENTWORTH, EARL OF STRAFFORD, CLEARED FROM A MISTAKE OF MR. FORSTER'S.

I am anxious to put on record a thorough exculpation of this great, but arbitrary, statesman from at least one serious charge which has been brought against him. Several years ago I wrote to Mr. Forster, pointing out the error; but whether he has taken any opportunity of correcting it I do not know.

It is stated by Mr. Forster (*Lives of Eminent British Statesmen*, ii. 286.), as one of the "sad consequences of Wentworth's casual appearances in the Queen's withdrawing room," that he looked too constantly upon the beautiful wife of Robert Dormer, Earl of Carnarvon, either for love of herself, or for hatred of her father and her husband. For this statement Mr. Forster refers to the *Strofforde Papers* (ii. 47.), and quotes a letter which is headed, in bold type, "The Lord Conway to the Lord Deputy"—"the Lord Deputy *himself*," as Mr. Forster emphatically, and as if with surprise, observes. In a few lines under this heading we find the following bit of court scandal: "my Lord Wentworth hath been at Court, and in the Queen's withdrawing room was a constant looker upon my lady" of Carnarvon, &c. &c. It seems impossible almost to have made the mistake into which Mr. Forster has deliberately fallen; for he represents Lord Conway as amusing Strafford, then Lord Wentworth, and in Ireland, with an account of the gallantries of that identical Lord Wentworth enacted in England. Historical readers are well aware that there was a Lord Wentworth of the South, as well as a Lord Wentworth of the North; and it is evident at a glance that the Lord Wentworth, of whom Conway gossips, was the Lord Wentworth who first bore that title, by courtesy, as son and heir of the fourth Baron Wentworth of Nettlested and first Earl of Cleveland, and who was afterwards (Collins' *Peerage*, Brydges' edit.) summoned to Par-

liament in 16 Car. I. and in his father's lifetime, as Baron of Nettlested. He was a brave Royalist, a kinsman of Strafford, and father of the unhappy Baroness Wentworth who infatuated Monmouth, and whose fate is told by Lord Macaulay. Strafford's barony was Wentworth of Wentworth Woodhouse. J. K.

Highclere.

INEDITED LETTER OF CROMWELL.

The accompanying document has, I believe, hitherto remained unprinted. It is to be found in a manuscript preserved in the Bodleian Library (Rawlinson, A. 261.). The volume in which it occurs is written in a hand of the last century; it is entirely composed of copies of letters and other official documents issued by Oliver Cromwell during his Protectorate. Judging from a casual examination I am inclined to believe that nearly the whole of these official letters are unpublished. If so, the collection is well worthy of attention: it should indeed be printed without delay. The following letter is especially interesting, as it shows the extreme care with which the minor interests of the country were watched by the Protector at a time when civil war was scarcely extinguished: —

"The 'Earle of Moulgraue' to whose 'care and vigilance' the game was intrusted was Edmund Sheffield 2d Earl of Mulgrave and 4th Baron Butterwike who succeeded his grandfather in his titles and estates in 1646. He was the son of Sir John Sheffield, K.B. by his wife Grisilda daughter of Sir Edmund Anderson Kinight, Lord Chief Justice of the Kings Bensh. This Sir John was the second son of the first Earl of Mulgrave by his first wife Ursula daughter of Sir Robert Tyrwhitt of Kettilby. He and two of his brothers — Edmund and Philip — were drouned, during their father's life time, (December 1614) in crossing Whitgift Ferry over the River Humber. The second Earl died in 1658, and was succeeded by his son John, who was created Marquis of Normanby Co. Lincoln in 1694, and Duke of Buckinghamshire and of Normanby in 1703. He died in 1720, and was succeeded by an infant son, on whose death a minor without issue in 1735 the honours of the family became extinct.

"The Sheffields took the side of the Parliament in the civil war. The name of one of them—James Sheffeld (*sic*) — occurs as a captain in the Parlimentary army of 1642.* This person I believe to have been James Sheffield, one of the three sons of the first Earl of Mulgrave by his second wife Mariana daughter of Sir William Irwyn, Knight. A colonel Thomas Sheffeild (*sic*) is also to be found serving under Fairfax in 1646.† It is not improbable that he was a brother of the above named, but I do not, at present, know how to prove the connection. The fact, however, that James Sheffield son of the first Earl of Mulgrave had a brother Thomas who might have been in the army at this time is established by the printed Pedigrees of the family.*

"Oliver P.

"Whereas vpon information that our Deere & Game of Hares Pheasant & Partridg in our Forrests & other places in our Countie of Lincoln were from tyme to tyme spoyld, killed & destroyed by seuerall persons Liueing in, & about the said Countie who for that purpose kept & made vse of Gunnes Netts & Doggs; Wee did appoint & Declare that the Laws & Statutes, heretofore made & published for the preservation of the same should be duely put in Execution & by our Comission in that behalfe of the 30th of November last comitted the same to the Care & Vigilance of the Earle of Moulgraue, who by all means hath endeauored the preseruation of the Deere & Game aforesaid, yet not withstanding cannot effect the same, For that as we are giuen to understand the Souldiers now quartering within Our said Countie of Lincolne doe frequently enter the forrests & other places in the said County (*sic*) Countie (*sic*) & destroy, & kill, our said Deere & Game. We haue therefore thought fitt for the prevention of those, & such like disorders which are in manifest Contempt of Our Authority & of the Laws to forbid as wee doe hereby all Souldiers whatsoeuer that they do in no wise kill spoil or destroy, any of the Game or Deere aforesaid, or interupt the said Earle of Moulgraue in the execution of the trust comitted to him in this behalfe. And doe hereby require you to take Care that this order & direction bee from tyme to tyme observed accordingly.

"And so not doubting of your readynes to vse your vtmost endeavours heerein. Wee bid you heartily farewell. Given at Whitehall the 20th of February 1654.

"To Colonel Berry & any
other Comaunder in Cheife
with the Forces now quartering
or shall hereafter quarter in
Our Countie of Lincoln & in our Cittie
& Countie of Our Citie of Lincolne
or parts adjacent." [fol. 35.]

Edward Peacock.

Bottesford Manor, Brigg.

* The list of the Army raised under the command of the Earl of Essex . . . . . with the names of the severall officers belonging to the Army. London, printed for John Partredge, 1642, page 16. There are two copies of this tract in the British Museum. I have never seen or heard of one elsewhere.

† *Anglia Rediviva*, by Joshua Sprigg, Lond. 1647. Reprint by the University of Oxford, 1856, p. 331.

Minor Notes.

John Taylor, the Water Poet.—Having, since my Note relative to Taylor the Water Poet (2nd S. ix. 385.), found the original warrant signed "by order of the Councill of State, Jo. Bradshaw, Presidt," the endorsement of the same as hereunder copied will show that he was apprehended under it, that an examination took place, and that he had to give in bail for his farther appearance: —

(*Endorsement.*)

"A warrant to apprehend Taylor the water poett, Aug. 15, 1649.

"This warrant executed by

"Francis Deakins,
William Rickes, and
Edward Teitton.

"The prisoner called for and examined, but still goeth under bayle, and not dischardged."

Ithuriel.

* Collins's Peerage, 1735, vol. i. p. 146.

TEMPLE BAR.—The following address is copied from a rare little volume in my possession, entitled:—

"A Brief Discourse Concerning the Three chief Principles of Magnificent Building, viz. *Solidity*, *Conveniency*, and *Ornament*. By Sir Balthazar Gerbier, Knight: London: Printed by *Tho. Mabb*, for *Tho. Heath* at the *Globe* within Ludgate, 1664." 12mo.

"To the Lords and Commons Assembled in Parliament.
"May it please your Honours:
"It being lately reported that your Honours have deliberated to have the Streets made clean, to enlarge some of them, *and to Build a Sumptuous Gate at Temple Barr*; I thought it my Duty to Present this small Discourse of the three Principals of good Building, and withall a Printed Paper concerning the Cleaning of the Streets, the Levelling the Valley at Fleet-Bridge, with Fleet-Street and Cheapside, and the makeing of a *Sumptuous Gate at Temple-Barr*, whereof a Draught hath been presented to his Sacred Majesty, and is ready also to be produced to your Honours upon Command, with all the Devotion of

"Your Honours
"Most humble and most
"obedient Servant,
"*B. Gerbier Douvilly*, Knight."

Perhaps this hitherto unnoticed mention of Temple Bar may interest some of your readers. I may add that I am a collector of Gerbier's numerous tracts, with some intention of writing a biography of this singular character.

EDWARD F. RIMBAULT.

"NEW WHIG GUIDE."—In the last Catalogue of Mr. Camden Hotten, it is said that this work was edited by Lord Palmerston. Is this the case? We have reason to know that the parodies on Moore and Byron were by the late Sir Alexander Boswell. They are exceedingly clever. From Moore's *Journal* we learn that the principal part of the *New Tory Guide* was written by Paul, now Lord Methuen. J. M.

SKULL-CUPS.—Jean de la Barriere, Abbé of Feuillan, born 1544, died 1600, reformed the monks of his order. L'Advocat says:—"We read in the *Histoire dogmatique et morale du jeûne*, printed at Paris by Lottin in 1741, p. 92., that 'The first reformed *Feuillans*, in order to mortify themselves, made use of *human skulls* at their meals instead of cups." The Feuillans are, or were, Cistercians of the order of St. Bernard, but I am not able to say whether they were numerous. De la Barriere was the friend of Card. D'Ossat, and died at Rome in the odour of sanctity. B. H. C.

THE QUEEN'S BIRTHDAY IN DUBLIN, 1706–7.—Some readers of "N. & Q." may be glad to know in what manner the Queen's birthday was observed in Dublin a century and a half ago, as recorded in the *Dublin Gazette*, 8th February, 1706–7, now before me:—

"On the 6th instant, being Her Majesty's Birth Day, the Lord Chancellor, with the Nobility, Judges, Gentlemen, and a great number of Ladies, met at the Castle about 11 a clock, where a song, composed for that occasion, was performed by the best Masters in this Kingdom; at 4 a clock they went all to the Play, and from thence to the Fireworks on St. Stephen's-green; and the night concluded with rejoycings and illuminations."

ABHBA.

LIVER AND CROW.—There was a publichouse at the lower end of the small town of Yaxley in Huntingdonshire, greatly frequented by the Cambridge undergraduates who came to boat or shoot on the adjacent Whittlesea-Mere. Their favourite dish was "Liver and Crow;" *i. e.* the liver and the adjacent fat of a pig, fried, and mixed with sage and onions. The innkeeper had great difficulty in meeting the large demand for this popular delicacy, and had frequently to ransack Peterborough market for the materials of its composition.

As a rider to this Note, I may be allowed to direct attention to the full and interesting article in the recent *Journal of the Royal Agricultural Society* (No. XLV.) on "The Drainage of Whittlesea-Mere," by W. Wells, Esq.

CUTHBERT BEDE.

Queries.

SYNOD OF KILKENNY, 1614.

The Rev. R. King (*Ch. Hist. of Ireland*, p. 899.) mentions a synod held at Kilkenny in 1614, and in p. 1363. quotes Brennan's *Ecc. Hist. Ireland*, vol. ii. pp. 238-243, as furnishing a more detailed account, derived from the *Constitutiones Prov. et Synod. Ecclesiæ, &c. Dubliniensis.* On referring to this rare volume I find that *uniformly throughout it* the date 1624 is assigned to this synod. Will some of your Kilkenny correspondents, or others who feel an interest in the question, mention the cause of this discrepancy? I apprehend the date 1614 is the true one, as Brennan mentions the retirement of Matthews to Louvain in 1623, and his death there in the same year. He, however, takes no notice whatever of the date 1624, which occurs in his original authority wherever this synod is alluded to.

Another synod for nearly similar purposes (for the province of Armagh) was held at Droghedah in 1614. I am very desirous to find some *official* record of the proceedings of this synod or *conference*. It is more than probable that a volume of synodal decrees for the province of Armagh similar to that for the province of Leinster may exist, though I have not been able to meet any trace of it. A record of this synod exists among the Ussher MSS. in the library of Trinity College, Dublin [MS. E. 3. 8.], and is referred to by Mr. King at some length.

While writing on the subject I will append two other queries, which I trust some kind correspondent may be able to solve, either through the

friendly pages of "N. & Q.," or else by a direct communication.

1. What MS. records of Irish Roman Catholic Synods held during the sixteenth and seventeenth centuries are known to exist in our public libraries?

2. What *official* (or other) printed records of these are to be met with? This Query of course not to extend to works *likely to be consulted* on such a subject. Any information on these points will oblige AIKEN IRVINE, Clerk.

Fivemiletown, co. Tyrone.

MARKET AND WAYSIDE CROSSES. — In 1st S. v. 511. occurs an inquiry which has only received partial reply, as to the "interesting crosses" still remaining in many places, and known by the above designation, some of which (as that at Winchester *) are of singular beauty, while others, less carefully preserved, are fast crumbling to decay. As they are met with generally near the site of religious foundations, they may be considered to have been designed originally for purposes of devotion, subsequently blended with secular uses, as in the so-called Poultry cross at Salisbury. One such, bearing traces of much original beauty both of workmanship and design, but now unhappily much decayed, still stands in the centre of the little market town of Stalbridge †, Dorset, whose origin is shrouded in mystery, save that the town having grown into importance under the fostering care of the abbots of Sherborne — the former owners of the place, and once resident there — it may be presumed to owe its origin (as does the market and fair still held beneath it) to one of its former patrons, but which is unknown. Hutchins gives a drawing and description of it as it existed (being then much more perfect) in his day, but says nothing of the builder or the date of erection. Can these be ascertained? Do any records of the former abbey of Sherborne exist that may throw light on the matter? In pursuing some researches lately on the early history of this place, I was shown a curious old map of the town and surrounding neighbourhood on which the ancient boundary crosses formerly existing here were marked, no vestiges of which now remain, they having been sacrificed to public opinion during the time of the Commonwealth. A "full Architectural Account of the Cross at Stalbridge" will appear in the forthcoming new edition of Hutchins; and if to this could be added any details not hitherto known as to its earlier history, it would enhance the value of that interesting and useful work, and I have therefore for that object brought the subject before the notice of the valued contributors of "N. & Q.," who can doubtless afford some assistance in elucidating these inquiries.

HENRY W. S. TAYLOR.

Southampton.

* See a description of this cross, and some remarks on the origin of market crosses, in a useful manual, Knight's *Journey Book of Hampshire*, London, 1841, pp. 86. 88.

† Leland (quoted by Hutchins) calls it Stap*leford*. In Domesday Book it is called by its present name. Could a market have existed at that early period? Some years since the right of presentation to the rectory was disputed by the Audley family, to whom the manor was granted at the Dissolution.

HOGARTH'S GOLD TICKET OF ADMISSION TO VAUXHALL GARDENS. — It is well known that Mr. Tyers presented Hogarth with the gold medal in question, as a ticket of admission for himself and friends. At his death it became the property of Mrs. Lewis, his faithful housekeeper; and upon her demise, it passed into the hands of Mr. P. F. Hart, Chief Clerk of the Duchy of Cornwall Office, and Second Clerk of the Kitchen to George III. On the death of this gentleman, the ticket, then current at the gardens for a limited number (six persons) on each night of performance, became by his will the property of Captain Tuck, of Lambeth, who, after the death of Mrs. Lewis, had taken some trouble, and introduced the medal, which had been dormant for some years, to Mr. Barrett, the then proprietor, who politely observed, that the medal was an honour to the establishment, and should be admitted as above stated, six persons, or, as he termed it, "one coach."

Hogarth's "gold ticket" was lately in the possession of Mr. F. Gye, the proprietor of Covent Garden Theatre. It was, I believe, advertised for sale. Who is now the possessor of this relic?

EDWARD F. RIMBAULT.

HUME OF CASTLE HUME. — The Right Hon. Sir Gustavus Hume of Castle Hume, county Fermanagh, P. C., Bart. and M.P., the brother of Lady Polwarth and Lady Caldwell of Castle Caldwell, and the father of Mary, Countess of Ely, appears to have been descended from Sir John Hume of North Berwick, ambassador to the Court of England in 1593, the younger brother of Sir Patrick Hume, sixth Baron of Polwarth. Any of your correspondents who can supply the intermediate links in this genealogy, or furnish any particulars of the family of Hume of Castle Hume, will oblige your obedient servant.

W. H. G. B.

GREENE. — Stephen Frewen, citizen of London (youngest brother of Accepted Frewen, Archbishop of York), Master of the Skinners' Company, and fined for Alderman of Vintry Ward, married, secondly (between 1631 and 1636), Elizabeth (surname not known), but her arms were "azure, three bucks tripping or." Her husband's coat of Frewen impaling this coat appear in stained glass in the hall windows at Brickwall, Northiam, and were introduced there shortly after 1666. Stephen and Elizabeth Frewen had two

children, John and Elizabeth, who both died in infancy: their mother Elizabeth was buried in St. John Baptist's church in London, Dec. 26, 1655.

Thomas Frewen of Brickwall (fourth in descent from Stephen by his first wife) published in 1743 *A Vindication of Archbishop Frewen*, a pamphlet of thirty pages. In p. 27. he states, "Elizabeth, 2d wife of Stephen Frewen, supposed to have been a Greene of Green's Norton." Perhaps Mr. Ellacombe, in his researches, can throw some light on the parentage of this Elizabeth. T. F.

Allusion to Habakkuk.—The following forms the beginning of an old Christmas Carol, as given in Mr. Wright's Collection: —

"As said the prophet Abacuc,
Betwixt too bestes shulde lye our buk,
That mankind shuld redeme;
The oxe betokenithe mekenes here,
The asse our gilte that he shulde bere,
And washe away our cryme."

I have failed to discover in the Prophet Habakkuk any passage that would explain the above allusion. Does it not seem possible that the 6th and 7th verses of the eleventh chap. of Isaiah may be signified?

"The wolf also shall dwell with the *lamb*, and the leopard shall lie down with the *kid*; and the calf and the young lion and the fatling together; and a *little child* shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox."

Or again, *Isaiah* i. 3.?

I should feel much obliged if any of your readers would help me in this matter.

Edmund Sedding.

Watson Family.—George Watson, of Malton, Yorkshire, *circa* 1720, "claimed to be of the Rockingham family" of Northamptonshire. Can any one assist me in tracing his descent?

Sigma Theta.

Christopher Carleton, Esq. — By commission, bearing date 12th February, 1700, King William III. constituted Sir Thomas Southwell, Bart. (afterwards the first Baron Southwell), Brigadier Ingoldsby, Christopher Carleton, and two others, trustees for the barracks in and throughout Ireland, and made them a body corporate. (Archdall's *Lodge's Peerage of Ireland*, vol. vi. p. 23.) And in the register of burials in the parish of Donnybrook, near Dublin, there is the following entry: "Buried, Christopher Carlton, 6th March, 1726." Where may I find any particulars of Mr. Carleton? Abhba.

Sawney Bean. — Where is there an authentic account of Sawney Bene, the Scotch cannibal. I know of the narrative given in vol. i. p. 161. of *The Terrific Register*, but from whence was that marvellous relation taken, and how far can it be depended on? Is the case where he and his family resided now known; and, if so, is it ever lionised by the curious in horrors?

A Constant Reader and Subscriber.

Daughter of Lord De Wolfo: Viscountess Fitzwilliams. — Can any of your correspondents give me any clue to either of the under-named ladies of quality, whom I am unable to discover in any peerage in my possession?

1. The daughter of the Lord de Wolfo of Swesia, married to the Marquis of Northampton, mentioned in Guillim's *Heraldry*, ed. 1660, p. 71.

2. The Viscountess Fitzwilliams (*sic*), daughter of Sir Matthew Decker, from plate of the palace at Richmond, taken from an old picture in her ladyship's possession, published in 1774 by Robert Wilkinson, Cornhill, for Richard Barnard Godfrey.

Any particulars of the above will much oblige.

W. K. R. Bedford.

The Priory of Knights Hospitallers at Harefield. — This priory is generally understood to have been a cell to the Priory of St. John, Clerkenwell. This is the more evident from the proceedings in a lawsuit relating to the manor of Harefield in the 4th year of Edward III., in which the parties are Sir Simon de Swanland, Lord of Harefield, and the Prior of St. John of Jerusalem in England. There is also extant a deed of Sir Roger Bacheworth, which gives ten acres of Harefield Moor to the brethren of St. John of Jerusalem, at the instance of Nicholas Daccombe, who is called *Preceptor domus Hospitalis de Herfeld.* What is the date of the foundation of the Priory at Harefield? and is the chapel, which existed some twenty years ago, still remaining? Edward F. Rimbault.

Old Donnybrook Church, near Dublin. — Can any one assist me in finding a painting, drawing, engraving, or woodcut of the old parish church of Donnybrook, which was taken down about the year 1830, shortly after the opening of the present edifice? Something of the kind I want is probably in existence, but as yet I have not succeeded in my search. Though the building was not in anywise very remarkable, it should for many reasons have been allowed to remain.

Abhba.

Armorial Bearings. — A man, having no *authorised* arms, marries a woman to whose family arms *have* been granted: she is not an heiress, but her brothers die without *male* issue. Can her descendants bear *her* arms alone, or how?

P. P. P.

"Lord Pembroke's Port Wine." — What was the nature of the beverage known by this name, and at one time, if I mistake not, in good repute?

Abhba.

ARMORIAL QUERIES. — Could any of your correspondents oblige me with the names to which the following arms, on seals in my possession, are attached. Nos. 1. and 2. are especially curious, the latter being very old: —

1. *Arms.* Argent (no tineture engraved) 3 crescents barry wavy of 6 azure and argent —— a mullet for diff.

Surmounting an esquire's helmet.

Crest. On a wreath a stork, heron, or crane rising.*

Motto. "Velis et remis."

2. No tinctures. On a mound three ears of barley with leaves.

A knight's helmet.

Crest. A demi-knight in armour, imperially crowned, and holding in his dexter hand an upright rod, wreathed above the hand with two sprigs of laurel.

N.B. This is a very old seal (cornelian), and is remarkable from the upper portion of the helmet having been erased to make room for the crest.

3. *Crest.* Out of a mural crown, a lion's jamb.

4. *Arms.* No tinctures. A cross flory (?) on a chief, 3 oval buckles.†

Crest. On a mural crown a talbot passant.

5. *Crest.* A man mowing with a scythe ppr.

Motto. "Pinkerton of Paledown, the master mows his own meadow."‡

6. *Arms.* (Tinctures uncertain, except of the chevron.) On a chevron or, between 3 fleurs-de-lys, 3 estoiles.

Crest. A stag courant regardant.

SPALATRO.

COUNCIL OF IRELAND. — Where, beside what is contained in the English Privy Council "Proceedings and Ordinances," and the Irish Record Commission publications, can I find matter bearing on the history of the King's Council (as distinguished from the specially-summoned councils of Magnates) in Ireland? JAMES GRAVES.

Kilkenny.

BLAKISTON OR BLACKSTONE FAMILY. — I shall be very much obliged for any particulars of members of this family, who do not appear in the pedigrees printed in Surtees's *History of Durham.*

In particular, I wish to obtain information respecting George Blakiston of Stapleton-on-Tees, co. York, and of Houghall near Durham. He married in 1654, Mary, daughter of Sir John Bourchier of Bemmingborough, and was grandfather to Sir Matthew Blakiston, Lord Mayor of London.

In Harl. MS. 1040. is the funeral certificate of "Mr. Richard Blackstone of Goodure in the parish of Horneehurch, co. Essex, buried 5 Sept. 1638." The arms there given are those of Blakiston, quartering Surtees, a trefoil for difference. I can find no connexion between these families in the printed pedigrees. Can you assist me?

C. J. ROBINSON, M.A.

Sevenoaks, Kent.

ANTIGALLICAN BACKSTAYS. — In trade winds, extra backstays are sometimes used to support or "stay" ships' masts. These are called *antigallican* backstays. Why? RAVENSBOURNE.

COCKPENNY. — Can any of your Lancashire readers inform me what is the derivation of this word? I find that in many of the grammar schools of Lancashire (Cartmel, for example), the scholars, for their teaching, are expected to make present of "a cockpenny at Shrovetide." J. KK.

ARMORIAL. — The following are three quarters from an old seal; the tinctures are undistinguishable. What families do they belong to?

1. Three pallets, surmounted of a chevronel: on a chief a crescent between two mullets.

2. A cross-moline between 4 crescents.

3. On a chevron 3 billets. SIGMA THETA.

NIPA PALM, is the *Nipa trecticans*, now growing in the Sunderbunds at the mouth of the Ganges, and the nuts of which are found in the tertiary formation at the mouth of the Thames, and occasionally dredged up in that river. Is this palm a native of any other country than the above shores of the Indian Ocean? F. C. B.

Norwich.

H. MURE. — In the *Gent. Magazine* for Aug. 1794, p. 771., is announced the death of Hutchinson Mure, Esq., "of a broken heart in consequence of the unfortunate state of his affairs: late partner with Mr. Atkinson, the great rum contractor, on whose death in 1785 should have been taken out the Commission not taken till lately." Can any of your readers tell me what was the history of this affair? It seems to have been well-known at the time. D.

"WISMAR." — Who is the author of this tragedy, 8vo. 1830? X. Y.

THOMAS MOHUN LYTE. — Can any one oblige by saying who was the father and grandfather of Thomas Mohun Lyte, who married Anna Maria Oliver, and was father of the Rev. H. F. Lyte, A.M.? H. L.

GOD'S ACRE. — Can you, or one of your correspondents, inform me by whom the term "God's Acre," as applied to a churchyard, was first used in English literature?

It appears in the writings of Longfellow, who seems to have adopted it from the German; but I have some doubts whether it had not been previously used by one of our early writers — George Herbert for instance. SAXON.

[* Haynes of Hackney. † Carter?
‡ Pilkington of Tore. See Burke's *Armory.*—ED.]

Queries with Answers.

FURMETY.—I am well aware that the old-fashioned dish called furmety, furmenty, or frumenty, derives its name from the Latin *frumentum*, and that it is made of wheat. But I wish to know *how* it is made. Having understood that new wheat is best, I have got some up from the country, and am only waiting for instructions. I shall feel thankful, indeed, for *any* information about furmety, as I only know of it by hearsay.

PAUL PRY.

[New wheat is undoubtedly the best, as our correspondent has been led to think. But though (like flummery, Scotch collops, beef à la mode, cup, buttered ale, hasty pudding, caudle, and toad in a hole) furmety has passed out of common use, we know that in some parts it is still made and eaten, not only after harvest, but all the year through.

In our affection for all that is old-fashioned we have twice partaken of furmety made of this year's wheat; and, as the result of our experience, we would by all means advise our inquiring correspondent to carry out his intended trial. The modes of making furmety are various; but, without referring to cookery books, we will state only the two of which we are personally cognisant. First, Boil the wheat well in water all the morning, then boil it in milk to supper-time, and serve up hot. Secondly, Soak the wheat two days in *cold* water, then boil in milk without boiling in water at all. The latter method we decidedly prefer; not only because the much boiling in water rather hardens the wheat than softens it, but because the process is attended with a gelatinous abstraction which, in our humble opinion, very much deteriorates the furmety. Good furmety assumes when cold the consistency and appearance of something between jelly and blanc mange, with the grains of wheat imbedded. It used to be sold every fall in Covent Garden, and perhaps may be had there still.

Furmety may be variously seasoned, to suit different palates. We think the simplest addition the best — a little sugar; but nutmeg is admissible, or even a little ginger.]

BEASTS TUMBLING OVER THEIR HEADS.—An experienced farmer, addressing a young friend who was commencing in the grazing line, gave him the following advice: "Buy lean beasts, and just turn them into those meadows. In the course of a twelvemonth they will *tumble over their heads.*" What did he mean? PAUL PRY.

["Tumbling over their heads" is *doubling their market value.* The phrase is Kentish.]

"PEN AND INK SKETCHES," BY COSMOPOLITAN.—Is it generally known who was the author of the above little work? Is he alive? If not, when did he die? Δ.

[This work is by John Dix, who afterwards took the name of Ross, author of *The Life of Thomas Chatterton* and other works. Δ. must look after him in America.]

DEATH OF SIR ERASMUS PHILIPPS.—Sir Erasmus Philipps, Baronet, of Picton Castle, was accidentally drowned in the Avon at Bath, in October, 1743. I am anxious to know the cause of the catastrophe, and shall feel greatly obliged to any of the numberless readers of "N. & Q." who may possess a copy of the *Annual Register* for 1743 (if it was then in existence), or some such work, which may contain an account of the accident, if they will copy the same, and either forward it to me, or, with your permission, publish it in the pages of "N. & Q." JOHN PAVIN PHILLIPS.

Haverfordwest.

[In the *Gent. Mag.*, xiii. 554., it is stated, that "Sir Erasmus Philipps, Bart., M.P. for Haverfordwest, was drowned by a fall from his horse in the Avon near Bath."]

J. C. PILKINGTON.—This gentleman was the son of Mrs. Lætitia Pilkington. He was a poet and author of various works. Can you give me any account of his writings, poetic or dramatic, published or unpublished? X. Y.

[All that is known of this gentleman and his poetic productions is told by himself in *The Real Story of John Carteret Pilkington, written by Himself.* 4to. 1760. He died in 1763.]

HENRY K. WHITE.—I should be obliged if any of your readers could tell me whether the lecture on Genius delivered by Henry K. White before the members of the Nottingham Literary Society is published. DOGLAS M'DONALD.

[Southey informs us that Henry Kirke White "lectured upon Genius, and spoke extempore for above two hours, in such a manner that he received the unanimous thanks of the society, and they elected this young Roscius of oratory their Professor of Literature." It is not likely it was ever printed.]

ANONYMOUS.—Who is the author of the following work?

"Historical Collections out of several grave Protestant Historians, concerning the Changes of Religion, and the Strange Confusions following, in the reigns of King Henry VIII., Edward VI., and Queen Mary and Elizabeth. Published with Allowance. London, printed by Henry Hills, 1686, 12mo."

It contains many curious notices of the Reformation only to be found in expensive and rare works. W. A.

[On turning to the new edition of Lowndes's *Bibliog. Manual*, p. 1074., we find it stated that this work was "compiled by Dr. George Hickes." This is not correct: it is the production of George Touchet, a Benedictine, and chaplain to Queen Catharine, 1671-2. The first edition appeared in 1674. See Dr. Oliver's *Collections of the Catholic Religion in Cornwall*, &c., p. 524.]

"SLAUGHTERHOUSE:" "TRANSLATOR."—In the language employed by London workmen among themselves, they use the terms "slaughterhouse" and "translator." In what sense?

URBANO-RUSTICUS.

[Finding their own materials and working on their own account, journeymen sometimes make an article of furniture (such as a cabinet, a child's crib, or a chest of drawers), which, when made, they take about from one dealer to another, in hopes of effecting a sale. If unsuccessful, they take it, as a last resource, generally on a

Saturday night, to a certain place where they *know* a price will be given, though not the price they would prefer. Such places are called "slaughterhouses." The goods are bought, not taken in pawn. —— Shoemakers, who vamp up old shoes which are afterwards sold as new, are called "translators."]

Replies.

LADY HAMILTON AND LORD NELSON.

(2nd S. x. 343.)

Some remarks have recently appeared in your periodical damnatory of a work entitled *Memoirs of Lady Hamilton, with illustrative Anecdotes of many of her most particular Friends and distinguished Contemporaries*, London, Colburn, 1815. It has been sometimes recommended to keep a record of one's reading. I have long acted on the recommendation; and instead of conveying an opinion of these *Memoirs* in any other form, I will just copy the entry I made at the time of their perusal:—

"This work may well throw doubts on Nelson's rectitude, whether of policy or privacy. His conduct at Naples as a commander is stated and estimated in the eleventh chapter; the intrigue is developed in the thirteenth. In relation to the latter, except the hero's venerable father and patient wife, every person is either pitiable or culpable, from Sir William Hamilton down to his lordship's clerical brother. Nelson contemplated a divorce and marriage. See his letters to Lady Hamilton. The narrative is circumstantial and consistent, the style dignified and periodical, the morality just and severe. I cannot find who was the author: he may seem to have been the friend of Lady Nelson and her son 'Josiah,' Captain Nisbet, unless simple solicitude for truth and virtue, for right, justice, and liberty might instigate him. Lady Hamilton's best trait was her affection for her mother, whom she harboured to the last.

"Of passages may be mentioned the importance of not being blinded by name or genius to moral obliquity, preface and chapter, p. i.; on lascivious painting, p. 57., a lesson to the nation, which at present prostitutes its funds to the purpose; on devotion and liberality, apparent or partial, as extenuatory of positive guilt, pp. 374-5.; and on the distribution of national rewards and honours to the representatives of those that have served well. In this instance the suffering widow and daughter (though illegitimato yet innocent) were neglected, while the less direct members of the family were enriched, pp. 382—6. It is here to be remarked that the testamentary words of Nelson confiding 'Horatia' to his country were suppressed by his brother till after the parliamentary grants were completed, pp. 370. 382.

"One improbability attaches to the intrigue, Sir William's blindness to his lady's pregnancy and parturition, for both are asserted to have occurred in his house in London. Possibly he might have been duped, being an old man, and she capable of any amount of artifice and evasion. So unconscious was he, as to express himself on his deathbed in terms of the utmost friendship and affection to Nelson and Emma.

"The present article would not be introduced into these pages but for confirmation or correction of remark or statement already contained in them on a subject of some importance to patriotic purity and national morality."

The last paragraph may seem irrelevant, but is copied as one mode of indicating that the writer has long directed attention to the career and character of Nelson, whom from his earliest childhood he admired as a hero, and to whom, under Providence, he still feels the deepest gratitude as a patriot. But praise, unless perhaps of a few eminent saints, is never to be unqualified; and there is precedent for the observation of this maxim of morality in inspired treatment of prophets, patriarchs, and kings. E. A.

Respect for Lord Nelson's Memory.—Will you allow me to ask whether it is not time for Englishmen to cease harping on the one questionable point of private character in Lord Nelson —"The greatest sailor since our world began"—his infatuated attachment to Lady Hamilton?

Let it be remembered that his most intimate friends and associates never believed in its criminality: and if the ransacking of letters, which were never intended to be seen by more eyes than those to which they were addressed, has apparently proved that "Horatia" was the child of our great hero and Lady H., surely we ought to be as ashamed of knowledge obtained by such means, as Nelson was of the subject which led to such correspondence. Indeed, a more modest and honourable man never breathed, if I may believe what the late Dr. Scott has often told me, and what I have also heard from the lips of Dr. Este of the Life Guards, who, I believe, still survives.

Why, then, should England thus treat her noblest naval hero?

> "Proclaim the faults he would not show:
> Break lock and seal: betray the trust:
> Keep nothing sacred: 'tis but just
> The many-headed beast should know."

Could England have back from the grave at this moment that mighty genius of the sea, his inspired judgment would soon solve the great practical and puzzling question of the day,—whether we are to protect our coast by the superiority of our guns, or by the extra strength of our steel-clad ships.

There appears to me no more miserable scrutiny than the private weaknesses of bygone public men, —to whose power we owed, in the hour of need, the salvation of the country; and I should be glad that the pages of "N. & Q." were kept pure from such wretched scandal. Alfred Gatty.

In the list of Romney's pictures of this lady more than one "Bacchante" is mentioned. The whereabouts of one may be here stated, viz. the Vernon Gallery. This lovely sketch has been very cleverly engraved by C. Holl, in *The Art Journal* for March, 1854, where also will be found some notice of Romney's pictures of Lady Hamilton, &c. Cuthbert Bede.

RIDE *v.* DRIVE.

(2nd S. x. 17. 59. 175.)

As this matter seems to be concluded, I may be permitted to express my belief that the discussion has its foundation in a technical distinction which a certain class finds it convenient to make. This is not the only instance. When a young man, I have been assured that it is absurd to call a pheasant a *bird;* that partridges are birds, but pheasants are not: and that if I had been in the way of knowing anything about *it* (*i. e.* sporting), I should have known better than to call a pheasant a bird. Again, I have been reproved for calling a sheep a *beast*, and have been told that bullocks are beasts, but sheep are not: and that if I knew any thing about *it* (*i. e.* farming stock) I should never make such a mistake. I have heard of a defence of this restriction out of the Bible. A farmer appealed to the prophet Daniel: when Nebuchadnezzar was to become as the "beasts" of the field, he was to eat grass "as oxen"—not "as sheep," you observe. Thirdly, *savans* have assured me that a whale is not a *fish*, but a *mammal*, and that nobody who knows anything about the *matter* (*i. e.* zoological classification) would give the same name to a whale and a salmon. But, on the other hand, though my own experience does not speak in this case, I am told that the whaler will not call anything by the name of *fish* except whales, or at least sea animals large enough to be harpooned. Of course I was never induced to draw any conclusion from these several reproofs except this, that pedantry is not the peculiar possession of scholars. And being thus put upon observing the point, I soon found that the disposition to impose its own technicalities upon the world as general laws of language is characteristic of every class of mankind.

Men use their technicalities until the power of understanding common language almost disappears. More than thirty years ago, I took a cheque for — to me—a large amount to a London bank, and said to the clerk, "I will draw £— now, and leave the rest here." The poor clerk looked quite puzzled: the idea of leaving money at a banker's did not touch his notions of business: but he was clever, and in five seconds he said, "I see what you mean, Sir! you want to *open an account*." Some months afterwards, I went to pay in more money, and being by this time aware that a banker's clerk might be drawn upon for innocent amusement, I put my request into the most awkward form I could, and said, "Will you take this money and put it with the rest of mine?" The smile of pity which he gave was nothing below hyperseraphic, and he said, "I see, Sir! you want to *refresh your credit*." I want to refresh my sense of the ludicrous, thought I. The banker's clerk was the least irrational of the lot I have mentioned: for I was not talking of sporting, nor of stock, nor of zoology, when I shocked three worthy pedants by a bird, a beast, and a fish; but I did intrude myself into the sanctuary of business with my exoteric phrases, and there only, if anywhere, was in the wrong.

The words *ride* and *drive* are, both of them, sometimes active, sometimes neuter: but the neuter sense of *drive* is almost modern. How many of our common words connected with riding are modern, as now used? Can any one give me an instance of the word *carriage*, as old as the time of Gibbon, in its now common sense of that kind of vehicle which those who are rich enough keep for the conveyance of their own persons? A cart is not now a carriage; but it was, I find, in the time of Gibbon. When this question has been discussed, I will mention an equivocal phrase which first drew my attention to the word.

In the active sense, a person may ride a horse, a camel, an elephant, a hobby, a gate-post, or, as was done by the Yorkshire squire, an alligator: but he cannot ride a cart or a carriage. In the active sense, any person drives who rules the animal by whip or reins, even though he do not *ride* at all.

> "He who by the plough would thrive,
> Himself must either hold or *drive*."

This does not mean that he rides on the plough. Addison, if a proverb be too vulgar, has a metaphor on both words in the famous simile of the Angel.

> "Calm and serene he *drives* the furious blast,
> And, pleas'd th' Almighty's orders to perform,
> *Rides* in the whirlwind, and directs the storm."

This of course does not mean that the whirlwind was pulled along by a blast: but that the Angel rode in the blast which he drove, or propelled.

Among persons who have the power of riding or driving, as they please, it is natural enough to make the distinction for which your correspondent contends: and I have noticed that they often do so. In such cases the use of language is derived almost entirely from the practice of those who, if the notion of riding be rejected, will actually *drive*. Perhaps this is the meaning of the assertion that the *riding* in a carriage is rejected by persons of good "social position:" and this is confirmed by the general notion that there is a kind of respectability which begins with a gig, which gives obviously the lowest sort of option between riding and driving which can be admitted. For though, to judge by the plates in *Punch*, the costermonger does sometimes ride his donkey to Epsom, and sometimes prefer the vehicle, yet his general notions of English must put him out of the question on the present occasion. I consider the usage of that kind of "social position" to which probably your correspondent refers, to be a technicality, perfectly similar to that

of limiting *bird* to *partridge* in sporting colloquy, and not a bit more to be imposed on educated society at large, though perfectly excusable within the sacred precinct.

As to the usage of this same society, I shall not attempt to *prove* that most well-educated Englishmen talk of riding in carriages. Of the vulgar of course it is admitted: so we are not surprised that the Duchess is to—

"*Ride* in a coach to take the air."

Nor will those, if any, of your readers who have not heard it in the nursery, be prepared to reject my positive assertion that in that atmosphere there is a legend of a "Georgy-porgy" who was to "*ride* in a coachy-pochy." And the word drive is as distinctively used. Many years ago there was a company formed for setting up stage coaches at lower fares. The regular whips got up a satirical song, of which the two first lines were —

"The Stage-Coach Company, wishing for to thrive,
Will take you for nothing, and let you *drive*."

Let us now turn to those writers who guide our language. Johnson and Macaulay are, I think, fair instances enough: at any rate, when they *both* support a phrase, I can think of no better authority. In less than a minute from book in hand, I found in Johnson's *Tour* that he and Boswell were "satisfied with the company of each other, as well riding in the chaise as sitting at an inn." And in less than two minutes I found in Macaulay that "the richest inhabitants exhibited their wealth, not by riding in gilded carriages, but by walking the streets with trains of servants."

A ship is best off as to absence of ambiguity. For when at anchor, she does not drive if she ride, nor does she ride if she drive.

A. De Morgan.

STONE COFFINS.

(2nd S. x. 228. 296.)

In the passages of the catacombs [in Italy, the bodies are interred by cutting a sort of groove in the solid rock the length and width of a man, and about eighteen inches or two feet high. In this the body is placed as in a sort of cupboard, and the front is closed with a slab of stone or marble, or sometimes of terra cotta, in which are inscribed the names of the dead and the emblems of their occupations. In the 'cubicula," or small chapels in the catacombs, a semicircular niche is often cut in the solid rock, under which a sort of small sarcophagus is excavated, where the body is deposited, and the top covered with a slab of stone. The front is sculptured and sometimes painted, and the whole forms a kind of mural altar tomb, on the top of which mass is even now often said. The Franks, Burgundians, and the Saxon nations interred in stone. The Salic Laws (tit. 58. c. 3.) speak of burials "in petra aut in naufo,"—in a stone, or wooden coffin. See Ducange, *sub voce* "Noffus." The Laws of Henry I. 83. sec. 5., use the words "noffo, vel petrâ." See also the valuable introduction to Akerman's *Pagan Saxondom*. But whether by the word "petra" a solid stone coffin is meant, or only the cist-vaen, or built-up chest of numerous pieces of stone, is not clear. The "noffus," no doubt, was part of a trunk of a tree hollowed out. Sir Christopher Wren, whose discernment in such matters was very acute, writing of his excavations after the fire of London (*Parentalia*, 266.), describes a row of graves under those of the middle ages, which he very properly supposes to have been Saxon; and below them a row of British interments. In these last he says the bodies were only wrapped in woollen shrouds fastened with pins of ivory or hard wood, which being decayed the pins remained entire. Below these were Roman urns. "The Saxons," he says, "were accustomed to line their graves with chalk-stones, though some more eminent were interred in coffins of *whole stones*." I imagine these to have been the earliest stone coffins on record, which differ from those in the catacombs in being moveable. In mediæval times they are very common. There is a curious passage in Matthew Paris (ed. Watts, p. 62.) in his *Life of Garinus* or *Warin*, the 20th Abbot of St. Albans, A.D. 1188 to 1195. He tells us, before that time the monks were always buried simply under the turf, "sub solius terræ cespite;" but that Garinus ordered them to be interred "in lapideis sepulchris." This probably means stone coffins, as they are found about and after that date in most of our cathedrals and abbeys. A. A.

Poets' Corner.

Vulgar Errors in Law (2nd S. x. 191. 239.): Search Warrants, how executed (2nd S. ix. 306.)—I concur in the sound opinion that answers to questions of law without a fee are worthless; but though law and theology are properly excluded from "N. & Q.," popular superstitions and vulgar errors are fair game.

"That notices from landlords to tenants must be in writing, but that verbal notice to the landlord is sufficient," is not without foundation; but I am not aware of any privilege in favour of tenants south of the Thames.

By statute 4 Geo. II. c. 28. the landlord, after giving notice to quit in writing, may sue a tenant holding over for double rent. By 11 Geo. II. c. 19. the landlord may levy, sue for, or recover, double the value of premises held over by a tenant who has given notice to quit.

In *Timmins* v. *Rowlinson*, 3 *Burr*, 1603, the tenant, after giving verbal notice to quit, held over; the landlord distrained for double value; the question was whether the tenant's notice must be in writing.

Mr. Justice Wilmot, in commenting upon the two acts, said: —

"The act of the 11th year of the late king is penned differently from that of the 4th, and seems to have been designed to lay a less restraint upon the notice to be given by the tenant, of his intention to quit, than the former act had laid upon the landlord, in obliging him to give notice in writing to his tenant 'to deliver possession.'

"The former is worded, — 'after demand made, and notice in writing given.' And the reason is much stronger for obliging the landlord to give notice in writing, than for obliging the tenant to do so; *for landlords generally can write; tenants in the country very seldom can.*"

This was in 1765.

I never heard of the practice of stripping to execute a search-warrant in England. I think the writer of the pamphlet must have been reading some book on Greek or Roman law, and have confounded it with ours.

The old manner of searching, *per lancem et licium*, is mentioned by Justinian, *Inst.* iv. 1, as obsolete; and I do not believe that it was ever revived. The searchers entered the suspected house with nothing on but a mask and girdle. Allusions to it are to be found in the comic writers, but I will not quote them, as all the learning on the subject is collected and beautifully arranged in a very accessible book, Heineccii *Antiquitates Romanæ Jurisprudentiæ, ad Inst.* iv. 1.

Strange errors have obtained as to the laws affecting the Jews. Some are to be found in Barrington's *Observations on the Statutes*, Lond. 1766. Though generally cleared away some remain, and I was surprised to see the following in the *Cornhill Magazine*, Sept. 1860, p. 368: —

"Three fellows called Dual, Morice, and Hague were the most notorious catchpoles, bailiffs, or sheriffs' officers in 1730-40. The bailiffs were Christians after a sort; the Jews, who were as yet not legally tolerated in England, could not officiate even as the lowest myrmidons of the law; and it was not until late in George the Third's time that the Israelites took to executing ca. sas. and fi. fas."

H. B. C.

U. U. Club.

"How are you off for Soap?" (2nd S. x. 328.) — I am afraid the investigation of the origin and precise signification of such phrases as the above is likely to lead the inquirers only upon a wild-goose chace, or to give rise to trivial conjectures quite unworthy a place in "N. & Q." To me "it is a pleasure to think that those who lived before us" *did* often talk nonsense, as often at least as they could find harmless amusement in so doing, "dulce est desipere in loco:" to me the nonsense seems to consist in the endeavour to find out a serious origin for every jocose saying which has chanced to obtain currency. I can testify that the phrase in question was in common use among sailors more than forty years ago in the simple sense of "How goes it with you?" One of Capt. Marryatt's jokes in *Peter Simple*, published nearly thirty years ago, turns upon the hero, then a greenhorn, taking the old familiar slang, and replying to it "au pied de la lettre," when addressed to him by a young lady whom he met on the Point at Portsmouth: "Hullo, Reefer!" said she, "How are you off for soap?" "Thank you, Ma'am, pretty well," was the modest reply. "I have six packets of the best Windsor soap, and two bars of salt water!" I think, therefore, that the same chaff could hardly, so recently as twenty years ago, have been seriously understood on board a "British 74," as having reference to the expediency of actually laying in a stock of that necessary article preparatory to a cruise. There was some joke contained in it probably, applicable only to the individual addressed, perhaps an officer of Marines who may have been in the habit of boring his messmates by vaunting the merits of some particular soap of his as being superior to all other kinds for use *at sea*; and so the inquiry addressed to him specially may have served the double purpose of chaffing *him* for the hundredth time, and also of conveying the welcome intelligence that the ship was going to sea. It is a pity the person who heard the joke did not inquire into the application of it at the time. I certainly never should have dreamt of concluding that we were under sailing-orders if the first lieutenant had suddenly asked me "how I was off for soap?"

S. H. M.

"Scottish Dictionary" (2nd S. x. 267.) — The author of this dictionary inquired for by Mr. Cromek was, I have no doubt, Ebenezer Picken, a Scottish poet of considerable merit. I have not a copy of the dictionary, but from a note of it which I made long since, it bears the following title: —

"A Dictionary of the Scottish Language containing an Explanation of the Words used by the most celebrated Ancient and Modern Scottish Authors, Edinburgh, Printed for James Sawers, Calton Street, 1818," *small sized*, pp. 251.

In an advertisement at the end of "Miscellaneous Poems, Songs, &c., partly in the Scottish Dialect, with a copious Glossary, by Ebenezer Picken, Edinburgh, 1813, 2 vols. 12mo.," he announces: —

"In the press and speedily will be published a Pocket Dictionary of the Scottish Dialect by Ebenezer Picken, Teacher of Languages, Edinburgh. The foregoing Glossary is merely intended as a translation of the Scottish words made use of by the author in the course of the present volumes. The Pocket Dictionary now to be published has been the labour of a number of years, and as

the noble work of our very Reverend and respectable townsman Dr. Jamieson, from its high price, cannot have a very extensive circulation among the middle classes of society, the Pocket Dictionary will be found to answer every useful purpose as a book of reference where mere translation is only wanted, either of the dialect of the inhabitants, or the writings of Scottish authors since the time of Allan Ramsay. It will be printed on a fine wove paper, and will form a handsome volume in duodecimo."

It is understood that the author died in 1815 or 1816, leaving a widow, a son, and two daughters. The *Pocket Dictionary* had not, therefore, seen the light till two or three years after his death, and in its present form different from that which he had contemplated. From some cause unknown it was published without his name: however a few of his friends used means that the fact of its authorship should be communicated to the public. Dr. Jamieson is said to have found it serviceable in compiling the *Supplement* to his elaborate work. G. N.

Fireplaces in Church Towers (2nd S. x. 256.) —Till the reign of Elizabeth, baptism was always given in this country by immersion, no matter however cold and chill might be the weather. The use then of a fire, before which to dry the wet child and dress it, became a positive want in a climate like ours; and the very best place wherein to supply it, was the western tower. The spot upon which to set the baptismal font is, for symbolic reasons, at the entrance of the church, near the south-west door, hard by which in most places stands a bell-tower; from the font to this tower is but a step or two, and, once within this tower's thick walls, and its door shut, the child's cries — and most children cry loudly when baptized — were thus hindered from breaking in upon the public services, were any going on, or wounding the ears of the people at their devotions. By the fire in the western tower the baby, that sometimes had to be carried home a long way, might be leisurely dried, dressed, and, if need were, suckled too; and the godsibs could becomingly wash their hands, as by the rubric they were told to do, before they left the church.

Another, though secondary motive for putting up these fireplaces, may be found in the fact that a boys' school was often kept at the west end of the church by one of its chantry priests, who taught between morning and afternoon service on week-days: to teacher, as well as to the boys, a little fire would be an almost absolute necessity during several months of the year.

The vestry, standing as it did at quite the other end of the building, with no entrance to it from within the church but inside the rood-screen from a door in the chancel, was by no means the place for answering the above requirements. These then, to my mind, gave origin to those fireplaces to be found near the font, and at the west end, either in a room over the south porch, or somewhere within the bell-tower, of our old parish churches. D. Rock.

Brook Green, Hammersmith.

Chancels (2nd S. x. 68. 253. 312. 357.) — I am well acquainted with the church of St. Michael's, Coventry. The deflection of this chancel is *very striking;* the inclination is towards the south. The circumstance of the church being dedicated to St. Michael gives the 29th of September for the supposed day for laying the first stone; on this day the sun rises due east. Does not this set aside the idea of its depending upon the point at which the sun rises on the day of the patron saint? The chancel of this church has a fine apse of perpendicular character. 3. 3.

An important instance of this peculiarity is found in the fine church of St. Ouen at Rouen, the choir of which inclines considerably out of the straight line northwards. I am not sure that I did not observe some inclination in that of the cathedral of that city; it exists in some other churches of Normandy. J. D. Gardner.

Bull of Paul IV. (2nd S. x. 307.) — This Bull absolving the king and queen from all excommunications and other ecclesiastical censures, is enrolled on the Patent Roll, Chancery, Ireland, 2° & 3° Philip & Mary, No. 9.

There is a second Bull on the roll, stated to have been sent by Cardinal Pole.

James Morrin.

Rolls Office, Chancery.

"Missa Triumphans" (2nd S. x. 267.) — The author was William Collins, *Ord. Præd.* Vide "N. & Q.," 2nd S. iv. 8. 57. Ἁλιεύς.

Dublin.

Captain Rich (2nd S. x. 306.) — I observe a slight error in the Query under this head, and, thinking it might mislead others, I have to apprise your correspondent T. A. that this gentleman's name was "Cevill Rich" *alias* "Rich Cevill." He was the son of Peter Cevill, a French gentleman.

There is some account of the Rich family under "Mulbarton" in Blomefield's *Norfolk*, vol. v. pp. 78. and 79, and in a note at the latter page a reference is made to vol. iv. of the *English Baronetage*, p. 592, ed. 1741, for an account of the family, where possibly some account of the Cevills might be obtained. John Nurse Chadwick.

King's Lynn.

Swan Upping (2nd S. x. 248.) — Is not the term *hopping* a vulgar and long-used corruption of *upping*, signifying the duties of the official visitors, which was to "take *up*" the swans and mark them? The book of *The Order for Swannes*, a tract of four leaves, printed in 1570, mentions the "*upping* daies," and declares what persons shall

"*up* no swannes." Among the Loseley MSS. (preserved in the muniment room at Loseley House, in Surrey) is an *original* roll of swan-marks, showing the beaks of the swans to have been notehed with stars, chevrons, crosses, the initials of the owners' names, or other devices. Thus in the above Roll are given the marks used for the swans of Lord William Howard, Lord Buekhurst, Sir Henry Weston, Franeis Carew, Esq., William More, Esq., and other principal persons resident in Surrey; likewise the marks of the Dyers' and Vintners' Companies, who to this day, I believe, keep swans upon the Thames. A. A. does not give the date of his extract from the Egerton MS., but I suspeet it to have been later than 1570. EDWARD F. RIMBAULT.

BISHOP AYLMER (2nd S. x. 287.)—Bishop Aylmer was born at Aylmer or Elmer Hall, now a farm-house at a short distanee to east of the ehureh, in the parish of Tilney St. Laurence, Norfolk, between King's Lynn and Wisbeach. The present house appears to be a portion of the old one, but has been modernised, although there are some ancient fragments about it. I have all the entries relating to the family whieh are in the registers of Tilney All Saints and Tilney St. Laurenee, and shall be happy to supply them if required; but they do not begin earlier than 1696. In [Chambers's] *Hist. of Norfolk*, 1829 (vol. i. p. 492.), he is ealled brother to Sir Robert Aylmer, Knt. C. R. MANNING.

Diss Rectory, Norfolk.

THE BATTLE OF BAUGÉ (2nd S. x. 288.) — In answer to ERIC, I think there can be no doubt that the date given by Hume is correet: for it is clear that the battle was fought while Henry V. was in England with his newly-married queen, before he went to Franee for the third and last time in June, 1421. The time is very precisely fixed by Dugdale, who, in his *Baronage* (vol. ii. p. 197.), tells us that Thomas, Duke of Clarenee, was slain upon Saturday, Easter Eve, 9 Hen. V. Easter Day, 9 Hen. V., was the 23rd of Mareh, 1421. Easter Eve would thus be the 22nd, the day mentioned by ERIC. Rapin speaks of the battle as being on the 3rd of April. Probably he miscalculated the falling of Easter.

There seems to be so little uncertainty about the year in which the event oeeurred, that it is not easy to aeeount for the mistake of Sir James Maekintosh,—unless it be that he supposed that preeeding writers on assigning the battle to the 22nd of Mareh, 1421, reckoned aceording to the old legal year, beginning with the 25th of March, and that (aeting upon this supposition) he added on a year, thinking by this means to make the time fall in with the modern mode of computation.

With respeet to the Seottish knight, it is eertainly singular that the three writers referred to by ERIC—all three Seotehmen — should each of them have given him a different name. I find that Rapin, quoting a Seoteh authority (Buchanan), joins with Sir James Maekintosh in calling him Sir *John* Swinton. Pinkerton, in his *History of Scotland*, quoting another Seoteh authority, Bowar, the enlarger and continuator of Fordon, joins with Sir Walter Seott in ealling him Sir *William*. Thus far, the only conelusion I can come to is, that Hume's Sir *Allan* is left in a minority. Turning to English antiquaries, I find that Sandford, in his *Genealogical History* (p. 310.), quoting Weever, calls him *John Swinton*. The show of authorities is thus in favour of *John*. But as I think there is some sense in the Freneh way of requiring an absolute majority, I look upon the name of the Seot as still an open question.

MELETES.

CHARTER OF CHARLES II. (2nd S. x. 287.) — In Bryan Edwards's *History of the West Indies* (vol. i. p. 172., 2nd edit., published by J. Stoekdale, London, in 1794), there is a copy of

"A Proclamāeon for the Encouraging of Planters in his Majesty's Island of Jamaica, in the West Indies. 13 Car. II."

HERUS FRATER.

JONATHAN GOULDSMITH, M.D. (2nd S. x. 305.), was born in Cheshire, and edueated at Brasenose College, Oxford; as a member of whieh he took the two degrees in Arts; A.B. 1715; A.M. 1718; and then, aeeumulating those in physie, proeeeded M.D. 11th June, 1724. Admitted a candidate of the College of Physicians of London, 25th June, 1725, and a Fellow, 25th June, 1726, he delivered the Gulstonian Leetures in 1728; was one of the Censors of the College in 1729, and died at his residenee, Norfolk Street, Strand, 12th April, 1732. W. MUNK, M.D.

Finsbury Place.

MAURICE GREENE, MUS. DOC., HIS FAMILY (2nd S. x. 234.) — In Hawkins's *History of Music* (vol. v. 406.) will be found some aeeount of another braneh of the family, namely:

"Sergeant Greene, who was a single man, and left a natural son John, who was bred to the Bar, and for some years Steward of the Manor of Hackney: the Sergeant devised to him by his will an estate in Essex of about 700*l.* a year, ealled Bois Hall."

This person died about the year 1750, having left by his will to Dr. Greene the whole of his estate. P. P.

ARMORIAL QUERIES (2nd S. x. 38. 139. 277.) — From the information given by C. J., in his second communieation, I am led to infer that the coat in question assigned to Cooke is that of Davenport: for, on consulting the pedigree of Moseley of Rolleston, co. Stafford, it will be found that Franeis, fifth son of Oswald Mosley (or Moseley) of Ameoats, mar. "Catharine, daughter of Daven-

port of Davenport, in Cheshire, and was father of Francis Moseley (now, says Wotton,) rector of Rolleston." See also Burke's *Ext. Barts.*, "Mosley of Rolleston." The arms of Davenport, as given in Burke's *Armory*, differ slightly from those given by C. J. — the chevron being plain — and the other coats may have been brought in with it by the above allianee. The arms of Moseley as given also differ from those usually borne, which are generally quartered with another coat: "or, a fess between 3 eagles displayed sa."

HENRY W. S. TAYLOR.

WESTON FAMILY (2nd S. x. 266.) — From intelligence courteously communieated to me by the Rev. C. J. Robinson, I am enabled to answer one of the inquiries made, viz. that the arms depicted in with those of Weston, on the monument in Stalbridge chureh, are those of Willoughby, or Willowby, Thomas Weston, son of the Lord Chief Justice, having mar. "Anne, daughter of . . . . Willowby of North Adverne (?), com. Wilts, Esq.," as reeorded in *Heralds' Visitation of Dorset*, 1677. Although the tinctures of the seeond quartering are reversed, and are depicted without the bordure belonging to the Willoughby coat of Wilts (see Willoughby, Bart., of Baldon House, Oxfordshire, deseended from a Wiltshire progenitor), this may arise from the ignorance of the artist, or perehance from the accidents of repair. I have also aseertained that the later residence of the Weston family was at a mansion named Hartgrove, near Thornhill, now, I believe, pulled down and rebuilt. HENRY W. S. TAYLOR.

SACHEVERELL (2nd S. x. 268.) — A passage not unlike that given by PROF. DE MORGAN oceurs in one of the anonymous answers to Dr. Sacheverell's sermon on "Perils among false brethren," 2 Cor. xi. 26. The passage is —

> "Then in the beginning of such a discourse, to tack together the thirtieth of January and the fifth of November, and to make them run as it were in parallel lines, to meet as it were in a centre, is somewhat that at least is not to the purpose."

I find nothing of the kind in the sermon itself, which, with the answer, now lies before me.

W. W. T.

ANCIENT STAINED GLASS FROM COLOGNE (2nd S. x. 266.) — The late Mr. Edward Spencer Curling was Consul of the Netherlands at Deal, and an occasional eorrespondent of the *Gentleman's Magazine*. The ancient glass from Cologne, of which his deseription is inserted in p. 266., may have been noticed in the *Magazine*, but I have been unable to diseover the plaee. I find, however, that it was several times advertised for sale on the advertisement pages of the *Magazine* during the spaee of two years, whilst it was remaining in the warehouses of Messrs. Nichols, between 1835 and 1837. I believe that either before or after that period it was publicly exhibited at the Egyptian Hall in Piceadilly. Of its final destination I am unable to satisfy ITHURIEL, but the above partieulars may possibly suggest to other correspondents the information he requires. J. G. N.

ARCHBISHOP CRANMER AND CHURCH LANDS (2nd S. x. 210. 336.) — Some particulars relative to the possessions of the monastic estates of Kirkstall and Arthington by the Cranmer family are given in the new edition of the *Monasticon*. Of Kirkstall it is said (vol. v. p. 529.): —

> "The site was granted in exchange to Archbishop Cranmer and his heirs, 34 Hen. VIII. and 1 Edw. VI. In the 26th of Elizabeth we find it granted to Edmund Downynge and Peter Asheton."

And of Arthington, a nunnery, also in Yorkshire: —

> "The site of this monastery was granted in the 34th Hen. VIII., A.D. 1543, to Thomas Cranmer, Archbishop of Canterbury, in exchange. Another grant thereof, with divers messuages, &c. in Arthington, was made to him in the 2d of Edw. VI. And in the 4th of Edw. VI. the king granted the archbishop a liccnce to alienate the same to Peter Hammond and others, as trustees for the use of Thomas Cranmer, his younger son. In the Lord Treasurer's office occurs this reference: — 'De Thoma Cranmer exonerando de arreragiis redditus 12s. reservat. regiæ majestati in literis patentibus regis Edwardi VI^ti. pro situ nuper monasterii de Arthington in comitatu Eboraci. Mich. Rec. 17 Eliz. rot. lxiii."

Whether any Yorkshire historian gives the further deseent of Arthington in the Cranmer family I am not aware. N. R.

WASHING THE LIONS IN THE TOWER (2nd S. x. 69.) — I read in a newspaper, five or six years ago, that on the 1st of April several persons went to the Tower with eards of admission, which purported to be signed by the Warden, to see the annual ceremony of washing the lions. They bought the cards, at a penny eaeh, at a ballad shop in Seven Dials.

Can any of your readers inform me whether the story is true or not, or refer me to the paper in which it appeared? C. E.

AUTHORISED VERSION (2nd S. x. 230. 297.) — Your correspondent's Query opens an interesting field of inquiry, but one more extensive than he appears to contemplate. Taking the present authorised version as it lies before us, it would be very desirable to aseertain what is the text of the original Hebrew and Greek that is there represented. As MR. BUCKTON observes, those who were engaged in the work had no great eommand of MSS. They had principally to do with printed editions. This, to a certain extent, limits the inquiry. It must, however, be borne in mind that there are the labours of preeeding translators to be taken into the aeeount. The present version purports, in the title-page, to be "translated,"

or as the earlier editions have it, "*newly* translated out of the Originall Tongues, and with the former Translations diligently compared and revised by his Majesty's speciall Commandment." But in the Preface no claim is made to any such originality of purpose. On the contrary, it is stated in emphatic terms,—"Truly, good Christian Reader, we never thought from the beginning that we should need to make a new Translation." Nor, in fact, were they appointed to do anything of the sort. Upon this point their instructions from the King are very explicit. I take them from Horne's *Introduction*: —

"1. The Ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit."

"14. These translations to be used, when they agree better with the Text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Matthews's, Whitchurch's, Geneva."

Such being the task assigned to the divines selected by King James, it is obviously of importance to know, not only what was the text that they had before them, but also what was the text upon which the former translations were made. A thorough examination of this subject would form a valuable introduction to the English Hexapla. But even without going into the matter at any length, it would be of great service to the Biblical student if he could be furnished with a table in two columns,—the one containing a list of the several translations of the Bible into English, arranged in chronological order, — the other containing a similar list of the principal editions of the original texts down to the year 1611. I may add that in some of the earlier translations into English recourse was had to the Septuagint and the Vulgate, and it might therefore be desirable that the principal editions of these should also be inserted in the list. MELETES.

UPRIGHT BURIAL (2nd S. x. 296.) — To the numerous instances of upright burial narrated in your columns, one should be added, the greatest of them all. There is a large, well-known, marble slab, inscribed "Carolo Magno," in the old chapelle of the singular cathedral of Aix-"La-Chapelle," which was built by Charlemagne at the end of the eighth century, to be the "storehouse of his bones, after the manner of the tomb of Theodoric at Ravenna." The chapelle, said to have been destroyed by the Normans, was rebuilt by Otho III. in 983. Over the slab hangs the remarkable chandelier, of about 9 feet diameter, given by Fred. Barbarossa. The tomb beneath the slab is now empty, the great originator of tithes having been disinterred by Otho in 997. When it was opened, he lay not in a sarcophagus, but sat crowned upon his throne, like an earthly king, the Gospels being upon his knees, the imperial mantle upon him, and his sword at his side. These relics were afterwards used at the coronation of the emperors of Germany, and are now at Vienna. The throne and steps, which are of marble, are at Aix-la-chapelle still.

J. D. GARDNER.

BISHOP HENSHAW (2nd S. x. 161. 331.)—G. W. M. asks the meaning of this surname. I take it that "Saxonice Oldhaugh" is a misrendering, and made on the assumption that the first syllable is *hen*, which in Celtic means "old." I should render it "Hen's haugh," *i. e.* "Hen's enclosure," lit. "that which is enclosed by a hedge," from A.-S. *haga*, a hedge. Again, Hen may be the same as Henny, for Henrietta, or another orthography of Han (*i. e.* Ιωάννης). That shaw in *composition* of local names means a "wood," is very doubtful. It is much more probable that some hundreds of persons, whose names would seem to be compounded of *shaw*, should possess a piece of enclosed land, than that each should be proprietor of a wood. I assume, therefore, that Bradshaw is "Brad's haugh;" Grimshaw, "Grim's haugh." The name Henshaw would also contract from Heron's haugh. R. S. CHARNOCK.

MONK LEWIS (2nd S. x. 349.)—In answering the Query of your correspondent, it is necessary, primarily, to mention specially two persons, viz. Matthew Lewis (his father), who was many years Deputy Secretary of War, principally towards the close of the last century and commencement of this, under Chief Secretaries Viscount Barrington, Col. Fitzpatrick, Sir Geo. Yonge, K.B., Wm. Windham, and Charles Yorke, and died in Devonshire Place, London, on May 17, 1812. The other is the Rt. Hon. Sir Thomas Sewell, Master of the Rolls 1764 to 1784. Mr. Lewis married the youngest daughter of the Master of the Rolls, Miss F. M. Sewell, the issue of which marriage was Matthew Gregory, commonly styled *Monk*, Lewis, who was born 9th July, 1775. Incidentally I may mention that of the other two daughters of Sir Thos. Sewell, one was married to Lieut.-General Sir John Whitelocke (cashiered in 1808), and the other to General Sir Robert Brownrigg, G.C.B., who died in 1838. The Sewells had good property in Surrey, viz. the Manor of Stannards with Ottershaw, near Chertsey, which Lieut.-Col. Sewell, the son, sold in 1795 to Charles Boehm, Esq. Lieut.-Col. Sewell (ob. 19 October, 1803) was buried at Chobham, five miles beyond Chertsey, where there is a monument in the church to his memory. To return to Monk Lewis: a few years ago I was strolling about the village of Barnes, which I knew was latterly a favourite retreat of his, when I met with an intelligent person who recollected him well, and pointed out to me where he resided, in what was called Hermitage Cottage, in Goodenough's Lane, afterwards occupied by a Mr. Greenhill, and very near the church. I was also shown his customary

walk on the edge of the common under the paling of a gentleman's enclosure, where he would go backwards and forwards for a couple of hours at a time. There was a *Life and Correspondence of Matthew Gregory Lewis* in 2 vols. 8vo. Lond. 1839, but I have not the opportunity of referring to it. Σ. Σ.

THOMAS HAWKINS (2nd S. ix. 436.; x. 279.) — To the list of the works of Thomas Hawkins, formerly of Sharpham Park, Somerset, and then of the Hermitage in the Isle of Wight, given in p. 279., may be added *Truth restored in Science, Philosophy and Divinity*. Thomas Hawkins was private secretary to Don Carlos. He claims the Earldom of Kent, and counsel assure him that his claim is good and easy of proof. At the general election in 1859 he was a candidate to represent the electors of the county of the Isle of Wight. When he was but eighteen years of age he "formed the proud design of obtaining* for our country a geological collection of the organic remains of the ancient earth which should rank with the great collections, and peradventure excel them." At the age of twenty-three the first portion of these collections of skeletons of Ichthyosauri and Plesiosauri were purchased by the trustees of the British Museum. Had it not been for these petrified effigies of extinguished races, the forms in the Crystal Palace grounds could not have been constructed, although there is not a guide-book to that establishment which acknowledges the claims and merits of this, the right, Mr. Hawkins. ALFRED JOHN DUNKIN.

Dartford.

ACTION (2nd S. ix. 144.) — I have not noticed that anyone has answered MR. TALBOT's inquiry as to the author of the dictum assigning to "action" the first, second, and third place in Oratory to the following passage in Cicero, 2, *de Oratore*, c. 17: "Demosthenem ferunt ei, qui quæsivisset, quid primus esset in dicendo, actionem — quid secundum, idem — et idem tertium respondisse." Assuredly, however, he did not mean what we call "action," but something more, which he describes himself — "Est enim actio quasi corporis quædam eloquentia, cum constet e voce et motu." (Cic. *de Clar. Orat.* c. 38.) C. H.

MR. COWPER (OR COOPER) WALKER (2nd S. x. 326.) — Of Joseph Cooper Walker, the historian of the Irish bards, there is a memoir in Nichols's *Literary Illustrations of the Eighteenth Century*, vol. viii., followed by a series of his correspondence with Dr. Percy, the Bishop of Dromore, Mr. Gough, Mr. Pinkerton, and others, extending to more than 60 pages. It is surprising that the memoir contains no mention of his father, as he is also stated to have been a literary man. In the memoir (*Gent. Mag.* 1799) referred to by ABHBA, the father is called Mr. Cowper Walker, without any other Christian name; and of his origin it is stated: —

"Mr. W. was descended from the antient families of the Walkers and Russells of Warwickshire, and maternally allied to the Badhams of the county of Cork, and other respectable families in Ireland; but, except his own children, he had no relative of the same name in that kingdom. His father, a suffering loyalist, abandoned England in the time of the Civil Wars, and married into a wealthy family in Ireland. Left an orphan at an early age," &c. &c.

This statement has a considerable air of mystification, and it does not give the origin of Mr. Walker's first name, nor decide whether it was really Cowper or Cooper. Dying in 1799, in his seventy-fourth year, Mr. "Cowper Walker" was born in 1726; and his father, if he abandoned England in the time of the Civil Wars, must have spent a good many years in Ireland before he made the acquaintance of the "wealthy family" which afforded him a wife. Altogether, the genealogy seems to partake of Hibernian romance. However, there appears to be no doubt that the Mr. Cowper Walker who died in 1799 was the father of Mr. Joseph Cooper Walker, as it is then stated that "His eldest son is known to the publick by his *Historical Memoir on Italian Tragedy*, and other productions." (*Gent. Mag.* as before.) The younger son was S. Walker, M.R.I.A. (*Literary Illustrations*, vii. 685.) J. G. N.

ASTEROIDS (2nd S. x. 269.) — A complete list of the Asteroids discovered up to September, 1858, will be found by QUERIST in Hannay's *Almanack* for 1860, p. 42. The number had then increased to fifty-four, and, I believe, two, if not more, have been discovered since that epoch.

JOHN PAVIN PHILLIPS.

Haverfordwest.

SIMILARITY OF SENTIMENT BETWEEN ROBERT BURNS AND OTHERS (2nd S. x. 305.) — Your correspondent G. N. shows a parallel passage of Burns and James I. Burns may be again quoted, for the sake of connexion: —

"A prince can mak' a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith he mauna fa' that."

Here is another similar expression, from Nicholas Rowe: —

"Yet Heaven, that made me honest, made me more
Than e'er a king did, when he made a lord."

Nor was "gentle Jamie" the only monarch who exhibited similarity of sentiment, in this respect, with Robert Burns. Henry the Eighth, as Allan Cunningham tells us in his *Lives of British*

* *Vide* Dedication, &c. to Dr. Buckland in *The Book of the Great Sea Dragons, Ichthyosauri and Plesiosauri. Gedolim Taninim of Moses. Extinct Monsters of the Ancient Earth.* 1841, *pas.*

Painters, made this exclamation on one occasion: "By God's splendour," said he, in speaking of the court painter, "of seven peasants, I can make seven lords; but I cannot make one Hans Holbein." This, then, is the chronology of the thing: —

Henry VIII.	-	1491—1547.
James I. - -	-	1566—1625.
Nicholas Rowe -	-	1673—1718.
Robert Burns	-	1759—1796.

JAMES J. LAMB.

Underwood Cottage, Paisley.

PORTRAIT (2nd S. x. 228.) — It is probable that the portrait, respecting which G. P. inquires, is that of Goldsmith. Sir Joshua Reynolds being in the habit of introducing into his portraits any characteristic or specialty peculiar to the persons whom he painted, and Goldsmith being in early life addicted to playing on the flute, nothing is more likely than that his friend Sir Joshua should seize on that circumstance as an accessory. Perhaps G. P. will say whether the features are those of Goldsmith. Some other reader of "N. & Q." may be able to state whether Goldsmith ever adorned himself with "a scarlet roquelaire and fur cap with gilt tassel"? and whether Sir Joshua painted such a portrait of Goldsmith? D. H. J.

PLAYING CARDS, TAROTS (2nd S. viii. 432; ix. 169.) — I had hoped that C. F.'s Query, and my reply, would have elicited some curious information from travellers who have seen games played with these mysterious cards. Singer, in his *Researches on Playing Cards*, 4to. 1816, gives several brief methods of play with the Tarots from Court de Gebelin, and the *Maison des Jeux Académiques*, Paris, 1668, but none sufficiently clear to enable one to understand clearly the scope of the game. There is much that is curious connected with them, and I should be greatly obliged for any scraps of information from C. F. or any other correspondent, to add to my own collections on the subject, for the work I announced in March last, and which now approaches completion. The Tarots are used by the denizens of the more secluded parts of France, Switzerland, Germany, and Italy. Anything relating to mediæval card-games, especially German, and German systems of cartomancy, would be especially valuable. Anything too lengthy or uninteresting for insertion in "N. & Q." would be duly acknowledged if sent by post to E. S. TAYLOR.

Ormesby S. Margaret.

FAMILY OF LEIGHTON (2nd S. x. 124. 230. 257.) — The earliest mention of the name is in Domesday Book, where, in Shropshire, it is written "Le'stone," "Rainald 'ten Le'stone (now Leighton, co. Salop), Lenni tenuit T. R. E.," and in Cheshire, Middlewich Hundred, it is "Lavtvne" (now Leighton). Luun is said to be the Saxon ancestor of the Leightons, and he had according to *Lib. Nig.* 1167, a son "Robertus fil. Luun," who may be a second ancestor. The earliest subsequent occurrence of the name is as a witness to a grant of land to Haughmund Abbey, Shropshire, 1155–1160, as "Tihel de Lahtune." From deeds and records after this date, the following may be an approximation to the orthography: — "Lecton and Lekton, 1180; Lehton, 1180; Leton, 1182; Leocton, 1188; Letton, 1194; Lethon, 1207; Legton and Leghton, 1216; Leighton, 1224." The spelling *Layton* does not occur until a later period.

Sir Thos. Leighton, Knt. of Feckenham, co. Worcester, Governor of Guernsey and Jersey, Constable of the Tower of London, of the council to Queen Elizabeth, knighted 1579, was the second son of Sir John Leighton, Knt., of Wattlesborough, Esquire of the body to Hen. VIII., M.P. for Shropshire (who died Feb. 28, 1531–2), by his second wife, Joyce, daughter of Edw. Sutton, Lord Dudley (married 1522). The other sons were Sir Edw. Leighton, Knt., of Wattlesborough, Devereux, and Charles; and six daughters, one of whom, Catherine, married, for her first husband, "Richard Wygmore of London." This lady had for a second husband "Lymmer of Norfolk" ("N. & Q.," 2nd S. vii. 373.), not "Compner," as in x. 257. Sir Thos. Leighton's children were as in x. 257, and the son died *s. p.* I am not aware of any biography of Sir Thos. Leighton, or that he left any MSS. Perhaps P. S. C. will explain to what he refers.

W. A. LEIGHTON.

Shrewsbury.

In illustration of the various ways of spelling and pronouncing this name (lately noted in these pages), I may mention, that, having occasion to investigate the history of the parish of Leigh (between Malvern and Worcester), I found it variously spelt at various times, thus: Leyghe, Lege, Lega, Ley, Lye, Legh, and Leigh, — while it is pronounced almost as dissimilarly. Thus, the Leigh of which I am speaking, is pronounced *Lye;* though the more general pronunciation is *Lee;* while in Lancashire, I believe, it is contracted to the letter L, and a guttural. There are twelve parishes in England named "Leigh," in addition to fourteen parishes where the name of "Leigh" is found in conjunction with other words; *e. g.* Leigh-de-la-Mere, North Leigh, High Leigh, Leigh Wooley, &c. The *Lincolnshire Chronicle* for March, 1856, mentions the sudden death of an inhabitant of Louth, and a "funeral sermon" preached by the Rev. C. H. Leigh Lye.

CUTHBERT BEDE.

ZINC (2nd S. x. 248.) — Hilpert seems to think that this word (which is doubtless of German origin) may be for *zinnig* = *zinnähnlich*. Menage (*Etym. It.*) derives *zingani* or *zingari* from the Ger.

ziegeuner, from *ziehen*, far viaggio. Wachter says "zigeuner, cingari, ortum a Zogaris, qui circa Caucasum ut quidam volunt. Ita Martinius in voce Zigeuni." R. S. CHARNOCK.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

George Cuvier. E'loges Historiques précédés de l'E'loge de l'Auteur, par M. Flourens, Secrétaire Perpétuel de l'Académie des Sciences. 8vo. Paris, Ducrocq.

Under the title *Bibliothèque Classique des Célébrités Contemporaines*, M. Ducrocq has had the happy idea of reprinting, in a cheap but elegant form, a series of works composed by the leading French writers of the nineteenth century in the various branches of science and literature. The greater majority of the publications admitted into this collection are either out of print now, or only to be found amidst the voluminous and expensive memoirs of the *Institut*; we think, therefore, that M. Ducrocq has rendered a true service to literature by commencing his *Bibliothèque Classique*, and if the series is prepared with judiciousness and discrimination, it cannot fail to meet with great and deserved success. Up to the present time we have ample reason to be satisfied with the rich banquet provided for us by M. Ducrocq, and a brief notice of the several volumes now before us will give us the opportunity of recommending them to the attention of our readers.

Baron Cuvier, it is well known, was equally celebrated as a writer and a naturalist. If he revolutionised the whole world of natural history by his discoveries; if he created, so to say, by his researches and his powers of observation, the science of comparative anatomy, the beauty and elegance of his style entitle him likewise to a high place in the system of pure literature; and when we compare him to his predecessors at the *Académie des Sciences*, Fontenelle and D'Alembert, we think that the parallel must be to his advantage.

The custom of delivering, on public occasions, a kind of biographic *éloge* of some individual who has rendered himself illustrious by his genius or his talents, is one of the standard rules of the various sections which compose the *Institut de France*, and to the perpetual secretary devolves the task of preparing these essays or panegyrics. Even the dullest, the most stupid, author could not help making something out of the lives of men such as Parmentier, Sir Humphry Davy, Berthollet, and Haüy: but when that author is Cuvier, the essay rises to the proportions of true eloquence, and becomes a masterpiece of literature. The volume we are now examining contains ten of those *éloges*, forming a sort of sketch of the progress made by natural history since the beginning of the nineteenth century. Prefixed is an essay on the life and labours of Cuvier himself, from the pen of M. Flourens, and which deserves by its importance a distinct notice. In detailing the services rendered to science by the great naturalist, M. Flourens very properly dwells upon the excellence of the method with which his name must ever be connected. "Le besoin des méthodes," says Cuvier's biographer, "naît également pour notre esprit, et du besoin qu'il a de *distinguer* pour connaitre, et du besoin qu'il a de *généraliser* ce qn'il connait, pour pouvoir embrasser et se représenter nettement le plus grand nombre possible de faits et d'idées." Now, the slightest attention paid to the systems adopted by Linnæus and the other naturalists who preceded Cuvier will show that these men had merely satisfied themselves with distinguishing, enumerating the various facts that came under their notice; they never rose to generalisation, they never attempted to study the great relation of facts to one another; their ideas of method were partial and one-sided. Improvements will no doubt be made, nay, have been made, in Cuvier's system of classification; errors will be corrected and fresh discoveries brought to light: but still the illustrious author of the *Discours sur les Revolutions du Globe* must retain through posterity the honour of having established upon its true basis method as applied to natural science.

M. Flourens very accurately remarks that the qualities which distinguished Cuvier as a scientific observer are to be found in his *E'loges Historiques*, farther enhanced by the beauties of literary style. "C'est la même sagacité, le même art de comparer, de subordonner, de remonter à ce que les faits ont de plus général, porté dans un autre champ." So singular a combination of intellectual excellences are not often met with in the history of humanity, and this fact gives additional value to the work we have thus imperfectly described.

Daunou. Discours sur l'E'tat des Lettres au XIII^e Siècle, précédé d'une Notice sur l'Auteur, par M. Guérard, Membre de l'Académie des Inscriptions et Belles Lettres. 8°. Paris. Ducrocq.

The second volume of M. Ducrocq's collection takes us to literature, and to an epoch when the intellectual life of France was beginning to manifest itself, and to break the fetters of barbarism and of prejudice. With the history of the thirteenth century the learned publisher has very properly associated the name of M. Daunou, who has perhaps done more than anybody else, towards the beginning of the present century, to elucidate the origin of modern literature, and to open up the rich treasures which are contained in the works of the uncultivated writers who flourished during the epoch intervening between the reign of Charlemagne and the Reformation of Luther. The name of M. Daunou is still comparatively unknown in England, because, on this side of the Channel, the history of mediæval literature has never been neglected, and because the *savants* who have devoted their energies to researches of that kind amongst us have obtained a reputation which far exceeds even that of the French professor; but we must transport ourselves to the latitude of Paris, if we would appreciate M. Daunou as we ought, and think of that terrible epoch when everything connected with the past was destroyed, and when before the blast of the revolutionary tempest literature, science, history, manuscripts and state papers, poems and cartularies, missals and fabliaux, were alike swept away as useless and worse than useless.

Previous to the overthrowing of the old French monarchy, a vigorous impulse had been given to history and to erudition by the celebrated Benedictines of the Congregation of Saint Maur. However justly the other monastic orders can be taxed for ignorance, sloth, and corruption, it is quite certain that the Benedictines were quite above accusations of that kind; and the names of Martene, Durand, Mabillon, Montfaucon, and D'Atherey, taken almost at random from the annals of the illustrious confraternity, recall at once to our minds monuments of research, of patience, and of learning, which no one at the present day has ever ventured to imitate. Amongst the great works begun by the Benedictines we may name the *Recueil des Historiens de France*, and the *Histoire Littéraire de la France*—two productions of stupendous magnitude and of acknowledged excellence. These undertakings were stopped, like so many useful things, by the revolutionary movement of 1793; and the National Convention, which thought that the universe could very well get on without God, deemed likewise that the happiness of a free people had nothing whatever to do with the refinement of taste, or the pursuits of learning. For-

tunately, the utopias of revolutionists cannot always last, and in the year 1807 the new French government decided upon continuing the publication of the *Histoire Littéraire de la France*. M. Daunou was one of the gentlemen selected to prosecute the work, and he took a most active part in the performance of these interesting duties. Besides composing separate biographical articles on Saint Bernard, Otho Frisingensis, Maurice de Sully, Philip Augustus, Geoffrey de Villehardoin, Thomas Aquinas, Vincent de Beauvais, and a host of other writers, he drew up, on the state of literature during the thirteenth century, the brilliant and comprehensive sketch which is now reprinted in M. Ducrocq's collection. A *morceau* like the one we are now alluding to may deserve notice from one of two causes which are not necessarily connected together. In reviewing the works of mediæval writers, in descanting upon the qualities of an idiom now well-nigh forgotten, or of institutions which have quite disappeared, it is perfectly possible to display all the plodding patience of a book-worm, all the discrimination of a sagacious historian, combined with a tedious style and a lifeless, colourless system of composition. Note may succeed note in an uninterrupted chain, valuable discoveries may even be made, and a fresh light shed over facts or personages hitherto badly or imperfectly understood; still the hook will be comparatively unknown from the clumsy, repulsive way in which it has been composed, and none hut *savants* will ever think of referring to it. With M. Daunou's *Discours sur l'E'tat des Lettres*, it is quite otherwise: we are at a loss whether we should admire most his deep learning or his elegant style of expressing himself, and the lucid, agreeahle manner in which he unfolds the results of his investigations is only equalled by the real value of those investigations.

The *Discours* hegins hy a general sketch of the ecclesiastical and political state of Europe during the thirteenth century. M. Daunou characterises in a few words the crusades, the wars of the Guelfs and Ghibelines, the condition of England, the reigns of Louis IX. and Philip the Bold in France; then turning to the state of society he gives us a hrief account of the institutions connected with chivalry; the history of the University of Paris follows afterwards, leading naturally to the more immediate suhject of the essay, viz. a survey of the progress made in the various branches of science, art, and literature. It is not difficult whilst reading this *Discours* to see that M. Daunou's sympathies are by no means in favour of mediæval institutions: he writes still under the influence of the sensationalist philosophy which Condillac had rendered so popular; he dislikes scholasticism as a form of ecclesiastical despotism, and his admiration for the classical models emhodied in the works of Boileau, Racine, and Corneille prevents his enjoying Guillaume de Lorris, Jean de Meung, or the poetry of the troubadours. Still his appreciations are generally correct, and if they are not made from the laudatory point of view which some other historians would have adopted, they seem to us at the same time extremely impartial. In conclusion, M. Daunou's *Discours* will preserve its place as one of the most valuable items in the collection so judiciously begun by M. Ducrocq.

Catalogue de la Bibliothèque de M. Félix Solar. 8vo. Paris, Techener.

O fortunatos nimium! . . . . Thrice happy the modern Dibdins, the rivals of Debure, Charles Nodier, Peignot, and Van Praet, who, well supplied with the sinews of war — and of bibliomania — will be able to visit M. Solar's Hôtel in Paris, on the 19th of the present month *et jours suivants*, and there to bid for, purchase, and carry away some of the book-wonders just now accumulated in that gentleman's sumptuous library. From the advertisements contained in the various daily and weekly papers we perceive that *the* season of bibliographers is now commencing, and certainly it could not begin more brilliantly than by the dispersion of the extraordinary collection here alluded to. It is not our husiness to inquire why M. Solar has heen induced to part with literary treasures the gathering together of which must have cost him such labour and such expense; but a mere glance at the descriptive list compiled hy M. Paul Lacroix will give an idea of the strong temptations held out to the lovers of scarce and valuahle works, and artistic bindings. The Catalogue of M. Solar, comprising 3148 articles, is peculiarly rich in the department of French literature; poets, dramatists, romances of chivalry, facetiæ of unfrequent occurrence, are here judiciously assembled; ten old editions of Montaigne, four (exceedingly rare) of Villon, six of Bonaventure des Periers' *Joyeux Devis*, fifteen of Clément Marot. Except M. Solar we know of no other amateur whose library can hoast of a complete set of *first* editions of Racine, Corneille, Boileau, La Fontaine, La Bruyère, La Rochefoucauld, Bossuet, Molière. The hindings, we have already hinted, are almost all specimens of real art, and the names of Groslier, de Thou, Padeloup, Bozérian, Bauzonnet, Niédrée, occur at every page.

GUSTAVE MASSON.

Harrow-on-the-Hill.

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Particnlars of Price, &c. of the following Books to be sent direct to the gentlemcn by whom they are required, and whose names and addressc̄s are given for that purpose: —

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Notices to Correspondents.

MR. GARDINER'S *article on James I. and the Recusants will appear in our next.*

JONATHAN OLDBUCK *is thanked for his communication; he will find he has been anticipated in our last number.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, NOVEMBER 24. 1860.

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Notes.

THE BEGGAR'S PETITION.

I send you a copy of a document in my possession, not, I think, without interest. It is a petition from the beggars and other poor persons at Winchester, in 1688, to the Queen, against the corporation, and asking for relief. We know how active Charles II. and his brother James II. were against corporations; and we know how they contrived to be stimulated by others when they wished to have anything done. There was, at that time, a strong King's party in Hampshire. Winchester was a stronghold even of the Catholic party, and King James used to call Bishops-Waltham "the green little town," because on his passing through it, it was so dressed with green boughs that scarcely a house was to be seen. Long after Waltham became celebrated for its "Blacks," denounced by Act of Parliament. These "Blacks" for a time gave uneasiness to the government: there were, it was believed, more than a thousand of these "lawless resolutes," with shadowy and mysterious leaders. There is no doubt, indeed, that the attack on the Bishop of Winchester's deer-park was led by some persons of rank and property in disguise; and the Jacobites believed, and so reported to the Pretender, that the Waltham Blacks were useful by keeping the country in a state of excitement, and might be relied on as friends in case of an invasion or rebellion. In farther proof of the Jacobite tendencies of the Hampshire gentlemen, Sir William Goring, in 1722, informed the Chevalier that before the Layer conspiracy was detected, he had settled with five gentlemen of that county, each of them to raise a regiment of dragoons, all mounted, and well armed at their own expence. Goring may have been, and I think was, over sanguine; but still his opinion is good evidence of the strength of the party in that county at that time. Stokes Bay had indeed superseded the old Sussex routes, and become the regular channel for the transmission of the Jacobite correspondence, and the passage of the Jacobites. Goring himself escaped that way, and Lord North, it appeared, had embarked there, when he was seized at Yarmouth.

As to the petition itself, I cannot but suspect from the tone of it, that it was got up to serve a purpose. Luttrell records that in April, 1688, "the mayor and aldermen of Winchester, for refusing to comply with the King, are turned out, and commissioners appointed to manage matters there." Was the Petition anticipatory and suggestive? It was, as I learn by official and contemporary endorsement, the "Petition to the Queen from several beggars at Winchester sent up to her Majesty from thence the 29 March 88." Quick work this! for, on their own showing, they had been relieved up to the 23 March; and here is their petition received and enrolled within a week. It appears from the petition, if the allegations be true, that the corporation had mispent, embezzled, and appropriated to their own use the charitable estates; a full moral justification for the immediate "turning out of the mayor and aldermen," which followed in the next month. With these questions and suggestions I leave the petition to tell its own story:—

"*To the Queen's Most Excellent Majesty.*

"The humble petition of several poor people at Winchester in behalf of themselves and other beggars that for many years till the 23rd March, 1687-8, have been relieved out of the estate of the Corporation of Winchester till it was dissolved by the late inrolment of a surrender made unto his late Majesty of glorious memory, his heirs and successors.

"Sheweth that your petitioners being informed that a subpœna is issued against Mr. Thomas Wavell, the late mayor, and that other subpœnas are also issued out, or to be issued out, against several other persons that did bear offices in the former Corporation of Winton, and who have acted as officers of such a corporation now since the dissolution of it, and that it is believed that their misdemeanours therein as well as by wronging the poor of this city, and such others as ought from time to time to have had share of such part of the city estate as they the said magistrates and their predecessors have misspent, embezzled, or kept to themselves contrary to the uses to which such estate was given, though according to the ancient drunken custom of several parishes and corporations, will occasion their being fined, and to pay several sums of money unto his Majesty for their respec-

tive misdemeanours, as well as to refund and pay what they shall be found to have defrauded the poor of and such others as they have wronged by not applying the said city estate to the uses to which it was given, &c.

"Your petitioners most humbly pray that your Majesty out of your known piety and goodness towards the poor in distress will use your interest with the King, which your charity, amongst innumerable other virtues hath justly acquired, to move his Majesty to bestow on your poor petitioners such sums of money as will accrue unto his Majesty from the fines that shall be laid upon such magistrates, officers, and other persons as were either magistrates, officers, or actors under them for from one year before the said inrolment till the time that this petition shall most humbly be laid at your Majesty's feet.

"Secondly, we likewise beg and pray that your Majesty will graciously be pleased to move his Majesty that a Commission may soon be issued out unto such as his Majesty shall think most fitting, and were members of the late corporation, and neither magistrates, officers, nor deputy-officers (some of which we have reason to fear have long enjoyed cozener's places in the late corporation) to examine how the estate of the former corporation hath been applied and misapplied, and that all offenders therein may be used as the law will allow of and direct for punishing of ill men, and making them refund what shall legally be adjudged under the happy reign of King James the Just. And if in this your Majesty will piously be pleased to relieve us by interceding for your poor subscribers in distress we shall incessantly pray.

"That Heaven may daily shower down innumerable blessing on the King and your Majesty, and that we his poor subjects in distress may live to receive alms both from a Prince of Wales, a Duke of York, and such other of your Royal progeny as may, by perpetuating your race, bless the nations under his government with a stock of such virtuous and heroic Princes as may make his kingdoms flourish with peace and plenty, and his arms and fame as great and glorious abroad, as we may justly expect from the race of a King whose merit, when he was a subject, made him General at land and victorious Admiral at sea in the defence of English men and English rights, and more undoubtedly if from the offspring of a Queen whose ancestors commanded armies to maintain the just temporal rights of oppressed subjects against the encroaching persecutions of aspiring churchmen of their own religion; and if such a royal race will not silence the malice of those that spread jealousies and fears amongst rebellious spirits, and that your Majesties prayers for their conversion hath not such universal influence as your exemplary piety does make us hope it will, They shall then have the curse of the poor.

"We end this long and our most humble petition in praying that Heaven will long preserve your Majesty in the arms of the best of Kings, and that both your virtues may be crowned with everlasting happiness according to the unalterable prayers of your poor distressed subscribers, and other sick crippled beggars at Winchester, who for fear of losing the alms of the before mentioned magistrates have been frighted from subscribing hereunto."

The hopes expressed about a Prince of Wales and a Duke of York are prophetic and significant — flattery after the fashion of the hour. Thanksgivings had been offered up in the preceding January on the occasion of her Majesty being with child, and on the 10th June following a Prince of Wales was born, the unfortunate Chevalier as he was subsequently called. T. B. P.

SHAKSPEARIANA.

Shakspeare Family (2nd S. x. 188.) — I have in my possession an indenture of apprenticeship, dated 7th April, 1725, of Samuel Wilton, son of Samuel Wilton of St. Paul's, Shadwell, to Jonathan Shakespear, citizen and broiderer of London. The arms on the seal attached to the signature of the latter are — a cockatrice close, impaling . . (?) a chief indented . . . (?)

Can this be a descendant of the "John Shackspeer" of E. A. T.'s token, — the surname amended, and the gift name "writ large?" S. W. Rix.

Beccles.

In reply to the Query of E. A. T., may I offer him one note in regard to the family of "John Shackspeer of Roap Walk in Upper Shadwell." Herbert in his *History of the Twelve Great Livery Companies of London* tells us, under the head of Masters and Wardens of the Ironmongers, that one "John Shakespeare" upon the said list, under date 1769, gave name to "Shakespeare's Walk," 47. High Street, Shadwell; and, farther, that he was buried in Stepney churchyard.

I also find that the said John Shakespeare succeeded William Calcraft, Esq., as Alderman of the Ward of Aldgate in 1767, Sheriff in 1768, died in 1774, and buried as above. There does not appear any note whereby I might trace the ancestry of the name. T. C. N.

E. A. T. is informed that the rope-factory alluded to, situated in Love Lane, Shadwell, was destroyed by fire about two months since. A Mr. Shakespear Reed was once a partner, and Shakespeare's Walk is still in the parish of Shadwell; probably the existing partners have some knowledge of the Shakespears from whom Mr. Reed must have taken his name. W. S.

Old Zincke. — About the year 1827, when the writer was a book, print, and picture dealer in the parish of St. Botolph Without, Aldersgate, Mr. Zincke, then commonly called "Old Zincke" (a grandson of Zincke the celebrated enamel painter) referred to in a former Shakspearian Note of mine, brought me home a picture which I had given him to restore; when, after paying him for the same, he handed me a written paper to read, which, as near as I can now recollect, read as follows. "*That Old Forger Zincke* mistook his business, and made a great blunder when he palmed upon the public the painting upon canvas as the 'Bellows Portrait' of one William Shakspeare, representing it to have been taken from the top of a bellows belonging to Queen Elizabeth: such was an erroneous invention, at variance with the truth, and very rudely conceived; for it was not a picture at all; it was a carved parlour-bellows, which at one time did belong to Queen Elizabeth,

on the top of which was carved the likeness of her admired poet William Shakspeare, and which Shakspearian relic is now in the possession of ———."
I read the paper, but not making out what it all meant, or what he was aiming at, I returned it to him again, when he withdrew from a blue bag he had with him an old-fashioned sort of oval-shaped parlour bellows, on the top of which he had carved in bas-relief the (presumed) lineaments of the features of the Bard of Avon.

Query, was this second bellows cheat in connexion with William Shakspeare (then in embryo) ever carried out? or is old Zincke's son I before alluded to yet alive (I believe his name was Charles)? If so, he could give the wanted information, and likewise impart to the public through the pages of "N. & Q." the contents from memory, or the MS. memorandum-book itself, if still in his possession, containing an account of all his father's Shakspearian and other portrait-forgeries. Such would now afford amusing matter for an Addenda to Boaden and Wivel, or for a distinct work of the class of the "Confessions" of Samuel Ireland the Younger.

HUMPHRY CLINKER.

BLANK VERSE.

I have shown, as it appears to me, that Chaucer was the first to use verse, neither riming nor alliterative, in our language. I hope, by the way, the reader has compared my extracts with the original; for, my corrections coming too late, there are many errors in them.

I cannot speak positively, but, as far as my knowledge extends, there occurs no other specimen of this prosaic blank verse for two centuries; but in 1584, John Lyly, the celebrated author of *Euphues*, published his comedies of *Endimion* and *Campaspe*, which are printed consecutively in the manner of prose, as his other plays are, one excepted; and which, I believe, no critic has ever suspected to be anything else than mere prose. How far that is the case will appear from the following extracts, which are the opening speeches of those two plays and of his *Sapho and Phao*:—

"I find, Eumenides, in all things both variety
To content, and satiety to glut;
Saving only in my affections, which are
So stayèd, and withal so stately, that I
Can neither satisfy my heart with love
Nor mine eyes with wonder. My thoughts, Eumenides,
Are stitchèd to the stars, which being as high
As I can see, thou mayst imagine how much
Higher they are than I can reach.—If you be," &c.
Endimion, Act I. Sc. 1.

"Parmenio, I cannot tell whether I should
Commend in Alexander's victories,
Courage or courtesy; in the one being a resolution
Without fear, in the other a liberality
Above custom. Thebes is razed, the people not racked,
Towers thrown down, bodies not thrust aside,
A conquest without conflict, and a cruel
War in a mild peace.—Clytus, it becometh," &c.
Campaspe, Act I. Sc. 1.

"Thou art a ferriman, Phao, yet a freeman;
Possessing for riches content, and for honours quiet.
Thy thoughts are no higher than thy fortunes, nor
Thy desires greater than thy calling. Who climbeth,
standeth
On glass and falleth on thorns. Thy heart's thirst is
Satisfied with thy hand's thrift, and thy gentle labours
In the day turn to sweet slumbers in the night.
As much doth it delight thee to rule thine oar
In a calm stream, as it doth Sapho to sway
The sceptre in her brave court. Envy never casteth
Her eyes low, ambition pointeth always upward,
And revenge barketh only at stars. Thou farest
Delicately, if thou have a fare to buy any thing.
Thine angle is ready, when thine oar is idle;
And as sweet is the fish, which thou gettest in the river,
As the fowl which other buy in the market; thou
needest not
Fear poison in thy glass, nor treason in thy guard.
The wind is thy greatest enemy, whose might is
Withstood with policy. O sweet life! seldom found
Under a golden covert, often under
A thatchèd cottage. But here cometh one, I will
Withdraw myself aside; it may be a passenger."
Sapho and Phao, Act I. Sc. 1.

This, it will be seen, is, if not exactly, very nearly the same verse as that of Chaucer, and the question is, did Lyly borrow it from him, or invent it independently — a question which cannot be answered. I feel disposed to term it comic or familiar blank verse: for it bears precisely the same relation to the stately decasyllabic lines of Gordebuc and its successors as the comic iambics of Aristophanes and Terence do to the tragic iambics of Æschylus and Sophocles. The difference consists in the admission of trisyllabic feet. Æschylus admits but one, only in proper names; Sophocles, in his later plays, has sometimes two; Euripides even three, while in the comic poets three are of common occurrence. Just so in *this* comic verse lines with two, three, or even four trisyllabic feet, are to be met with: nay, in Fletcher, there are lines wholly composed of them, and which yet are printed as verse. It is the same in Italian poetry, *ex. gr.*:—

"Non danno i colpi, or finti, or pieni, or scarsi."
Tasso Ger., lib. xii. 55.

Nothing in fact can be more erroneous than the idea, with which most editors seem to be haunted, that the dramatic verse of our old poets was strictly decasyllabic. Malone and Mr. Collier, indeed, are of opinion that if a line has ten syllables and no more, no matter how the metric accents fall, it is a good and a legitimate verse. The truth however is, that a dramatic verse may contain from ten to fifteen syllables, provided it has but five metric accents.

I will give a few instances. In the *Two Gentlemen of Verona*, perhaps Shakspeare's earliest play, we meet these lines:—

"Gentlewoman, good day. I pray you be my means.
A virtuous gentlewoman, mild and beautiful!"

In 2 *Hen. VI.* (Act I. Sc. 1.), and probably not by Shakspeare: —

"The Dukes of Orleans, Calaber, Bretaigne, and Alençon,
Seven earls, twelve barons, and twenty reverend bishops."

Ben Jonson begins *Every Man in his Humour* thus: —

"A goodly day toward and a fresh morning—Brainworm! Call up your young master. Bid him rise, Sir."

So also in *The Alchemist*, Act IV. Sc. 2.: —

"And her right worshipful brother here, that she shall be
A countess, do not delay them, Sir, a Spanish countess."

In all the dramatists there are innumerable lines with one or more trisyllabic feet. Nay, in Chaucer himself we find: —

"For ever as tender a capon eteth the fox."

The influence of Lyly on his contemporaries was very great. We find not only Shakspeare and Jonson, but also Marlow adopting his prosaic metric verse; it is also employed in *Henry VI.* and *Titus Andronicus*, whoever were the authors. In fact, I cannot name any dramatist whatever of the sixteenth century who used true genuine prose. In Shakspeare, with the exception of the speeches of the Fool in *Lear*, there is not a line of prose: the only prose in Fletcher is the dialogue of the citizen and his wife in *The Knight of the Burning Pestle*, while in Jonson I have not been able to detect a single line; his very *Discoveries* are written in this loose easy verse.

In what is printed as verse in Shakspeare's earlier plays, the lines are very nearly decasyllabic. We may take as examples *Romeo and Juliet* and *The Midsummer Night's Dream;* in which last, in the line —

"This man hath *bewitched* the bosom of my child,"

I am confident that the poet must have written *witched*. This regular verse, it would seem, was called blank verse, *par excellence*, in opposition to the comic or familiar verse. In *As You Like It* (Act IV. Sc. 1.), Jaques and Rosalind are conversing in this last verse, and Orlando enters: —

"*Ros.* By my faith, you have great reason to be sad.
I fear you have sold your own lands to see
Other men's; them to have seen much and to have little
Is to have rich eyes and poor hands.
"*Jaq.* Yes, I have gained
My experience.
"*Ros.* And your experience
Makes you sad. I had rather have a fool
To make me merry than experience
To make me sad. And to travel for it too!
"*Orl.* Good day and happiness, dear Rosalind.
"*Jaq.* Nay then, God be wi' you, an you talk in *blank verse.*"

He goes, and Rosalind and Orlando talk to the end of the scene in comic verse.

We shall also see that this verse was called *prose*, probably from its form. Chaucer's *Persone* says: —

"I wol yow telle a merry tale in *prose*," —

but the *Man of Lawe* also says: —

"I speke in *prose*, and let him rymes make,"—

while he is speaking in rime, and his tale of *Constance* is in stanzas. No great stress then can be laid on these passages; but in *Twelfth Night* (Act II. Sc. 5.), Malvolio, having read and meditated on the rimes with which his letter began, cries:

"Soft! here follows *prose.*"

Let us then read this letter: —

"If this *should* fall into thy hands, revolve —
In my stars I am above thee; but be not afraid
Of greatness. Some are born great, some achieve
Greatness, and some have greatness thrust upon them.
Thy fates open their hands; let thy blood and spirit
Embrace them; and to inure thyself to what
Thou'rt like to be, cast thy humble slough and appear fresh;
Be opposite with a kinsman, surly with servants;
Let thy tongue tang arguments of state; put thyself
Into the trick of singularity.
She thus advises thee that sighs for thee.
Remember who commended thy yellow stockings,
And wished to see thee ever cross-gartered.
I say, remember. Go to, thou art made,
If thou desirest to be so; if not, let me see thee
A steward still, the fellow of servants, and not
Worthy to touch Fortune's fingers. Farewell. She that
Would alter service with thee."

The Fortunate-Unhappy.

I should hope that no unprejudiced mind will fail to recognise the presence of metre in the extracts which I have given. I have gone through between seven and eight hundred prose pages of Shakspeare, and marked out the verse without a single failure; I have done the same with several plays of other dramatists with the like success; and I therefore think myself entitled to claim the merit of discovery. It will be long, however, I apprehend, before my claim will be generally recognised, for great is the strength of prejudice.

THOS. KEIGHTLEY.

P.S. I learn that in two of my corrections in "Are Critics Logicians?" (2nd S. x. 65.), I had been anticipated by Johnson and Warburton. I have more than once explained that I know the elder critics only through the *Variorum Shakspeare*, and I attach the utmost importance to independent emendation: so I always prefer operating on the mere text. But it *does* astonish me, if Johnson had restored to sense a passage in *Troilus and Cressida*, how subsequent critics should have persisted in printing the original nonsense of the text, without taking even the slightest notice of an indubitable emendation. I may well ask again — "Are Critics Logicians?"

PECULIAR NAMES ON MONUMENTS, ETC. IN JAMAICA AND BARBADOES.

Can any reader of "N. & Q." throw light on the origin of the following names occurring on the

monuments and in the registers in the parish and other churches of Jamaica and Barbadoes? —

Jamaica.

Hearcey Barritt, ob. 1726, æt. 76.
Fras. Rigby *Broadbelt*, ob. 1795.
Cary Helyar, ob. 1672.
Derbye Tolderby, ob. 1682.
John *Bourden* (Colonel), born 1663. (Arms in a heart-shaped escutcheon.)
Sebran Larson, ob. 1725, æt. 50.
Lemon Laurence Laurence.
Ithamar May.
Ithamar, daughter of *Julines* Hering, married 1736.
Gerthom Ely, his daughter, died 1715.
Hill Hochryn (female), ob. 1706.

Barbadoes.

Walter Scott, ob. 1696.
Thanks Stafford, ob. 1714.
Dorcas Stafford.
Damaris Prideaux.
Hercules Turville.
Treassure Aitris, married 1699.
Turpin Willoughby, his son, ob. 1701.
Damaris Ayshford.
Phanuel Hewett, married 1719.
Devonish Wharton, married 1744.
Benony Thorne, married 1722.
Hannah Moore, married 1747.
Abel Ann Straghan, ob. 1779.
Lætitia *Moe*, ob. 1735.
William *Buttonex*, 1677.
Henningham Carrington (Mrs.), ob. 1741.
Matthew *Gidy* (his wife), ob. 1726.
Andrew *Delawarr* (son), born 1644?
Abigail Swift (her son), born 1646.
William *Michelbourne*, married the *Lady Isabella Byron*, 1678, 26 Dec.
Christian *Sherren*, married 1753.
Ursula Coker, married 1701.
Jacob *Kopkee*, ob. 1722.
Allan *Lyde*, ob. 1680.
Dora *Boelle*, ob. 1723.
Grant Ellcock, ob. 1774, æt. 60.
Durd Lewis, ob. 1692.
Drax *Shetterden*, ob. 1699.
Edmund *Keyzar*.
Hertford Harold (Mrs.) 172..?
Palæologus, 16...
Hugh Lewis, Esq., Bar. at Law, H. M. Adv. Gen. of Jamaica, born 3 Aug. 1753, ob. 1785. Arms on his tomb: Quarterly 1. Az. a chev. arg. betw. 3 garbs or; 2. Per chev. az. and arg. in ch.; 2 hawks rising; 3. ARG. a cross OR charged with 5 escallops; 4th as first.

Of what family was the above, and of what families are the quarterings?

To what *emperor* can the following fragment of an old inscription of the seventeenth century on a tomb in Jamaica refer?

" * Y FORTIETH YEAR *
* ING GAYNED AVERY *
* ARRS OF YE FRENCH *
* EMPEROVR * * "

SPAL.

Minor Notes.

SOUTHEY. — In a small volume of theatrical memoirs printed at Glasgow in 1848, and written by Francis Courtney Wemyss, it is said that in one of the strolling companies to which he was attached there was a performer of the name of Southey, a brother of the poet. Is this true? We can place little reliance on his genealogical remarks, as in another portion of his volume he mentions a Mr. Shakspeare as the last remaining descendant of the Bard of Avon.

Wemyss was a nephew of Otho Herman Wemyss, an Edinburgh advocate of good descent but who had no practice. He had been a keen Whig, which at the time injured his prospects; latterly he obtained the office of Sheriff Substitute of one of the southern counties, — Selkirk, we believe, — and died at an advanced age, in not very opulent circumstances. His nephew's memoirs are chiefly curious for the account he gives of the American stage, in which country he was a manager, but not a successful one, of various theatres. Is he still alive? J. M.

WITTY RENDERINGS. — The following lines given us in the *Ingoldsby Legends* may, I think, come under this head. I give the pages in the *small edition* where they may be found: —

". . . I've always considered Sir Christopher Wren,
As an architect, one of the greatest of men;
And, talking of Epitaphs, — much I admire his,
'*Circumspice, si Monumentum requiris;*'
Which an erudite Verger translated to me,
'If you ask for his monument, *Sir-come-spy-see!*'"
p. 71.

"Hos ego versiculos feci, tulit alter honores." — Virgil.
"I wrote the lines — * * owned them — he told stories!"
Thomas Ingoldsby, p. 74.

"Alas, for Ingoldsby Abbey! — Alas that we *should* have to say,
"Periêrunt etiam ruinæ!"
"Its very ruins now are tiny." — p. 298.

And last but not least witty: —

"Virginibus, Puerisque canto." — Horace.
"Old Maids and Bachelors I chant to! — T. I." — p. 313.

G. W. M.

THE BROUGHAM PEERAGE. — The friends of this distinguished nobleman will be pleased to know that there are circumstances connected with the new patent which give it great additional value. It recites that, in consideration of his eminent public services, "more especially in the diffusion of knowledge, the spread of education, and the abolition of slave trade and slavery," the peerage shall descend to his brother, Mr. William Brougham. Now, Mr. William Brougham is not the next representative, and there are but two precedents, but they are very remarkable ones, for granting the remainder to other than the next heirs, namely, the peerages granted to Lord Nelson and Lord St. Vincent. The latter precedent has been strictly followed, for the fees were remitted in Lord St. Vincent's case, and they have been in this, on the proper ground, as the Treasury Minute

records, of Lord Brougham's eminent public services, "more especially in the diffusion of knowledge, the spread of education, and the abolition of the slave trade." This will, we are sure, be welcome information, not only to the thousands who at Oxford, Edinburgh, Glasgow, Liverpool, and elsewhere, have, within the last year or two, witnessed Lord Brougham's untiring energy, but to all who recognise the value of his long services in promoting the social and intellectual progress, not of his fellow-countrymen only, but of the whole civilised world.

NAMES OF THE WREN. — Is it not somewhat remarkable that such a little insignificant bird as the *wren* should in so many languages have received the title of *king*, or *little king?* Is this owing to the fact that one variety wears a crest? or is it because the bird, for its size, is preeminently βοὴν ἀγαθός? I leave it to others to decide, and will content myself with subjoining a list of the names the little creature has received in the different languages with which I am more or less acquainted. Many of your readers will doubtless be able to extend this list: —

Anc. Greek. βασιλεύς, the crested wren being called τύραννος. (See Liddell and Scott, *sub voce* τροχίλος.)
Lat. regulus.
Fr. roitelet.
Ital. re di siepe (king of the hedge), reattino.
Span. reyezuelo (little king).
Portug. averei (king of birds).
Germ. Zaunkönig (king of the hedge).
Dutch. tuinkoningse (little king of the hedge).
Swed. Kungsfågel (king's bird), or Småkonung (little king).
Russ. korolek (little king).
Polish. królik (little king).
Bohem. králík (little king).

Our *wren* comes from the Anglo-Saxon ppenna (wrenna), which is said to be akin to the German *rennen* (to run), and if so, it would be akin in meaning to the modern Greek τροχίλος (τρέχω), Dan. Gfærdesmutte (slipping along the hedge), and to another German term for the bird, Zaunschlüpfer.

As wrens are not mentioned in the Old Testament, it is not known what they were called in pure Hebrew, and with the rabbinical word I am unacquainted. In the only Arabic dictionary too I possess, *wren* is not down in the English-Arabic part. The Hungarians call it ökörszem (ox-eye).

F. C.

BLONDIN OUTDONE, TWO HUNDRED YEARS AGO. — In the *Diary* of the celebrated John Evelyn, Sept. 15th, 1657, is this curious entry: —

"Going to London with some company, we stept in to see a famous rope-dancer called the Turk. I saw even to astonishment the agility with which he performed; he walked barefooted, taking hold by his toes only of a rope *almost perpendicular*, and without so much as touching it with his hands; he danced *blindfold* on the high rope, and with a boy of twelve years old *tied to one of his feet* about twenty feet beneath him, dangling as he danced, yet he moved as nimbly as if he had been a feather. Lastly, he stood on his head on the top of a very high mast, danced on a rope that was very slack, and finally flew down the perpendicular on his breast, his head foremost, his legs and arms extended, with divers other activities."

A. A.

Poets' Corner.

CHALKING THE PSALMS ON A SLATE. — It has been said that no Presbyterian customs yet lurk in the Church of England, yet we read in Evelyn's *Diary*, Sept. 1641, who is describing his visit to Amsterdam —

"On Sunday, I heard an English Sermon at the Presbyterian congregation, where they had chalked upon a slate the psalms that were to be sung, so that all the congregation might see it without the bidding of the clerk."

Here is an example of a custom of Puritanical origin which was afterwards, and in fact is now, very common in the Church of England. It could not have been a practice in that church before this date, or so good a churchman as Evelyn would not have recorded it as a novelty. F. S. A.

OFFICERS WHO SERVED AT TRAFALGAR. — The *Times* obituary of Nov. 1, records the death of an officer whose career may interest some contributors to "N. & Q." Captain H. N. Rowe entered the navy in 1798, served in the expedition to the Texel, and in the West Indies, where, under Capt. Mackenzie, he cut out and captured numerous privateers of the enemy. He was acting lieutenant of the "Guachapin" in 1803, and served in the "Impetueux" at the blockade of Brest. Lieutenant in the "Ajax" in 1805, he took part in Sir Robert Calder's action and share in the glories of Trafalgar. But it was subsequent to the last famous battle that this officer seems to have rivalled François de Civille in miraculous escapes. When the "Ajax," anchored off Tenedos, was burning to the water's edge, Rowe took his station at the end of the jib-boom; and though unable to swim, escaped death by dropping himself into the sea almost at the instant that the ship's cable parted, when turning her broadside to wind, she blew up. Scarcely out of the "Ajax," than Lieut. Rowe volunteered in the "Windsor Castle" for the passage of the Dardanelles, and was in that vessel when she was struck by a marble shot and disabled. Returned to England, he was appointed to the "Valiant" in the expedition to Copenhagen, and at the siege was sent on shore in command of the "Charles" armed transport, to cover the landing of our troops. After prolonged exposure to a heavy fire a shell struck the magazine of the "Charles," and she instantly exploded. Lieut. Rowe was literally blown into the air, and falling had already sunk below the surface of the water when he was caught by the hair and dragged

into a boat belonging to the "Thunder" Bomb. Here, however, he was not so fortunate as in his escape from the "Ajax:" his leg was so shattered that immediate amputation was unavoidable; his collar bone broken, and his whole frame so severely injured that he was for some time deprived of sight. The *Gazette* reported him as "*since dead of his wounds.*"

The same officer subsequently commanded the "St. Christopher" at the reduction of Guadaloupe, and returned to England in the "Asp" in 1810.

Capt. Rowe, who claimed descent from the poet, was himself the author of a poetical work entitled *Sacred Beauties*. ROYALIST.

Queries.

MR. DAVID CULY.

I shall be much obliged to any reader or correspondent of "N. & Q." who will furnish me with some information respecting Mr. David Culy, who was a Nonconformist preacher at Guyhirn, near Wisbeach, in the Isle of Ely, Cambridgeshire, about a century and a half ago. A small volume of his *Works* was published in 12mo. in 1787 *, by C. Preston, of Boston, Lincolnshire. This book has become so scarce, that one of the most experienced bibliopolists in London states he never saw any copy of it except the one in my possession. The book was sent to press by Mr. Culy's friends many years after his death, which occurred between 1720 and 1730. The greater part of the edition was unsold, and on Mr. Preston's hands at the time of his death (between 1790 and 1795), when it was used as waste paper.

Mr. Bentham, in his *History of Ely*, says: —

"Culy was a native of Guyhirn, where he lived about the time of the Revolution in 1688," and that "he established there a religious sect; most of the inhabitants of the place becoming his followers." . . . "These people were called *Culimites*, from the name of their founder." . . . . "Many persons from Whittlesey, Wisbeach, Outwell, and Upwell adopted his tenets, until his flock was increased to 700 or 800."

After Culy's death his followers very rapidly diminished, until, in 1755, when a census of the dissenters within the diocese of Ely was taken by order of the bishop, not more than fifteen families of this sect were then returned, all of whom resided in Guyhirn and Wisbeach.

"David Culy," says Mr. Bentham, "was held in such esteem by his followers, that he was called 'the Bishop of Guyhirn." . . . "His doctrine differed very little, I believe, from that of the Anabaptists, to which sect, I have been told, he originally belonged."

The volume of Culy's *Works* before me is divided into three portions; the first of which consists of a rhapsodical dissertation, called "The Glory of the Two Crowned Heads, Adam and Christ." It exhibits much earnestness and zeal, and a great deal of intolerance, and displays considerable talent. The second portion of the volume consists of his Correspondence "with several ministers of various persuasions," and shows that both parties were masters of the vulgar tongue. The third part of the volume contains "Forty-two Hymns, composed on weighty Subjects." Some of them evince considerable poetical feeling, and a flow of easy and smooth versification.

These are all the particulars I can collect respecting David Culy. I am anxious to learn more. Care must be taken not to blend the *Culimites* with the *Kilhamites*, as the *New Connexion Methodists* are, or were, sometimes called, from their principal head and founder, Alexander Kilham.

The Culimites were well known in Lincolnshire, and must have been, at one time, very numerous there, since, even at the present day, the name is very frequently applied to *all* dissenters.

Whilst inquiring about one of the minor "Worthies of Lincolnshire," I will hazard a question concerning another. Who was Elizabeth Teft, of Lincoln, who in 1747 published a thin 8vo. volume of poems under the fanciful title of *Orinthia's Miscellanies?* The work has very little merit; but the poetical faculty has been so rarely exhibited in the county of Lincoln, that we cannot afford to allow any portion of it, however small, to be neglected and unknown.

PISHEY THOMPSON.

Stoke Newington.

SILVER PLATE — THE MONTETH.

As my inquiries respecting College Pots and Maudlen Cups have been admitted into these pages, I am encouraged to make some remarks upon the vessel called a Monteth. I am aware that this has already formed the subject of some correspondence in the First Series of "N. & Q." (ix. 452. 599; xi. 374), but I think the inquiry may be pursued to a more satisfactory result.

In Dr. Johnson's *Dictionary*, from the earliest edition (in folio, 1755,) down to the quarto edition in four vols. 1818, and Webster's *English-American Dictionary*, 1828, a Monteth is explained as "a vessel in which glasses are washed," and is exemplified by this couplet —

"New things produce new words, and thus Monteth
Has by one vessel sav'd his name from death."
"*King.*"

But this oft-repeated explanation of Dr. Johnson is not so good as that of his predecessor N. Bailey, who defines a Monteth as "a scalloped basin to *cool* glasses in;" or so complete as that of Dr. Ash (in 1775), who says that it was used both

* [First published in 1726.]

for cooling and washing. By P. P. ("N. & Q.," 1st S. ix. 599.) the vessel is more fully described as "a kind of punch-bowl (sometimes of delf ware) with scallops and indentations in the brim, the object of which was to convert it into a convenient tray for *bringing in* glasses without much jangling or risk of breakage." In point of description this is full and accurate, but still it does not specify the main object of the utensil. Both from Dr. Johnson's explanation and from this it might be supposed that the vessel was to be used by the servants only, but in fact it was intended for the guests. We must imagine our great-grandfathers sitting down with two kinds of bowls before them, one the punch-bowl filled with their favourite beverage, and the other the Monteth, containing cold water, in which (as Bailey says) they cooled their glasses, or (as Johnson more coarsely expresses it) washed them from time to time, —

... "when the table was clear'd and readorn'd with fresh bottles, silver monteiths, and christal glasses." — *The Pagan Prince*, 1690.

I am helped to this quotation by the new edition of Nares's *Glossary*, by Halliwell and Wright, 1859; and it carries back the era of the invention from "about the time of Queen Anne" (mentioned by P. in "N. & Q.," 1st S. ix. 452.) to the previous reign. But who was the great Monteth, who, according to Dr. William King, in the couplet quoted by Johnson from the *Art of Cookery*, first published in 1709, made his name immortal by the invention? The mere name, without an identification of the individual, can scarcely be said to perpetuate the fame of Monteth. Dr. King himself tells us (see "N. & Q.," 1st S. xi. 374.) that "Monteth was a gentleman with a scalloped coat;" but is this anything more than a jest? A tavern-keeper or some such person was not improbably the originator of the name: and I would request those who are acquainted with the more popular hosts of that day to confirm or combat this conjecture.

There are two Monteths still preserved among the plate of the Stationers' Company. They were provided in the years 1720 and 1721, at which period Monteths appear to have been considered so essentially necessary that several articles of old plate were sacrificed to procure them. Each of them was originally in two pieces, (now united, and gilt,)—a plain bowl, and the scalloped rim or collar. Of one the bowl is inscribed: —

"The Gift of John Lilly, Esqr. late Clark of this Company, 1720."

And the collar: —

"This Coller was made out of an old Salver, the Gift of John North of London and Dublin, Stationer, 1680."

The second: —

"This Bowle and Coller was made in the year 1721 out of 2 large Salts The Gift of Miles Flesher, Printer, to the Worshipfull Company of Stationers, in the Year 1666."

The weight of the first is —

Bowl - - - -	52	10
Collar - - - -	23	1

and that of the second —

Bowl - - - -	57	7
Collar - - - -	22	4

The name Monteth is not obsolete, but it is now transferred to that description of finger-glass which, like the larger vessel, has an indentation to receive the stem of a wine-glass. In the process of modern refinement every guest "washes" or "cools" his glass in his own vessel, instead of sharing the common vase. This is all I know of the Monteth, but I hope to learn more from other correspondents.

JOHN GOUGH NICHOLS.

THE EMPEROR CHARLES V.

A small 4to. MS., evidently written at a contemporaneous period with that of the learned Bacon, to whom it is dedicated, has come into my possession. It bears as a title: —

"A Supply of Pollicies or the famous observations, wch yt renowned Emperour Charles ye Fift gave to his son Prince Phillip."

May I ask if it is a translation from some known printed source, or taken from an original MS. in some depository abroad? It is in fact a summary of "proverbial philosophy," the result of a reflective mind, and a wise monarch's experience. Having searched in vain for any clue to the work or its transcriber, I throw myself upon "N. & Q." as the *dernier ressort*. Perhaps, as at the commencement there is a letter dedicatory to Sir Francis Bacon, it will be excusable if I give it *verbatim*: —

"To ye right honorable Sr Francis Bacon, Knight, Lord Keeper of ye Great seale of England, Heaven's paradice, & world's happines.

"My good Lord,

"The proverbe is *Quid ullulas Athenas?* Wt should we bring water to the sea, or wit to ye wise, or pollicy to men, yt ar of deepe experience or knoledge, to ym yt ar grounded in ye affaires of ye world? Yet ye wisest may looke back to yt they knew before, & a second remembrance may setle a deeper impression. Wch hath made me bold to put yt into yor Lordships hand, wch though it be farre above my reach, yet you may make good use of, though yor reading and experience may soare higher. And yf it be no more but for ye party from whom thees pollicies flowed, being on of ye most renoumed Emperours in ye world, they ar worthily to be esteemed. Making knoune to publick view, but principally directing to his son King Phillip, all ye experienced pollicies, yt he had made triall of in his lif. Who had allwaies speciall care to make use of his pollicies, & to guide ym by godlines, & christianity, & ye feare of God, & a good conscience. Wth ye wch observation & charge he shuts up all his observations pollicies and counsels, yt he gave his son. For this mighty potentat & famous monarch Charles ye

5t, leaving large dominions to his son prince Phillip, was desirous to make him absolute in government, who was now entering ye way to be supereminent in authority. Furnishing him rather wth deepe counsell then wth infinite treasure. Wch observations, many of ym yf not all not unfitting to yr Lordship's place & wisdome, though I be ye unworthiest among many to offer unto you, yet hapning to my view, and tendered to my reading, I was desirous to p'ferre them to yor favor and good liking.

"Being fully perswaded, yt yor Lordship, being given to ye advancement of learning, will never think amisse of schollers labours, being principally devised as neere as might be aimed for yor [Lordships] behoof. Comitting myself and my labours to yor Lordships frendly censure, and favourable good meaning,

"Yor Lordships,

"in all duty to command,

"Samuel Jeynens."

Ithuriel.

Mary, Queen of Scots, and Douglas of Lochleven.—Robert Douglas, a celebrated Covenanting divine, is said, in many of the books of the time, to have been a natural son of Queen Mary and Douglas of Lochleven. Has this ever been investigated by any writer? or is there the slightest evidence in support of it? The divine left, I believe, an only son, who left one or more daughters. I should like to see an accurate version of the pedigree. Sigma Theta.

Flints in the Drift.—Have any marks of glacier action been discovered at Hayne? The *Athenæum*, 1840, p. 79, mentions boulders and glacier marks in Norfolk; and it has struck me that a catastrophe like that at Martigny might account for human implements, yet no human bones. The country through which the "county river" flows, not far from Hayne, must have undergone great changes even within the historic period. We have *Klint*, Danish for cliff, at Diss, where certainly there is no cliff now. This is near the river, and a part of the bank of Diss Mere is called the *Klint* in old deeds. The river must have silted up considerably since the time of the Danes. The appearance of that neighbourhood is interesting, but difficult to *read*. In the vicinity of the river it is much broken, though on a small scale, and is well worthy the attention of a geologist. F. C. B.

Armorial Book Stamps.—I think it will be generally admitted that anything which adds to the pleasure of an acquisition is worth consideration. I crave the assistance of the bibliographic correspondents of "N. & Q." in furtherance of an object of this kind, which, without cooperation, could not be achieved, and yet involves no expense and very little trouble. The eagerness with which the magnificent specimens of bookbinding of the Libri Collection were purchased at very high prices shows the increasing attention which is paid to the tasteful decoration of book covers as practised by the binders attached to celebrated libraries, both mediæval and modern. But besides this there are other considerations which form the scope of these present remarks: I mean the associations connected with the former owner, which give a value to the volume quite independent of its intrinsic merit. What book-collector, for instance, would not feel his satisfaction at the possession of some literary treasure greatly enhanced by knowing that its pages had aforetime engaged the leisure hours of De Thou or Mazarin? For want, however, of the necessary knowledge to determine the ownership of the various devices and cognisances, chiefly armorial, stamped and gilt most generally on the sides of the books in these princely collections, this pleasure is often lost; and there is no manual to my knowledge which would serve as a book of reference on the subject.

Having made heraldry (chiefly foreign) my study for many years, my intention is to solicit the favour of rubbings of these book-stamps wherever they are distinctive in character, and eventually to publish from these such a manual as will enable a connoisseur to detect the stamp of any celebrated library at once.

The rubbings are easily taken on thin paper, either with lead pencil or heel-ball, according to the clearness of the stamp.

The paper read by G. Scharf, Esq., Jun., before the Society of Antiquaries on the 8th Dec. 1859, serves to show the interest these hitherto unrecorded memorials are capable of exciting.

My collection already numbers more than ninety examples, and I shall feel much obliged for any assistance rendered to me in the matter. In making the rubbings it is useful to write on them the date and place of publication of the book from which the rubbing is taken.

A. W. Morant.

Great Yarmouth.

Savoy and Gotha.—What is the family name of the House of Savoy? and of the House of Saxe-Coburg-Gotha? T. E. S.

Windlesham.

Chinese Collection.—Looking over my "odds and ends" the other day, I chanced to fall upon the Catalogue of the Chinese Collection exhibited at St. George's Place, Hyde Park Corner, in 1842. Can you tell me what was the fate of that wonderful assemblage of "Ten Thousand Chinese Things?" Was it dispersed by auction? If so, where, and by whom? Centurion.

Archbishop Juxon.—I lately saw two gold cups, which the owner informed me had descended to him from his ancestor Bishop Juxon. Can any reader of "N. & Q." trace the descent to Bishop Juxon's grandchildren from the following data:—

On the larger cup is a shield bearing the fol-

lowing arms: Quarterly 1 and 4, a bend between a mullet in chief, and an annulet in base (no tinctures), 3 and 4, on a bend engrailed 3 mullets. Impaling on the sinister side the arms of Archbishop Juxon, and thus indicating that a lady of the name of Juxon married the owner of the arms above described. Qy. whose are the quartered arms?

On the other cup is the inscription:—

"The gift of ye Most Reverend William Juxon, D.D. Lord Arch-Bishop of Canterbury, and Lord Treasurer of England, dyed in ye year 1663."

The stamps on the second cup are, 1, a lion passant; 2, a lion's head affrontée, ducally crowned; 3, the capital letter B; and 4, the letter (E?)

The same gentleman also possesses a magnificent diamond ring said to have descended from the same ancestor. B.

Order for the Burial of the Dead.—The second rubric to this service in our Prayer-book directs that "The priests and clerks" "shall say or SING" the sentences which immediately follow the rubric, viz. "I am the Resurrection and the Life," &c. "I know that my Redeemer liveth," &c. and "We brought nothing into this World," &c.

I have hitherto been unable to find plain simple music (such as a country congregation could sing) adapted to these words. Can any of your correspondents help me by reference to any work or works in which the notes may be found?

Regedonum.

The Bridge at Montreal. — In the account of this great work, I see mention of large boulders lying on the limestone rock which forms the bed of the St. Lawrence. Were these boulders of limestone rock also? Were they of the same formation as the cliffs on which the bridge is built? Or were they *travelled boulders?* I ask with reference to the evidences of glacier action in N. America. F. C. B.

Norwich.

"Dear is that valley," etc. — In *Poems by Samuel Rogers* the following are given, under the head of "Fragments from Euripides":—

"Dear is that valley to the murmuring bees:
The small birds build there; and at summer noon
Oft have I heard a child gay among flowers,
As in the shining grass she sat concealed,
Sing to herself."

"There is a streamlet issuing from a rock,
The village girls, singing wild madrigals,
Dip their white vestments in its waters clear,
And hang them to the sun. There first I saw her:
Her dark and eloquent eyes, wild, full of fire,
'Twas heaven to look upon, and her sweet voice
As tuneable as harp of many strings,
At once spake joy and sadness to my soul."

I cannot find the original of these among the collected fragments of Euripides. Can any of your readers tell me whence they come, or whether Rogers intended them for an imitation of Euripides (they are more like Sophocles)?

C. G. P.

Temple.

Napoli. — I shall be much obliged by being shown the relationship between these places as to their name. Nablous, in Syria; Napoli, in Greece (formerly Nauplia, perhaps), Naples; and La Napoule, France, dep. Var, immortalised by Zschokké's *Broken Mug*. I am not satisfied with Strabo's derivation of Nauplia, "a place for ships," and I cannot find any theory of race to help me. I shall be extremely thankful for merely a hint.

F. C. B.

Norwich.

Merchant Adventurers. — There is much confusion in historical works on this subject, owing probably to the twofold application of the term to a particular association, and to enterprising traders in general. The accounts given by Stow, Anderson, and Macpherson, are by no means clear. Can any of your obliging correspondents inform me when the Company of Merchant Adventurers was first established, and at what period introduced into this country? Also the date of the first charter, or a trustworthy source where the information may be obtained? Delta.

Manuscript of Archbishop Ussher. — Mr. Downame published a MS. of Archbishop Ussher, which his grace had lost, and disclaimed as his own composition. But a sixth edition published in 1670, is said to have been "corrected and much enlarged by the author." Can any one inform me whether there was any authority for saying that Ussher really completed and gave his *Imprimatur* to "The Body of Divinity, or the Sum and Substance of the Christian Religion"?

J. D. Sirr.

"A Shoful."—Whence derived? The other day a witness giving evidence at a police office, was asked what his occupation might be? He answered that he "drove a shoful," which he afterwards explained to be a Hansom cab. Surely this word must have got into use so lately that its origin can be traced. If so, it may throw some light on the source and development of slang terms; and, what is much more important to the philologist, whether they are revived archaisms like the word "shunt," or merely modern vulgarisms? A. A.

Poets' Corner.

"Julian the Apostate." — Who is the author of an old play entitled *Julian the Apostate*, said to have been acted at "The Quarry," Shrewsbury? It was performed in or about the seventeenth century, probably by the scholars of the grammar school. The amphitheatre, in which the piece re-

ferred to was performed, is described by the poet Churchyard as being capable of containing 10,000 spectators. Who was master of the school at the time of this performance, and was the said master the author of the play? When was the last occasion on which plays were performed at "The Quarry?" X. Y.

KNIGHTS OF MALTA. — Where can I find the best account of the present condition and constitution of the English branch of the Order of St. John of Jerusalem? CONSTANT READER.

DIFFERENT DEGREES OF POETS LAUREATE. — Cibber, in the *Life of John Gower* (vol. i. p. 20. ed. 1753) says: —

"Bale makes him Equitem Auratum, et Poetam Laureatum, but Winstanly says that he was neither *laureated* nor *hederated*, but only *rosated*, having a chaplet of four roses about his head in his monumental stone erected in St. Mary's Overy, Southwark."

No doubt the classic allusions to the laurel of Apollo, the wig of Bacchus, and the rose of Venus, point to the three classes of poetry, Epic, Anacreontic, and Erotic; but is it known that the kings in that day ranked their poets thus, or had one poet to pass through the subordinate steps before he won the laurel crown? I certainly never heard of Poets Hederate or Poets Roseate before, and should be much obliged by any information relative to such appellations. A. A.

Poets' Corner.

SUFFOCATION OF PERSONS LABOURING UNDER HYDROPHOBIA. — This practice was discussed in "N. & Q." (1st S. v. 10., and subsequently) without any determinate result, or proof, of its having been *un fait accompli*. The late much-esteemed Lord Braybrooke, to whom we are indebted for the valuable *Diary of Samuel Pepys*, stated in your publication, that when at school at Eton there was an account circulated there and believed by all the boys, that the ostler of the "Christopher Inn" being in a hopeless state of that disease, was smothered between two feather-beds by his attendants. Will you permit me to recur to the subject, which an entertaining work I am now perusing has revived to my recollection? — in the *Personal Sketches of his own Times*, by Sir Jonah Barrington, in 3 vols., London, 1827-32 (vol. iii. pp. 42—48.) Having premised that the Irish "did not regard it as a murder, but absolutely as a legal and meritorious act, to smother any person who had arrived at an advanced stage of hydrophobia": and they conceived that "by law" "the *remedy*" should be administered by smothering the patient between "two feather-beds"; one of which was to be laid "cleverly" over him, and a sufficient number of the neighbours lying on it till he was "out of danger." The author then proceeds to detail the case of Dan. Dempsey of Rushall turnpike, in the Queen's County, who was subjected to this process in 1781, under the sanction of Mr. Palmer, a magistrate; and the sufferer having undergone this doom, a Mr. Calcut, coroner, held an inquest, when a verdict was declared that "Daniel Dempsey died in consequence of a mad dog." For an account so circumstantially given, there may be persons living who can vouch, and probably some reader of "N. & Q." can confirm, or otherwise, this curious statement as to correctness. Σ. Σ.

MURAT, KING OF NAPLES. — In the *Welcome Guest* (Nov. 10th) is a story respecting Murat, to the effect that, after his execution, the head was severed from the body, preserved in spirits of wine, and kept in a closet in Ferdinand's bedroom till the day of his death. Is this a fact, or a romance? S.

HADDISCOE FONT. — In the church of Haddiscoe, made familiar by Bloxham to most readers on architectural remains, is a mural vestige of some former rite, probably unnoticed by writers on mediæval subjects, and of which the use must be left solely to conjecture. The font, of the latter part of the fifteenth century, is placed on the east side of one of the large Norman piers which support the north aisle, and at the west end of the church. The far from uncommon raised stand for the convenience of the priest is between the pier and the font. Immediately above this stand, and at the height of about four feet, are two trefoil-headed recesses, not exceeding ten inches in height, four in width, and about the same in depth. The size and situation of this rare appendage are alone left to suggest the purpose for which it was constructed. From these it is reasonable to infer they were receptacles for the vessels containing the unconsecrated oil, or "unction of the mystical oil;" and the unction used after baptism, being a mixed or compound "unguent." This mere speculative opinion is only suggested to assist the inquiry which it is desirable this description may promote.

And it is farther requested, should the like appendage be familiar to any of the readers of "N. & Q.," that they will communicate the same through your pages. H. D'AVENEY.

SIGNS OF THE ZODIAC. — Wanted those few astronomical lines commencing

> "Sol in the Ram in March begins,
> Then passes thro' the Bull and Twins,"

for to me *cætera desunt*. H. M.

SHEEP AND MUTTON. — We all know the origin of this distinction, according to the explanation given by the learned: the one, we are told, is Saxon, and the other Norman — the one given by the Saxon farmer, the other by the Norman citizen. Will you, or any of your correspondents, obligingly explain the passage in the will of the Earl of Salisbury, the natural son of Henry II., wherein

he bequeaths towards the building of a monastery, "a thousand *sheep*, three hundred *muttons*, forty-eight oxen, and fifteen bulls."

I quote from the last number of the *Quarterly Review*, p. 436. S. M.

"The Causidicade."—What is the origin, and who is the author, of *The Causidicade. A Panegyri-Satiri-Serio-Comic-Dramatical Poem on the* Strange *Resignation and* Strange *Promotion. By Periinus Pelagius. Fourth Edition. London, Printed for M. Cooper in Paternoster Row*, 1743. (*Price One Shilling.*)?

Some of your correspondents versed in the history of the Bar and the traditions of Westminster Hall, may perhaps be enabled to throw some light on the mass of personal allusions scattered throughout this very bitter effusion. M. N. S.

Queries with Answers.

Dr. Antipudingaria.—Can I be informed who was the malevolent (I suppose English) author and critic under this compound name, of whom the Rev. John Lanne Buchanan, in *A Defence of the Scots Highlanders* (London, 1794, 8vo.), complains in the subjoined extract (pp. 266–7.), with any particulars of the London "monster," also therein referred to?

"There is a vicious singular animal of this description, who has made a kind of livelihood for years, partly by imposition, and mostly by entertaining the publick with malignant effusions of his own invention, at the expence of characters of worth and learning, especially if they are unfortunately of this intermeddling busy-body's acquaintance, and, among others, Mr. P(inkerton) himself is said to have also felt his satire. People are not certain whether this Proteus may not be the supposed author of a book entitled Dr. Antipudingaria, and to be seen in the British Museum: but Dr. Antipudingaria is less manly than Mr. P., inasmuch as he dares not attack a man under his own proper name, but like the monster, who lately infested the streets of London, by stabbing defenceless women as they passed along, and secretly rejoiced in this successful mode of assassination. So in like manner this Dr. Antipudingaria securely assassinates the reputations, and tarnishes the learning too, of his acquaintances, especially if men of merit. In his usual crafty manner he addresses the publick in the third person singular, or in the plural number."

From additional notices the vehicles of the Doctor's spleen and venom seem to have been "some magazine or newspaper":—

"People are of opinion that he has fortified himself lately about the *English Review*, arising from some dirty eructations that have been belched out in that publication," &c.

G. N.

[The waspish critic noticed under the compound name of *Dr. Antipudingaria* is Dr. William Thomson. It appears that Buchanan, who knew more of Gaelic than he did of English, in an unlucky moment entrusted the manuscript of his *Travels in the Western Hebrides from* 1782 *to* 1790, to the editorial care of Dr. Thomson. The editor availed himself of this opportunity, and under the shelter of poor Buchanan's name, to discharge the vials of his wrath against a portion of the Scottish clergy and others. These scurrilities Buchanan justly disclaimed; and in the Postscript to his *General View of the Fisheries of Great Britain*, 1794, resented the indignity severely, and promised "to purge out all his dirty evomitions from the second edition." Among other periodicals in which Dr. Thomson was engaged were *The English Review*, the *European Magazine*, the *Political Herald*, and the *Whitehall Evening Post*. For a notice of Renwick Williams, the monster of London, see our 2nd S. viii. 229.]

Quotation.—Where are the under-mentioned lines to be found?

"A boat at midnight sent alone
To drift upon the moonless sea,
A lute, whose leading chord is gone,
A wounded bird, that hath but one
Imperfect wing to soar upon,
Are like what I am, without thee!"

Theodore.

[See Moore's *Loves of the Angels*, near the end of the Second Angel's Story.]

Masquerades.—When were public masquerades introduced into this country, and what kind of reception did they meet with? M. A.

[Masquerades are said to have been invented by Granacci, an Italian, in the beginning of the sixteenth century. At all events they were fashionable in Italy as early as 1512, when they were introduced into England in the reign of Henry VIII., as old Hall informs us in his *Chronicle* (4to. Lond. 1809, p. 526.) He says, "On the daie of the Epiphanie at night (1512-13) the king (Henry VIII.) with a xi. other were disguised, after the maner of Italie, called a maske, *a thyng not seen afore in Englande*; thei were appareled in garmentes long and brode, wrought all with gold, with visers and cappes of gold; and after the banket doen, these maskers came in, with sixe gentlemen disguised in silk [which some take for the modern *domino*], bearyng staffe torches, and desired the ladies to daunce, some were content, and some that knewe the fashion of it refused, because it was not a thyng commonly seen. And after thei daunced and commoned together, as the fashion of the maske is, thei tooke their leaue and departed, and so did the quene and all the ladies." Henry kept his Christmas at Greenwich at this time.]

"Genuine Rejected Addresses."—About the same time that the *Rejected Addresses* of James and Horace Smith made their appearance a volume containing the *real* Rejected Addresses was published. As the book is very scarce, could you give me the names of the authors? It is noticed in *The Monthly Review*. X. Y.

[This work was published by B. McMillan, and is entitled *The Genuine Rejected Addresses*, presented to the Committee of Management for Drury Lane Theatre; preceded by that written by Lord Byron, and adopted by the Committee, 8vo. 1812. Many are anonymous; those with the names or initials prefixed are the following:—Horace Twiss, Esq. Anna, a young lady in her fifteenth year. Wm. Thomas Fitzgerald, Esq. John Taylor, Esq. Alicia Lefanu. C. T. (two). T. J. Z. Z. Dr. Busby. G. F. Busby, Esq. T. Josephus. Walter Henry Watts.

Edmund L. Swift, Esq. Levet Desdaile. J. S., Cambridge. E. N. Bellchambers. J. H. B. Eugenius Roach. Edward Simpson. George Taylor. John Pytches, Esq. of Groton House, Suffolk. Hugo Arnot, Esq. Icarius. J. H. C. William Wastell, Esq. John Gorton. J. N. R. J. G. David Huston. H. C. Moir. George Terry. Samuel Lock Francis. F. T. T. J. Bavius. These, of course, are only a selection, as one hundred and twelve Addresses were forwarded, some written by men of great, some by men of little, and some by men of no talent. *Vide* the Preface to the first edition of *Rejected Addresses.*]

ATTOUR. — What is the meaning of the word "Attour," used so frequently by Lindsay of Pitscottie in his *History of Scotland?* B.

[Jamieson, in his *Scottish Dictionary*, s. v. ATOUR, ATTOUR, defines it, 1. Moreover; 2. Out from, or at an indefinite distance from the person speaking or the object spoken of. To stand *attour* is to keep off; to go *attour*, to remove to some distance.]

Replies.

JAMES I. AND THE RECUSANTS.

(2nd S. x. 351.)

I am desirous of expressing my sincere regret for the want of courtesy of which MR. TIERNEY complains, and to offer him my apologies for it.

I must acknowledge that my words did not at all clearly express the charge which I intended to bring.

Unless MR. TIERNEY hypothetically assigned a date subsequent to Feb. 22, 1604, his argument that the letter is hypocritical breaks down. Before that date James was not engaged in persecution. If, however, MR. TIERNEY only meant that James, having expressed confidence in the good intentions of the Pope, had no right afterwards to take measures against "papal interference," I reply that esteem for the Pope's personal character was not inconsistent with a desire to repress the interference which, at least in his opinion, was part of the Papal system.

I can assure MR. TIERNEY that I never thought of attributing to him any improper motives. I merely believed that he was carried away by a false *historical* theory.

Of my misquotations, three (ix. 320. note †, and x. 82. col. 1. note *) are misprints. Dec. $\frac{16}{28}$ (x. 82. col. 2. note *) was a mistake of my own, which I regret the more, as it caused MR. TIERNEY so much trouble. The other reference (x. 82. col. 1. note †) was not intended to give the date of the paper. It relates to its place in the bundle at the S. P. O.

My account of the Pope's letter (x. 81.) was derived from Cranbourne's letter to Lennox. (France, Jan. 1604–5.) I now suspect that both MR. TIERNEY and myself have been mistaken; and that this, and James's account only refer to a *message* sent through Lindsay, the *letter* containing "only generall curtesyes." There is no actual discrepancy between the two accounts.

It is not impossible that James's story to Elizabeth may be true. His reason, derived from his touchiness about titles, is characteristic.* He may have been persuaded afterwards to open the letter. It is not absolutely necessary to suppose that he ever did open it.

James in his Latin letter asserts that some instructions in writing were given in Scotland (*Dodd, App.* lxviii.), and this with the full knowledge that his statements would go to Rome, and would eventually be compared with Lindsay's narrative.

This is supported by Cecil's letter to Parry (France, Nov. 6. 1603), who represents Lindsay as fearing lest "the ancient date of his instructions and dispatch, not having any new direct lres to the Pope, would make his credytt to be called in question."

MR. TIERNEY suggests that the instructions may have been altered, especially as regards the education of the prince. He argues —

1. That Lindsay thought it necessary to apply for other instructions.

So would any one who had received a message so long before.

2. That the Pope's letter and the memoranda are not in accordance on the point of the prince's education.

Not so, if my explanation of the letter just given be correct. Besides, any father having stated his own adherence to a particular form of religion, would think it unnecessary to add that he would not allow his son to be educated in another, especially if he had just written that such a course was abhorrent "ab ipsis naturæ legibus."

On the other hand, if James had made the concession in order to obtain help from the Pope, he would certainly have sent information of it by another messenger, when Lindsay was prevented from going.

If he forged instructions at all, they would have been more to the purpose.

If Lindsay had really reported that such a concession had been made, Bellarmine would have made use of it in his book.

Cranbourne's account of the instructions (in his letter to Lennox) may be quoted against me. I believe he is writing loosely. The dates which seem to follow from his narrative are incorrect. He seems to make the date of the instructions later than the real date can possibly be. This overthrows MR. TIERNEY's argument that he was anxious to create a false impression by untrue

* For the same kind of conduct see Calderwood, vi. 794. I have no space to enter into the question of Lord Balmerino's conduct. The real difficulty for those who believe that James's statement was a simple falsehood is to explain the paper printed in Calderwood, vi. 811.

indorsements, stating that they were written in Scotland.

Nor are the instructions "an apparently unimportant paper." They had to be copied for translation to be sent to the Nuncio in 1603, and again for transmission to ambassadors, &c. in 1605. Cecil's secretaries were not likely to retain James's Scotch orthography, &c.

Mr. Tierney denies the existence of any such negotiations as I have described.

The Nuncio's message was sent on to James by Parry in August, 1603. James replied in November, 1603, and in February, 1604 (France, Parry to Cecil, Feb. 13, 1604) two letters of Cardinal Aldobrandini were forwarded from Paris. Parry considered the contents of them to be highly unsatisfactory.

Cecil's answer is not preserved, nor are the Cardinal's letters (so far as I know); but there can be no doubt that the negotiation was then broken off. There is no trace of it in the S. P. O. afterwards. James's letter was written in the same month as that in which a favourable reception was given to the deputation at Wilton, which looks well for his intentions at the time. There is no sign of any attempt to spin matters out with a view to deceive the Pope.

It is not the case that Parry was invested with power to treat with the Nuncio "in any manner," nor that the instructions about negotiating through a third person were only given "privately" to Parry. "Illo" (*Dod. Ap.* lxviii.) plainly refers to "homine," not to "Nuncii."

The argument that there was no real negotiation in 1603, because James hesitated not to declare in 1605 that he had no private dealings with the Pope, refutes itself. Its only appearance of validity is derived from the words "in anything that he had done" (x. 354.), which have no foundation whatever in the letter from which they are supposed to have been taken. (France, Cranbourne to Parry, Feb. 20. 1605.) The writer is referring to James's intentions *at the time at which he is writing*.

The statement that Lindsay "gave out that he was charged with an embassy," rests on Parry's letter to Cranbourne (France, Jan. 9, 1605). He says that Lindsay had, in Germany and Savoy, qualified "hyself wth y^{e} title of Ambassad^{r}." Semple (x. 354.) acquaints Lindsay with the charge. Lindsay does not distinctly deny it, but merely says (Spain, Lindsay to Semple, Sept. 18. 1605) that he is ready to answer,

"That I nather did nor said anything ather in Roome, or in my pasage bot that q^{che} I had chairge quhich indeed was no more bot ane memorial, as my lord of Sallisberrie did namit in the Star Chalmer, nather did I euer pas the boundes of general Complements of courtesie."

On the other hand, "charge" is not *necessarily* translated "charge or commission." If Mr. Tierney is right in his translation he has convicted Lindsay of falsehood. Probably Lindsay only meant that he had no public and acknowledged commission.

For one correction I have to thank Mr. Tierney. Instead of "on his arrival," I should have written "at Venice." Villeroi does not speak of his information as a mere report. He probably got it from the French ambassador at Venice. He adds: —

"Je prie Dieu qu'il (*i. e.* Lindsay) soit aussi véritable en cela que je l'ay reconnu menteur en plusieurs autres discours qui sont sortis de sa boutique." (Dec. 22. 1604.)

The utter disbelief of Villeroi in the stories which from time to time reached him from Rome speaks strongly in favour of James. The French government was generally in a mood to credit him with a foolish action, without looking too closely into the evidence.

Perhaps my phrase was rather too strong about Cardinal Camerino's books. The sense of the letter quoted (France, Cranbourne to Parry, Feb. 20, 1605), seems to be, "We do not want the present, but if it is pressed, take it quietly rather than make a scene."

I admit that the sentence in x. 82. col. 2. l. 7, should have been worded, "The Pope expressed to Lindsay his intention of sending an envoy into England, though the particulars of the mission were not decided on. (Italy, Lindsay to the King, Feb. 5. 1605.) It soon became publicly known that consultations were being held on the affairs of England. (Parry to Cranbourne, Feb. 7. 1605.*)"

Mr. Tierney thinks this to have been in answer to a message from James. Even if such a message were given in Scotland, it must have been retracted in England, so that the argument from Lindsay's expressions is worthless. But in fact the supposition that Lindsay brought any such message is irreconcilable with the passage from his letter to the King quoted by Mr. Tierney (x. 354.), and still more so with the extract quoted above from his letter to Semple: except upon the hypothesis that Villeroi was right in describing him as a liar, an hypothesis which Mr. Tierney is hardly likely to look upon with favour. Nothing can be more distinct than Lindsay's assurances that he said nothing but what was in the four articles.

I should be sorry to see anything ridiculous in the personal character of the Pope, earnestly as he hoped against hope for what was in his eyes the prospect of conferring on England the greatest of possible benefits. Still there certainly was a ridiculous side in the way in which the most un-

* This is the true date of the letter; though Parry wrote by mistake, Jan. 7. He had information from the Nuncio, and also from "y^{e} Cursory Gazette y^{t} came from Rome."

likely schemes were caught at, and I am sure Mr. Tierney will agree with me that it would have been better that James should have made what he could of this, than that he should have relapsed into persecution.

I am sorry that these remarks have assumed a curt and seemingly uncourteous form. I beg that Mr. Tierney will attribute this to an intimation which I have received from the Editor that he is only able to place a limited space at my disposal. For the same reason I doubt whether I have been able to do justice to myself. I have been forced to content myself with merely indicating arguments, and to omit the quotations on which they are based. Still, I hope that I have said enough to show where the truth really lies.

S. R. Gardiner.

TURNSTILES IN HOLBORN.

(2nd S. x. 372.)

If Little Turnstile is more modern in its erection than Great Turnstile, as a passage or turning-stile alley it is probably quite as ancient. I suspect that when George Hutton printed Sir Edwin Sandys's *Europæ Speculum* (a very curious book, by the bye), there were no houses erected in the Upper or Little Turnstile Alley. The first who attempted to build a cottage there met with considerable opposition; for, from "time out of mind," it was regarded as a public thoroughfare of much value, leading as it did from St. Clement's and Lincoln's Inn Fields to the church of St. Giles' and the old market in Bloomsbury. I can illustrate this from an "Order of Sessions," which I recently copied from the Middlesex County Records. It is dated August, 1660: —

"This day, upon reading the humble petition of many of the inhabitants of St. Giles-in-the-Fields, in the County of Middlesex, exhibited unto this Courte on behalfe of themselves and other parishes, thereby shewing that, *time out of minde*, there was a faire and cleare way bothe to the Church and Markett through a faire and large passage of old called and knowne by the name of the Upp or Old Turnstile, in the head or upp part of Hobborne; and that the saide passage is of late obstructed and stopped by one Arthur Newman, who is now erecting a small building in and uppon the ground where the saide passage was, to the great prejudice and common annoyance, not only of the neighbouring inhabitants there, but of all other people that way passing, and prayed that the saide buildinge now in erecting may be stopped and hindred, and that he may not proceed any further therein. The Courte doth think it fitt, and thereupon doth desire Mr Wharton and Mr Jeggon, twoe of his Majesty's Justices of the Peace for this County, to view the saide building complained of, and to take some course for the removal of the saide annoyance."

The neighbourhood of the Holborn Turnstiles was sadly disreputable. The brothels and alehouses of Whetstone Park were notorious long before *Hudibras* was written. I have a copy of a Presentment of the Jury of Middlesex of the 1st Edward VI., in which they —

"Present John Coke, Sadler, of the parishe of Saynct Clements, who hathe twoe tenements *at the Turne stylle in Holborne*, and thei that dwellythe in theym have byn indyted before, we knowe not howe manye tymes for evyll persons, and alwayes the saide Coke theire landlord, and other of theire affynytie, bearethe theym oute agaynst all good Justice."

F. Somner Merryweather.

Colney Hatch.

CHARLES DIBDIN.

(2nd S. x. 247.)

Although I cannot fully answer the inquiry of E. J. S. as to the "ancestry of the father of Charles Dibdin," I can offer him the result of some researches into the connection of the poet with this town.

His birth here is undoubted*, and although the exact spot remains unknown, it is traditionally recorded to have been "in a lane, by a singular coincidence, within a short distance of the natal place of Doctor Watts." The village of Dibden, on the opposite shore of Southampton Water, a few miles from this town, "called in Domesday Depe-dene," from its "situation in a thickly wooded dell," was a "place of importance at the time of the Conquest, and had a fishery and saltern." I have gathered these particulars from local topographies, to show that the article in the *Penny Cyclopædia*, which states that the poet's "grandfather was a considerable merchant, and founded the village of Dibden, *which bears his name*," has, so far as the latter statement is concerned, no foundation in fact. I have ascertained by personal inquiry on the spot, and examination of the memorials in the picturesque little church and graveyard there, that no traditions connected with a family of the name exist in the village; and through the courtesy of the present rector of Dibden, the Rev. Edward Carlyon, I have learnt that the name does not once occur in the parish registers (which commence in 1556) till the very end of the seventeenth century, when there was a person of the name, I am informed, receiving parish relief. One other item of information I have obtained from an old resident whose grandmother remembered the incident, viz., that Incledon, who was a native of Cornwall, came here in

* The entry of his baptism, which after some search I have succeeded in discovering, is as follows: "1745. Charles, son of Thomas Dibdin, Clerk of this parish, baptized in private March 4, received in(to) Church 29." Several of the name reside still in this town, all in the humbler walks of life: one living near, if not on the very spot of Dibdin's birth, informs me his father remembered the embryo composer taking part in the "service of song" in the parish church where he was (as above) baptized, viz. Holyrood Church in this town.

a vessel trading to this port,—said to have been a boy on board a collier,—and meeting with ill-treatment, or otherwise disgusted with his profession, ran away from his ship, and secreted himself in the town till after her departure, when he commenced singing in the streets for maintenance, and in this capacity was heard and engaged by the manager of the theatre, who afterwards employed Dibdin to write songs for Incledon to sing on the stage.* As the claim of Dibdin's compositions to be called "Sea-Songs" has recently been discussed in your pages, may it not have been that Incledon furnished the materials of nautical lore they contain, which Dibdin worked up into those spirit-stirring ballads which, be the question what it may as to their truly nautical character, certainly exercised great influence on the minds and hearts of our sailors, and even at the present day have lost but little of their power to charm? HENRY W. S. TAYLOR.

Southampton.

VERON'S TESTAMENT OF 1646, 1647 (2nd S. x. 331. 372.)—Dr. Cotton says in his interesting Note on the Bourdeaux Testament (*antè*, p. 372.), that he has never yet found in any library, public or private, Veron's Testaments of 1646 or 1647. It may therefore interest him and others to know that I discovered a copy of the edition of 1646 in the Chapter Library at Salisbury in the autumn of 1857. The precise title is, I believe, as follows:

"Le Nouveau Testament de Jesus-Christ, selon l'edition imprimée à Rome par le Commandement de N. S. Père le Pape Sixte V. de la Traduction des Docteurs de l'Université de Louvain. *Paris. Chez Gabriel Clopjeau*, 1646." Sm. 12°. Title and approbation two leaves, pp. 885.

The edition of 1647 was sold at the sale of Dr. Hawtrey's library in 1853, where it produced 21*l.* The title given in the Sale Catalogue was—

"Le Nouveau Testament de la Traduction des Docteurs de Louvain, reveue et corrigée si généralement, qu'elle est au vray une Traduction nouvelle, &c., par François Veron. *Paris*, 1647, 4to."

F. S. ELLIS.

33. King Street, Covent Garden.

THE FELBRIGG BRASS (2nd S. x. 367.) — I am glad your correspondent, A. J. M., has called attention to the noble Felbrigg brass in its present neglected state. The following extract from a letter by Vice-Admiral W. H. Smyth may, if printed in your columns, arrest the "wanton destruction" of monuments by those who are in duty bound to preserve them: —

"In my last letter I alluded to the wanton destruction of the Felbrigge monument at Playford, an act which a valued correspondent informs me was 'perpetrated by the *ipsis manibus* of two clergymen. No ploughman, street sweeper, or marine store dealer, would have done such a thing.'"

And in a recent letter from Mr. Albert Way, that energetic antiquary, says:

"When I offered, some twelve or fifteen years ago, to have the figure and canopy of the founder of Playford church, which had been most violently torn from its resting-place, made good at my own expense, the incumbent declined to permit anything of that kind to be done."

The excuse was truly iconoclastic:

"That if the brass of Sir George were fixed up in the chancel, it would distract the attention of his hearers during divine service."

Such conduct deserves the reprobation of every Christian, archæologist, or man of taste; and the various Antiquarian Societies might be doing some good if they protected monuments of this nature from damage or loss.

W. WARWICK KING.

CHANGES OF THE MOON (2nd S. x. 256.) — In the *Athenæum* of 1849, February and March, the moon was put on her trial. Dr. Forster of Bruges, a well-known meteorologist, had declared to the Astronomical Society that, in journals kept by himself, his father, and his grandfather, from 1767 to 1849, every Saturday's new moon had been followed, nineteen times out of twenty, by twenty wet and windy days. The *Athenæum* of Feb. 17, noticing this declaration, reminded its readers that the next Saturday new moon was to be on the 24th of March ensuing. And it so happened that after a tolerable course of dry weather, there was some more rain and wind on that Saturday, followed by a week of clouds and slight rain and snow. The correspondents of the *Athenæum* quoted several popular sayings. As,

"Saturday moon and Sunday full,
Never was fair and never *wool*."

"*If* a Saturday's moon
Come once in seven years, it comes too soon."

One correspondent said he had heard it at sea all his life from English, American, French, and Spanish seamen; and once from a Chinese pilot: he added that he had constantly observed the phenomenon. Another correspondent affirmed that seamen would as soon sail on Friday as be in the Channel after a Saturday's moon. All which is curious, whether the thing be true or false.

A. DE MORGAN.

BASTARD (2nd S. x. 44. 178. 279.) — Perhaps the most improbable etymology of this word is that from the Celtic. Leibnitz derives it from "*bassus*, vilis, humilis, et *art*, genus;" Cujax and others from "G. *bös-art*, pessima soboles;" Kilian, on the contrary, from "*best-art*, optima soboles." Wachter thinks *bast* may be from *παστος*, thalamus; "nam hoc conjunctum cum *art* efficit eum qui vitio lecti genialis laborat. Qualis omnino est *bas-*

* It was, too, from this connection, probably, that Dibdin, who was designed for the clerical profession, acquired a love for dramatic pursuits, as I find it stated of him, that "in early life he possessed considerable merit as an actor."

tardus. Simili compositum est *bankart* (nothus)," which he derives from "*bank*, torum, *art*, vitio affectum ejus rei cui annectitur." But in O. Fr. *bast* is a "*bastard*," and I am inclined to think that this word is merely another orthography of *bas*, which may have been used in the same sense; and that *bastard* is from *bas-art* or *bast-art*, *i. e.* "of a low or base nature;" which agrees with Leibnitz. The O. G. *bos* is "malus" "et malum," and *bast*, "vinculum," which like *band* comes from *binden*, to bind. The literal meaning of the O. G. *art* is genus, indoles (*gute art*, bona indoles, *böse* art, mala indoles; *es hat keine art*, non decet, *artig*, decens, *unartig*, indecens. (Cf. Wachter.) But *art* is, as Wachter observes, frequently used in a vituperative sense, as *dronkart*, *bankart*, *bastard*, *dullard*, *guiscard*, *cornard*, *louschard*, *babillard*, &c. *Art*, *ard*, *ert*, would seem sometimes to denote "inhabitant of" and "like unto," and, from the numerous surnames in which they are found as a final, they may in some cases *possibly* be used in a diminutive sense. There are, however, many European names where *art*, *ard*, and *arth* are from O. G. *hart*, fortis, valde; as Cunard or Hunnard, "very strong" or "powerful in lineage;" Erard or Ehrhart, "strong in honor;" Gerrard, "strong in war;" Goddard, "strong in God;" Hogarth, "very thoughtful, careful, or prudent;" Leonard, "strong as a lion;" Lepard, Leopard, or Liubhart, "powerful in affection;" Maynard, "very mighty;" Reichart or Richard, "very powerful or rich."

R. S. Charnock.

Providential Escapes (2nd S. x. 265.) — Collections of these have already been made. Mr. Williams may be referred to: —

"A Complete History of the most remarkable Providences, both of Judgment and Mercy, which have appeared in the Present Age; to which is added whatever is curious in the Works of Nature and Art. By W. Turner, folio, 1697."

"Remarkable Providences; or the Mercies of God exemplified in many extraordinary instances of Men, Women, and Children being almost miraculously preserved from Premature Death. Collected and arranged from various Sources, by Joseph Taylor. 12mo. London, Hatchards, 1821."

Reference may also be made to the "Treatise on Providence" by Flavel. See *Works*, 6 vols. 8vo. 1820.

William Bates.

Edgbaston.

Herbert Knowles (2nd S. ix. 94.) — If your correspondent H. E. Wilkinson will give me his address I will, on my next visit to London, show him several poems of Herbert Knowles.

T. Wilson.

Crimbles House, Leeds.

Battle of the Boyne (2nd S. x. 326.)—Your correspondent must be in search of the *Journal of the Very Rev. Rowland Davies, LL.D., Dean of Ross, from March* 8, 1689, *to Sept.* 29, 1690, edited by Richard Caulfield, B.A., for the Camden Society, and given as one of its publications for the year 1856. In 1695, as stated in Bp. Downes' MS. Tour through Cork and Ross (see 2nd S. ix. 45.), the county of Cork made its acknowledgments to the Dean of Ross for his great services against the Tories.

Abhba.

Early Italian Versions of the Bible (2nd S. x. 306.) — The Italian version by Malermi, "Venecia, MCCCCLXXI., in kalendo de Augusto (per Vindelino de Spira), is described by Brunet (*Manuel*), and by De Bure, in his *Bibliogr. Instructive*, No. 68. Brunet says there is a copy in Lord Spencer's library, described by Dibdin in Ædes Althorp, ii. No. 1047.

There appear to have been several editions of this version, some of which are described by Brunet. One, dated MCCCCLXXXI., is described in the *Bibliotheca Smithiana;* and is, therefore, probably in Geo. III.'s Library at the British Museum.

But there was another Italian version of the Bible, published also in 1471, "in kalendo de Octobrio."

De Bure, in describing Malermi's version, speaks of this edition, which, however, he admits he had not seen, calling it a second edition of Malermi; but Brunet says it is "da incerto autore," adding, "cette traduction diffère beaucoup de la précedente, surtout dans l'ancien testament; ce qui fait conjecturer qu'elle est d'un autre que Malermi." A copy of this appears also to be in Lord Spencer's library. There was a copy in Smith's library. This version does not appear to have been ever reprinted.

In De Bure's *Catalogue de la Vallière*, No. 69., is a "superbe exemplaire imprimé sur velin" of this version; probably that which afterwards came into the possession of Earl Spencer. The Duke de la Vallière also possessed copies of three editions of Malermi's Bible, A.D. 1477 and 1487; and a quarto edition, no date.

There were other early versions of the Bible in Italian, viz. by Bruccioli, Venice, 1538 (*Cat. de la Vallière*, No. 93.), several times reprinted; and one by Marmochino, 1538, which Le Long says, although professing to be a new version, was in fact taken (with alterations) from Bruccioli. This version contains the apocryphal Third Book of the Macchabees. (See *Biblioth. Smithiana.*)

Mr. Irvine assumes that these printed versions had the "approbation of the Inquisition," but on what ground I am at a loss to imagine.

R. J. R.

I have before me what I believe to be the *latest* edition of Malermi's translation from the Vulgate. The title is as follows: —

"Biblia Volgare: laquale contiene in se tutti i libri del Vecchio e Nuovo Testamento: con li Summarij di tutti li Capitoli, e con due Tavole. . . . . Nuovamente riscontrata con la latina autentica, con licentia della S.

Inquisitione ristampata, e da molti errori con ogni diligentia corretta. *In Vinegia appresso Girolamo Scotto.* MDLXVII."

I know of no better or fuller account of the version than that contained in Townley's *Biblical Literature*, vol. ii. 137-8. Malermi was a Camaldolese monk, and is said to have executed the translation in *eight months.* G. M. G.

PLAID AND TARTAN (2nd S. x. 228.)—"Plaid" is the garment, "tartan" the checked material of which it and the kilt are made. The "tartan" denotes the clan to which the wearer of the plaid and kilt belongs. W. C.

REMARKABLE CHINESE PROPHECY: THE POONANGS, A NATION WITH TAILS (2nd S. x. 322.)—With an eye to the present occurrences in China you will think the following reference to the *Eight Years' Voyage of Willem Ysbrandtsz Bontekoe of Hoorn* of sufficient interest to allow it an insertion.

In the year 1623 the Dutch Commander Bontekoe was cruising near the coasts of China, whither he had been directed by the East India Company in order to conclude a treaty of commerce and friendship with the wily celestials. The Chinese officials of course were procrastinating and shuffling (as is their wont), promising great things, and, in the meanwhile, continually trying to burn the Netherlands flotilla by letting fire-ships tied together float off the stream where it used to resort to. Bontekoe upon this captured a native vessel bound for Manilla, and manned with 290 souls, most of whom he transferred to his ship, the "Groningen." Now he says:—

"More than once on that day I betook myself to my cabin in great want of sleep, but fruitlessly, and every time I came back upon deck the captives instantly made room, and on both sides fell on their knees with hands folded, indeed behaving like lambs. Now I was told there circulated a prophecy amongst them to the purport, that *once their country would be conquered by red-bearded men*, and as I had a red beard myself, they therefore seemed to look at me with the greater respect. But this was only a bit of folk-lore, and of no great importance."

For a member of the nation, whose sons the Chinese design as *the red-haired devils*, I need not subjoin my supposition as to the probable fulfillers of the above prediction!

In my article on the "Poonangs" a mistatement occurs. It is not Mr. van Houtrop offered the Sultan to find him out some specimina of natives with tails; but it is the Sultan who presented his services in the case to the gentleman aforesaid.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

ESTATES OF WALTHAM ABBEY (2nd S. x. 239.)—Some account of the cartularies of Waltham Abbey and their contents will be found in the *Collectanea Topographica et Genealogica*, vol. vi., where I edited a series of original charters relating to Alrichesey, now Arlsey, co. Bedford, from the originals in the possession of Stacey Grimaldi, Esq., F.S.A. The abbey possessed, not only the advowson, but a manor at that place: the latter from the time of the Confessor, or Earl Harold, although at the time of the Domesday survey it is described as *Terra Episcopi Dunelmensis*, to whom, in some way unexplained, it appears to have been temporarily alienated. This manor, however, is rated as eight hides, whilst in the *Testa de Neville* the abbat of Waltham holds only three hides at Aylricheseye. ("Theydon Boyl" in p. 240. is an obvious misprint for Theydon Boys, co. Essex.)

JOHN GOUGH NICHOLS.

DERIVATION OF ARTILLERY (2nd S. x. 70. 215.)—The word "artillery" is doubtless derived as W. L. Y. suggests, from "arc," a bow (French), and "tirer," to draw; and is used in that sense in the following quotation:—

"Jonathan gave his *artillery* unto his lad," &c.—1 Sam. xx. 40.

ARTHUR HOULTON.

LAW AND POISON (2nd S. viii. 130.)—Possibly:

Philocleon. οἴμοι δείλαος·
Πῶς ἂν σ'αποκτείναιμι; πῶς; δότε μοι ξίφος
Ὅπως τάχιστ' ἢ πινάκιον τιμητικόν.
Bdelycleon. Ἄνθρωπος οὗτος μέγα τι δρασείει κακόν.
Vespæ, v. 165.

H. B. C.

U. U. Club.

CHARLES MARTEL (2nd S. x. 230.)—NORTHANTS will find the ancestry of Charles Martel traced up to St. Arnoul in Koch, *Tables Généalogiques*, and other works of the same class. MELETES.

DEDICATIONS TO THE DEITY (2nd S. x. 177. 217. 258.)—In the Arminian Controversy James I. took an active part, and ordered his "ambassadors to advise the States of Holland to beware in time of heretical preachers, and not to suffer them to creep into their State." His Majesty, both in Latin and English, was pleased to inform them as "a Christian King, the Defender of the Faith, keeper and avenger of both the tables of the Law, and nursing father of the Church," that he requires a book written by Professor Vorstius to be burned, and dedicates his own book, as near as possible in the spirit of our subject, "To the honour of our Lord and Saviour Jesus Christ, The eternal Sonne of the eternal Father." (*Declaration against Vorstius*, 1612.) G. N.

The *Penitent Pilgrim* (Brathwaite's), 1644, "To that immaculate Lambe Christ Jesus; the sole Saviour and Receiver of every penitent sinner; hath this poore pilgrime humbly here presented his penitential teares." G. OFFOR.

"STARK-NAKED LADY" (2nd S. x. 271.)—If MR. SMITH had been a gouty subject, he would have found its name under the familiar title (to

those so afflicted) of *Colchicum autumnale*. I have seen it, within a few miles of Cambridge, blooming abundantly and beautiful in its wild state.

P. P.

PRIDEAUX AND BLAKE OF BARBADOES (2nd S. x. 347.)—INA will find several notices of members of these families in a collection of West Indian records and monumental inscriptions, in MS. lately presented to the British Museum.

Nicholas Blake, of Bishop's Mead, Craford, Kent; of London, and of Barbadoes, was a Spanish merchant, and appears to have been a brother of Admiral Robert Blake.

He married, 1664, Mary *Mussinden*, of a well-known Devonshire family. His next wife was Judith ——. She survived him (dying in 1667). His *first* wife, who died in 1663, appears to have been the widow of a Mr. Wilson. By Mr. N. Blake she had a son, also called *Nicholas*, who was the father of Benjamin Blake, of Jamaica, who, again, was father of two sons, viz. 1. Nicholas, and 2. Benjamin. The latter had three sons: 1. William, Speaker of the House of Assembly, and whose daughter, Margaret Boncella, married Samuel W. Houghton, son of Colonel Richard Houghton (Houghton-James.) 2. Benjamin Wm. 3. Nicholas Allen Blake.

These Blakes were cousins of a family of the same name, and which, I believe, was settled in Antigua.

Elizabeth Blake (as above) in her will, 26th Oct. 1663, names her cousins John Blake and Nicholas Prideaux. The witnesses are, 1. Nicholas Prideaux; 2. Hercules Tervil; 3. H. Turvile; 4. Thomas Mortimer. SPAL.

N.B. Could INA favour SPAL with a list of the names that occur in the will of Mr. Prideaux which she mentions?

GAINSBOROUGH'S CHEF-D'ŒUVRE (2nd S. x. 290.)—Gainsborough's picture of "The Cottage Girl going to a Brook for Water," is now at Tehidy Park, Redruth, Cornwall, the seat of John Basset, Esq., the great-nephew of the Sir F. Basset who purchased the picture. J. P.

ANECDOTE OF OLIVER CROMWELL (2nd S. x. 304.)—This anecdote, as quoted by G. N. from *The Treasury of Wit*, differs in some particulars from that related in the *Perfect Politician*, 1660, so I transcribe it, with the author's reflections on same, *pro bono publico*:—

Cromwell, "approaching near to the body of the Scots army, one that knew the Lord General, fired a carbine at him, but timerously; which he seeing, called out and told him, 'That if he had been one of his Souldiers, he should have been cashier'd for firing at that distance.' But the truth is," adds the anonymous writer, "these daring actions in Generals, favour more of valour then discretion: Bullets distinguish not betwixt the meanest private souldier and the most puissant General, if he came in their way."

The motto in the title-page of this curious book (which abounds with proverbs and puns) is —

"Qui nescit Dissimulare, nescit Regnare."

GEORGE LLOYD.

BARTHOLEMEW THOMAS DUHIGG (2nd S. viii. 9.) — In Nichols's *Illustrations of Literature*, vol. vii. p. 156., Dr. Anderson, writing to Bp. Percy, 3rd Sept. 1805, says:—

"A son of Counsellor Duhigg, an agreeable young man, brought me a present of his father's publications, 'King's Inns Remembrancer,' and two pamphlets. Mr. Duhigg is highly commended as a legal antiquary by our friend Dr. Ledwich, and appears to be a writer of curious research and information; but he writes a bad English style. He is publishing the 'History of the King's Inns'; I hope it is written with more simplicity and perspicuity."

It does not appear that Mr. Duhigg published any work since this *History* in 1806. But all who are familiar with the dreary publication will agree that the hope expressed by worthy Dr. Anderson for "more simplicity and perspicuity," was certainly never realised by the author. Mr. Duhigg was called to the Irish bar in 1775, and died in 1813. J. D. H.

Dublin.

PENDRELL FAMILY (2nd S. x. 306.) — The following is extracted from Burke's *Heraldic Register*, p. 87:—

"The pension of 100 marks, granted to Richard Penderell, continues to be paid (1850) to his representatives, and several members of the family, in various conditions of life, have been connected for some generations with the county of Sussex. One of them a few years since kept an inn at Lewes, bearing the sign of the 'Royal Oak.'"

C. J. ROBINSON.

The information required will be found in the appendix to the *Boscobel Tracts*, edited by Hughes, 2nd edit., published by Blackwood about two years ago. PEREGRINE.

Reform Club.

[The epitaph on Richard Pendrell in St. Giles in the Fields, forwarded by G. N., appeared in our 1st S. xi. 410. — ED.]

HEIR OF LADY CATHERINE GREY (2nd S. x. 349.)—P. R. will find an excellent pedigree, showing the descent and representation of the "sole heiress of the Duke of Chandos," prefixed to the *Life of Lady Jane Grey* by Sir Harris Nicolas, 8vo. P. R. seems to use the term *representatives* for *descendants*: other families may be descended, as he states, but nevertheless are not the representatives. No genealogist will question the descent of the Duke of Buckingham. J. R.

OLIPHANT = ELEPHANT (2nd S. ix. 386. 434.; x. 56.) — This was common in Queen Elizabeth's time. Thus, *e. g.* in Cooper's *Latin-English Dictionary*, 1584, *oliphant* is always put for *elephant*, as in *elephas* and its derivatives; and in Art.

"Taprobane," "They hunt tigers, *oliphants*, and panthers, of the which there is great plentie."

B. H. C.

THE STATIONERS OF THE MIDDLE AGES (2nd S. x. 347.) — The Cyclopædist has certainly drawn on his imagination for his description of the normal mode of transacting business by the stationers of the Middle Ages. Du Cange gives us various meanings of the word "Stationarius," among the rest: —

"*Stationarii*, Librorum venditores, Librarii, à *stationibus* seu officinis librariis: Anglice *Stationers*, quomodò appellabant mercium vilissimarum institores, qui in foro *stationes* habebant. Statutum Universitatis Parisiensis promulgatum anno 1275. De Stationariis, sive Librariis: ut Stationarii, qui vulgo appellantur, sive Librarii . . . . corporale præcedant sacramentum, quod libros recipiendo venales, custodiendo, exponendo eosdem et vendendo . . . fideliter et legitime se habebunt."

This solemn oath imposed on the stationers would effectually preclude the alleged practice of dividing books into detached parts, and lending out the fragments at exorbitant prices.

Du Cange gives us another name for "Stationarius Apothecarius." "*Statio*, Apotheca, *Boutique*: Stationarius, Apothecarius." It is curious to observe how a word comes to be at length restricted from a general to a very particular meaning. Apothecary now means exclusively a vendor of drugs; whereas, strictly speaking, whoever keeps a shop, store, magazine, or warehouse, in which he deposits goods of any kind, is an apothecary; and, *par excellence*, a farmer! The more common meaning of ἀποθηκη with the Greeks was a *barn*: so that that noble specimen of a Briton an English farmer is, according to the strict derivation of the word, an apothecary. JOHN WILLIAMS.

Arno's Court.

SPLITTING PAPER (2nd S. ix. 427.) — I lately found, in the official *Catalogue* of the Great Exhibition, directions for splitting paper, which ESTE may find useful: —

"Two pieces of calico are firmly cemented on the sides of the paper, and dried. By a gentle pull on each side, the paper splits into halves: the adhesion between the paper and the calico being greater than that of the surfaces of the paper to each other. The split portions may be removed by damping, and so loosening the paste between the calico and paper."

F. L.

"THEATRE OF INGENUITY" (2nd S. x. 268.) — Is the book alluded to under this title by MR. INGLIS a translation of Edonis Neuhusii *Theatrum Ingenii Humani, sive de Cognoscenda Hominum indole et secretis Animi moribus*, libri duo. Amstelodami cIↃIↃCLXIV.? May I, in my turn, ask for some particulars of Edo Neuhaus, or Neuhusius, the author of this book? I gather from the dedicatory preface that it first appeared about forty-six years previously. WILLIAM BATES.

Edgbaston.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE ECCLESIASTICAL AND UNIVERSITY ANNUAL REGISTER for 1808 or 1809. 8vo.
THE LANCET, June 21st, 1856.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose: —

ECONOMIST, Nos. 14 (Dec. 2nd, 1843), to 19; 72 to 112; 114 to 138; 180 to 183; 185 to 188; 196 and 197.

Wanted by *Mr. Baseley*, 9. Old Broad Street, London, E.C.

CHESTER MYSTERIES. 2 Vols. Shakspeare Society.
GOSSON'S SCHOOL OF ABUSE. Ditto.
LYDGATE'S MINOR POEMS. Percy Society.
DICE'S PRACTICAL ASTRONOMER. 1845.
THE ROMANCIST AND NOVELIST'S LIBRARY. 4 Vols. 1840—1.

Wanted by *James Delane*, 43. Stanley Street, Pimlico, S.W.

DAVIDSON'S BIBLIOTHECA DEVONIENSIS.
SHARON TORNER'S EDWARD VI., MARY, AND ELIZABETH. 3rd ed. 1835. 2 vols. Boards.

Wanted by *Henningham & Hollis*, Booksellers, 5. Mount Street, Grosvenor Square, London, W.

Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books.

DRUNKEN BARNABEE'S JOURNAL *by Mr. Yeowell in our next.*

"INEDITED LETTER OF CROMWELL," *antè*, p. 383. — *We much regret to find that the two paragraphs in this article preceding Cromwell's letter have been printed as an extract in small type. The error was occasioned by so many words being written in the old orthography.*

J. S. *A description of Albert Durer's picture of Melancholy will be found in our* 2nd S. i. 101. 182. 382.

E. S. WILSON. *Communion Tokens are explained in our* 2nd S. vi. 506.

D. E. F. *On the pronunciation of Maria consult our last volume*, pp. 122. 311. 411.; *and the present volume*, p. 98.

S. B. B. *The "Black Book of Paisley" is nothing more than a transcript of Fordun's* Scotichronicon *with Bower's Continuation. See* Registrum Monasterii de Passelet (*Maitland Club*), *Preface*, p. lxvi. *and* "N. & Q.," 1st S. v. 283.

C. F. *whose Query on the subject of* Playing Cards *appeared in* "N. & Q." *of Nov.* 26, 1859, *is requested to say how a letter may be addressed to him.*

WILD OATS. INQUIRER *will find an explanation of this phrase in* "N. & Q.," 1st S. v. 306.

T. W. JONES (Nantwich) *has our best thanks for his kind Note.*

ERRATA. — 2nd S. x. p. 370. col. i. l. 8. from bottom *for* "Tissue" *read* "Issue;" p. 386. col. ii. l. 2. *for* "case" *read* "cave."

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LONDON, SATURDAY, DECEMBER 1. 1860.

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Notes on Books.

Notes.

"DRUNKEN BARNABEE'S JOURNAL."

Although this celebrated and jocular poem was first published in the middle of the seventeenth century, it was not till the year 1818 that the indefatigable Joseph Haslewood convincingly established Richard Brathwait's right to it as the author. This long-forgotten poet was born in 1588, and died in 1673, aged eighty-five, and his various productions bear date from 1611 to 1665. Tradition reports that this frolicsome itinerant was one of the handsomest men of his day, remarkable for ready wit and humour, and charitable to the poor in the extreme. He commonly wore a light grey coat, red waistcoat, and leather breeches. His equals in life bestowed on him the cognomen of *Dapper Dick*, a name by which he was familiarly called and universally known.

It cannot be doubted that such persons as Richard Brathwait and dear Izaak Walton, who were always innocently cheerful and good humoured, are really very useful in this world of ours; they maintain peace and diffuse happiness, by spreading around them a joyous temper and a kind-hearted benevolence. Who has not admired the felicitous posy which encircled the ring of good Bishop Hacket, "SERVE GOD AND BE CHEERFUL;" and happy is he who with a light heart and smiling countenance endeavours to observe this golden maxim during the whole tenour of his life.

On the publication of the seventh edition of *Barnabee's Journal* in 1818, Mr. Haslewood received the following amusing letter from the late Dr. Bliss, which is well worthy of a niche in the pleasant pages of "N. & Q.:"—

"St. John's College, Oxford, Feb. 27, 1818.

"MY DEAR HASLEWOOD,

"I did not thank you for your kind and unmerited present of *Barnabee*, because I was unwilling you should suppose I intended again to put off the execution of your commission. But now that I can send you some little account of *Panarete*, I may express my obligations to you for your remembrance, and my admiration at your forgiving temper. Truly, if you could but know how I was hurried and harassed, plagued, tormented, interrupted, and busily employed when I received your letters, you would readily excuse my not fulfilling your wishes; and I can produce (miserable me!) twenty witnesses to prove that you only suffered in common with all my friends, to wit, John Nichols, Mr. Markland, and above all, one printer named Davison could tell a sad tale of my being deaf to entreaties, unmoved by reproaches, regardless of threats or promises. However, I am now a little more on my legs again, and ready and willing to do all you may need, and to do that all speedily.

"Brathwait's *Anniversaries on his Panarete* contain very little, if anything, towards his personal history. The book consists entirely of an affectionate tribute to the memory of his wife, whom he seems to have loved with an ardent affection, which her virtues and accomplishments appear to have well deserved. Real woe admits of no detail; and though there are many very good, and some very striking passages in his poem, they relate more to her merit and his distress, than to those minute particulars of family and situation which you are in search of as a biographer. If, however, you think longer extracts necessary, remember I am but too happy in aiding your researches and fulfilling your wishes.

"When I first read that portion of your Preface, in which you state the first edition of the *Journal* to be without date, I was very well convinced in my own mind that I had seen a copy with a year printed in the title-page, and I thought I remembered it to be 1648. After some racking of brain, I called to mind the sale at which, in my very younger days, I beheld this book, and can now give you a clue, which by following it up from Sotheby's book of purchasers' names may lead you to the identical volume.

"In John Woodhouse's Catalogue, sold by Leigh & Sotheby, Dec. 12, 1803, No. 24. is *Barnabee's Journal, with Bessie Bell*, FIRST EDITION,

B. M. g. l. 1648. It sold for 2*l.* 10*s.* I do not now recollect on what authority, but I have erased the words *first edition*, as being a mistake of the Catalogue maker, and I doubt not, but that I had at the time some good reason for so doing.

"I can now only say, that if Bodley has any other of Brathwait's pieces which you have not been able to inspect, you may command my services, and in the course of my huntings and ferrettings, if I discover anything more, you may depend on hearing from me.

"Heartily do I wish success to this and all other of your undertakings, and sincerely am I,

"Dear Haslewood,

"Your obliged Friend,

"Philip Bliss."

"P. S. A Master Brathwayte kept a private school in London in the year 1633, and had for one of his *scolars* Cave Beck of St. John's College, Cambridge, afterwards a schoolmaster, and Rector of St. Helen's in Ipswich. Beck wrote *The Universal Character, by which all Nations may understand one another's Conceptions*, London, 1657, 8vo."

Mr. Joseph Haslewood, in his valuable bibliographical account of Brathwait's Works, prefixed to his reprint of the first edition of *Barnabee's Journal*, London, 1820, has conjectured that the work was first printed about 1650, from several circumstances noticed by the author in the course of his Itinerary. He says, p. 71.: —

"In the last two journies, Barnabee, without abating in humour, displays in himself a rather more staid character. His amours terminate in disappointments; and his muse narrates scenes less disgraceful than tippling brawls and sottish revels. At Darlington he marries: and then our Itinerant begins to traffic as a drover or dealer in cattle, solemnly proclaiming the necessity of living chaste, from the eyes of the country being upon him. At a still later period his rambling terminates with settling at Staveley, where the narrative of his journies underwent a revision. In performing this task events chronicled long before needed an addition, by way of notes, to fashion them to more recent occurrences. Thus the stanza on Kendal which ends the third journey, and Barnabee's note thereon, are of very different dates; as the one must have preceded and the other as certainly followed the eleventh year of Charles I. (1636.) The plague described in the visit to Wansforth Brigs did not happen until the year 1642.* It is therefore conclusive those lines were added during or later than the civil wars. There is also distinct proof of another note hitched upon a stanza to record a subsequent event; it is that upon Pomfret Castle; for, if we consider the unswerving loyalty of Brathwait, it cannot be doubted that the allusion therein is to Stuart, and consequently added after the death of that unfortunate monarch.† This circumstance fixes the time of printing the *Itinerary* to the Interregnum, when it was not very easy to obtain a license to publish a work that tended to unveil, or ridicule, however slightly, the usurping powers; and to publish without license might hazard immediate suppression, as well as render it unsafe for the printer to affix his name. However, that name has not entirely, we believe, escaped research. All the capitals and rule ornaments used in the first edition (and several are rather of peculiar character), are found in a little work by Brathwait, nearly contemporary, printed for J. H. We therefore consider it probable that the printer was John Haviland, and the time of publication about 1650."

Again at p. 406. he has a few "more last words" on the date of the first edition: —

"It might be expected," he says, "that for a popular work like this, many attempts would be made to fix a date to the first edition. One has been considered of some authority. It is found in the Catalogue of the library of the late John Woodhouse, Esq., sold by Messrs. Leigh & Sotheby, Dec. 12, 1803, where lot 24 was described as *Barnabee's Journal with Bessie Bell.* First edition. B. M. g. l. 1648. A catalogue with the name of the late venerable, courteous, and honest George Leigh in the front demands attention. With his inspection before the printing, it might be designated an oracle; for he neither indulged in the pastime of puffing, nor speciously drew an audience to his sales by a florid description of worm-eaten, dirty copies. But the date in the present case is not certain. The authority in this instance was a poem in manuscript, copied on the fly-leaves, undoubtedly by Brathwait, entitled: *Rustica Academiæ Oxoniensis nuper reformatæ Descriptio*, &c. clodcxlviii. This authority neither confirms nor refutes the opinion already expressed of the time of publication being 1650, or thereabouts. Had it been after the Restoration, it is not easy to believe that our author, whose religion remained untainted by the times, and his loyalty unimpeached, would have stifled his feelings upon the happening of that cheerful event, when he had already recorded the more melancholy one of the death of Charles I. However, strong as the probability may be for the above date being correctly assigned, there must not be forgotten it supplies no proof as to the time of the Journal being written. The existence of several pieces was announced by our author long before they were submitted to the public. And many circumstances unite to confirm the belief that the *Itinerary* was the lapped and cradled bantling of years, scarcely, in his own opinion, pubescent, until himself might be believed past the age of such waggery. It may be characterised as a seedling planted in the spring of youth; nourished and pruned in the summer of his days; courted to blossom amid evergreens that circled his autumnal brow, and which formed the wreath of fame that adorned and cheered the winter of his age, and remains unfaded."

The original edition of *Barnabee's Journal* has no date, and is of a very diminutive size. It has

[* The plague may have visited Wansforth Brigs during "The Fearful Summer" of 1630, memorialised by the Water Poet.

† May not Brathwait rather have referred to the execution of Thomas Earl of Leicester, the uncle of Edward II., or to the death of Richard II., who were both executed at Pontefract Castle. At this memorable place also the innocent blood was shed in 1483, by Richard III., of Anthony Woodville, Earl Rivers; Richard, Lord Grey; Sir Thomas Vaughan, and Sir Richard Hawse. It is to these events allusion is made by Shakspeare in Richard III.: —

"O Pomfret, Pomfret! O thou bloody prison!
Fatal and ominous to noble peers!
Within the guilty closure of thy walls,
Richard the Second here was hack'd to death:
And, for more slander to thy dismal seat,
We give thee up our guiltless blood to drink."]

a frontispiece engraved by W. Marshall, who flourished from 1635 to 1650. It is entitled —

"Barnabæ Itinerarium, or Barnabee's Journall, under the names of Mirtilus and Faustulus shadowed: for the Traveller's Solace lately published, to most apt numbers reduced, and to the old Tune of Barnabee commonly chanted. By Corymbæus.

"The oyle of malt and juyce of spritely nectar,
Have made my Muse more valiant than Hector."

Mr. Haslewood, as already shown, fixed the date of the first edition about 1650, and in Bohn's new edition of Lowndes it is given as "circa 1648—50." But from the following entry, which I discovered in the Registers of the Stationers' Company, its publication was ten or twelve years earlier: —

"7th June, 1638:

"Mr. Haviland entered for his copy under the hands of Mr. Baker and Mr. Apsley, Warden, a booke called *Barnabæ Itinerarium*, or *Barnabee's Journall*, &c."

"8th June, 1638:

"Robert Bostocke entered for his copy under the hands of Mr. Baker and Mr. Apsley, Warden, a booke called Mr. Braithwaite *his Anniversaries upon his Panarete*."*

The second edition of *Barnabee's Journal* was in 1716, small 8vo., and took the name of *Drunken Barnaby's Four Journeys to the North of England*. The third edition was in 1723, small 8vo. The fourth in 1786, small 8vo. The fifth in April, 1805, 8vo.: the sixth in September of the same year. The seventh, edited by J. Haslewood, in 1818, 12mo.; and another, edited by the same gentleman from the first edition in 1820, sq. 12mo. 2 vols., of which only 125 copies were printed.

J. Yeowell.

DATE OF CONTEST FOR "THE WHISTLE."

Burns, in the Preface to his poem, *The Whistle*, states that the contest took place on Friday, 16th October, 1790; whereas his letter to Capt. Riddell, written on the morning of the day on which the bet was to be decided at Carse, is dated 16th October, 1789.

Dr. Currie has stated that Burns was supposed to have been umpire in the contest. The same has been repeated by Allan Cunningham.

Professor Wilson, in his admirable *Memoir of Burns*, says, "*he* (Burns) *was not at the Carse*;" at the same time he does not account for the difference in the dates.

At first it may appear presumptuous, or even absurd, to call in question the accuracy of Burns with regard to the date: but it is not impossible that Dr. Currie may have made a mistake in the date in Burns's MS.

Be this as it may, I am able to settle the exact date of the contest, and also to show that *Burns was not appointed umpire*.

The original *Bet for the Whistle* came into my late father's possession in 1809, and it is now in my own safe keeping. It is in the handwriting of Fergusson of Craigdarroch, who states that it is "to be settled under the arbitration of Mr. John M'Murdo: the business to be settled at Carse the 16th of October, 1789."

It is signed by all the parties: "Alex. Fergusson, R. Laurie, Robt. Riddell," — these signatures being followed by the following: —

"John M'Murdo accepts as Judge.
Geo. Johnston, Witness to be present.
Patrick Miller, Witness to be present if possible."

This memorandum was drawn up at Cowhill, 10th Oct. 1789; and on the wrapper is written by John M'Murdo —

"The Bett decided at Carse,
16th Oct. 1789.
Won by Craigdarroch,
he drank upds of 5 Bottles
Claret" ——

Should the publication of the whole of the memorandum be considered desirable, I shall be happy to send a copy of it: at present I do not wish to take more space in your valuable paper.

Thomas H. Cromek.

Wakefield.

ANCIENT WRITINGS OF IONA.

The Rev. Donald McNicol, A.M., minister of Lismore, Argyleshire, in *Remarks on Dr. Samuel Johnson's Journey to the Hebrides* (Chapman's ed. Glasgow, 1817, 8vo.), discussing sundry topics relative to Gaelic MSS. and literature, at p. 484. refers the Doctor to

"Dr. Alexander Campbell in Argyleshire (who) will, among other things, make him acquainted with a very old manuscript in Gaelic character, which makes a large volume of a quarto size; and which, with a variety of other subjects, gives a particular account of the feuds which had formerly subsisted between the families of Fion (or Fingal) and Gaul. Dr. Campbell is in every other view a very respectable character, and his great age, being now upwards of eighty years, has enabled him in particular to acquire a very extensive knowledge of the antiquities of his country. He was told by his father, the celebrated Mr. Colin Campbell, minister of Ardchattan, a man eminent for learning in general, and for mathematical and antiquarian knowledge in particular, that the greatest part of the books of value belonging to Iona, in the latter centuries, were carried to Doway in French Flanders, where the Scots had a seminary which still continues. Here the curious will no doubt find something worth the trouble of inquiry."

Mr. McNicol, in corroboration of his opinions, adds: —

"As for the antiquity of learning and writing in general in Scotland, it is universally acknowledged by all nations; and notwithstanding the many misfortunes which have befallen the works of our learned men, there

* According to the Bodleian Catalogue there is an edition of his *Panarete*, dated London, 8vo., 1634.

still remain convincing proofs that we had our full proportion of them in former times."

He farther states (p. 486.) the importance of such writings as were once at Iona, mentioning St. Columba, &c.: —

"They (the writers) flourished above eleven hundred years ago, and their writings that remain, are sustained as genuine by all the learned in Europe. They wrote before the Saxon historian Bede. Could we recover more of what has been anciently written at Iona, there is good authority for believing, that we should find the lives, deaths, and chief actions of their kings, who, before the union of the Scottish and Pictish kingdoms, used to be crowned and buried there, recorded by those and other religionists of that renowned seminary."

It is extremely probable that Dr. Johnson, from his well-known antipathy to Scotland, though treated in the most hospitable manner while he visited the Hebrides, never afterwards took the pains to examine the various matters so plainly represented to him by his monitor and able critic Mr. M'Nicol. My object in making the foregoing extracts is to bring before the intelligent correspondents of "N. & Q." the state of the case in reference to the *missing books of Iona*, which Mr. M'Nicol doubts not to be *something worth the trouble of inquiry by the curious*, and especially to ascertain if any information in respect to writings connected with the Monastery of Iona, or otherwise with the literature of Scotland at remote periods, are to be found in the *Seminary* (or, as I think, called the *Scots College*) of *Douay* before alluded to. Some correspondents may be able to speak of facts from their own knowledge, or if not, at a future time in their Continental rambles augment their pleasure, and likewise profit the world, by an investigation. It might be rather ungracious to ask literary gentlemen who come to the Highlands of Scotland to enjoy the healthful recreations of fishing and fowling, also to hunt up long dormant Gaelic MSS., but it is believed that many of such in the charter-chests and repositories of old families wait for a resurrection, as well as what else may yet be rallied, scattered about in the monastic houses and in the libraries of France and the Vatican — those libraries, as I was told fourteen years ago by the late Very Rev. Principal Macfarlan of Glasgow College, containing much of an original and interesting kind bearing on the antiquities and history of Scotland in former ages, and thus so far illustrating and confirming the sentiments of Mr. M'Nicol already quoted. If I may be allowed the remark, it appears to me highly worthy the attention particularly of every right-minded Scotchman, to the full extent of his power, through any possible sources, to endeavour to repair the ravages which have been committed on the early records, chronicles, and annals of his country by successive invaders, with the barbarous intention of obliterating the reputation, learning, and name of the nation, of which it is unnecessary to adduce proofs. Happily national animosities have now become subdued, an enlarged spirit has been evoked by means of numerous societies and printed publications for the revival of what is old, and a brotherhood in literature existing as befitting subjects living under the same political rule: so that with a "long pull, a strong pull, and a pull altogether" great things may be accomplished. G. N.

THOMAS CAREY, "A POET OF NOTE."

As a pendant to my Note upon this forgotten old poet (2nd S. vi. 112.), I should be glad of the insertion of the following Note.

Thomas Carey, the second son of the Earl of Monmouth, married the daughter of Sir Thomas Smith, one of the Clerks of the Council and Master of the Requests, *temp.* James I., from whom he inherited the estate of Brightwells (or Villa Carey as it was afterwards called), Parson's Green, Hammersmith. Sir Thomas died in 1609, and was buried in the church of Fulham. His widow held possession of the estate until her death in 1633, when it passed into the hands of Thomas Carey. It is probable that he rebuilt the house, as it was from that time known by the name of Villa Carey. Francis Cheyne, who came over to England in the reign of Charles I., was employed to decorate the rooms. Bowack (*Antiquities of Middlesex*, p. 45.) gives us the following description of the house and grounds, when in the possession of the Earl of Peterborough: —

"Peterborough-house is a very large square regular pile of brick; and has a gallery all round it upon the roof. It was built by a branch of the honourable family of the Monmouths, and came to the present Earl in right of his mother, the Lady Elizabeth Carey, Viscountess de Aviland. It has abundance of extraordinary good rooms, with fine paintings, but is most remarkable for its spacious gardens, there being about twenty acres of ground inclosed. The contrivance of the garden is fine, though their beauty is in great measure decayed; and the large cypress shades, and pleasant wildernesses with fountains, statues, &c., have been very entertaining.

"In this garden is a natural curiosity, not to be paralleled, as it is said, in Europe; viz. a tree, which bears a yellow tulip, of seventy-six feet high, and its stem about five feet nine inches in circumference. It is of almost sixty years' growth, has a smooth, grey sort of a coat, and a very fine green leaf."

Thomas Carey died in 1648, and was buried in the chapel of St. Erasmus in Westminster Abbey. Dr. Crull, in his *Antiquities of St. Peter's* (edit. 1741, i. 165.), thus notices his burial and monumental inscription: —

"In the same vault with the Lord *Hunsdon* and his Lady lies interred *Thomas Carey*. He was second son to *Robert* Lord *Carey* of *Leppington*, Earl of *Monmouth*, and Brother to the last Earl of that family: one of the Gentlemen of the Bedchamber to King *Charles I.*, and was so afflicted at the fatal exit of his Master, that he

fell sick immediately after, and died in the thirty-third year of his age, 1648. His monument of white marble was set up against the North-East Angle of this Chapel, to perpetuate his honourable Memory to Posterity, by the following Inscription,

H. S. E.

Magnæ stirpis Vir, majoris Indolis *Thomas Carey*, qui obiit Anno Ætatis suæ 33; quod est Nobilitatis Comitis *Monmouth*, Filius natu secundus, quod vero virtutis illustre Documentum, quod *Carolo I.* Regi, cui à cubiculis serviebat, erat dilectissimus, cujus pio in affectu usque superstes, non ante annum 1648, (quo omnia eximia interire necesse erat,) penitus defunctus est. Nobilissima Familia quasi natura in eo formando, totas prosapiæ vires prodiga consumpsisset, Herede deficiente Masculo, expiravit, extincta est.

"Abi viator, luctusque et venerationis stuporem misce."

Carey's widow married (the precise date I have not ascertained) Sir Edward Herbert, Kt., Attorney-General to Charles I.

In 1660 the estate at Parson's Green was in the possession of John Lord Mordaunt, who married the daughter and heiress of Thomas Carey.

These particulars seem worth recording in "N. & Q.," as they add something to the biography of a man who has been strangely neglected.

Edward F. Rimbault.

STANYHURST'S "VIRGIL."

There is a copy of this very rare work in the collection of books presented by Drummond of Hawthornden to the University of Edinburgh. Gifford, with his usual bitterness, abused both the donor and donation in his vindication of Ben Jonson, because the Scotchman had taken down notes of the dramatist's conversation, which, although never made use of by him, were found amongst the Drummond MSS. next century and printed. The attack was quite in keeping with the critic's usual tactics, and was too absurd to receive any countenance from men of sense and learning. Of the catalogue which was at the time printed at Edinburgh by Andrew Hart a few copies were privately reprinted some thirty or forty years ago, and the collection itself, with some few unfortunate abstractions, is still preserved in the library of the Edinburgh College, in a separate apartment, having been arranged and put in order under the superintendence of David Laing, Esq., now librarian of the Society of Writers to the Signet.

This copy was used for the purpose of a reimpression by the Edinburgh Printing Company some years ago. A more beautiful book has seldom issued from the press; and as the number printed was limited to fifty, it is not surprising that copies are of rare occurrence. The cost to subscribers was one guinea, but double that sum would hardly secure one now.

There was prefixed an account of the author and of his works by James Maidment, Esq., who referred to the opinion of Southey as to the propriety of a reprint. He also wrote the sketch of Turberville for the curious volume of his poetical tales taken from the rare volume in the Drummond collection.

J. M.

THE CHOLERA IN IRELAND: "HOLY ASHES."

In the summer of 1832, when the cholera raged in Dublin, and nearly in every large town and many villages of Ireland, an extraordinary national incident occurred; and as I have not seen it alluded to in print, I think "N. & Q." a fit place to record the substance of rather an elaborate "note," which I made a couple of years afterwards (although young at the time). I collected the materials in several parts of the country on a summer pleasure ramble, and, curious enough, there was no difference in the details — the story bearing the same complexion in the north as it did in the south, and the east agreeing with the west in the facts. The strangest feature, however, connected with the strange phenomenon (if allowed to be called so), was the fact that the affair was known from one extremity of the kingdom to the other on the same day. I was particular in ascertaining this, and had it from intelligent persons. I found the "charm," or whatever it was, practised in the county of Antrim and the county of Waterford — extremes of the island — on the same day. This is corroborated by my own observation: for, on the evening of the day in question, I happened to be at the house of a professional friend at Dundrum, about five miles from Dublin (I resided at the time in the Irish metropolis), when we were much alarmed by several persons coming from different directions to the house (a detached building in the centre of a large and handsome lawn) with the "holy ashes." The facts were these: — A story went forth that the consummation of the world had arrived, and that the destroying angel was out smiting the earth with fire. However, there was a saving clause whereby the destruction was to be avoided, and it was this. Some one person belonging to each house was to take of the fire ashes a measure about a quart in quantity, and sprinkle a portion at the four corners of the house, internally and externally: all the family, or whoever happened to be present, kneeling and repeating certain prayers, commencing with the Lord's Prayer, and ending with supplications to the Omnipotent to spare the people and the house. Some one belonging to *that* house must then take the ashes to *seven* other houses, and go through the same ceremony; that person could not rest from his labours until he found seven houses that had not already received the "holy ashes," as it was called; and some one from every house must serve other

seven houses to have the benefit of the orisons. It will thus be seen how the "ashes" flew on, and the confusion that must have followed amongst persons running in all directions to find seven houses that were not "served," and how the thing progressed geometrically. Indeed, I conversed with a young man in the county of Wexford, who assured me he rode a swift horse upwards of sixteen miles, with the "ashes," before he found seven houses that were not "served," as the people of the country were out in all directions with the "ashes." Thus this chain of human electric telegraphic communication encompassed the whole island in one day.

I was told some excellent and ludierous anecdotes, too long to quote here, about this strange affair when the excitement had cooled down, and people began to reflect on the absurdity of the proceedings. I heard many stories about the origin of this great national hoax, but nothing satisfactory. May I ask can any correspondent illuminate this curious proceeding? Thousands of intelligent Irish must remember it well, and it would be a pity not to leave on record whatever may be known about its origin or otherwise. I may also state that the plague of the cholera was said to be stayed by the adoption of the above curious ceremony. S. Redmond.

Liverpool.

Minor Notes.

Yankee Doodle. — A communication of mine upon the subject of this old song, appeared in *The Historical Magazine, and Notes and Queries concerning the Antiquities, History, and Biography of America*, for July, 1858. I was not then aware of the existence of three old broadsides with the music, printed, in all probability, in the last quarter of the eighteenth century; which fact is of some importance as establishing the great popularity of Yankee Doodle in this country at that time.

They are entitled as follows: —

1. "D'Estaing Eclips'd, or Yankee Doodle's Defeat. By T. Poynton."
2. "Yankee Doodle, or the Negro's Farewell to America. The words and music by T. L."
3. "Yankee Doodle, or (as now christened by the saints of New England), the *Lexington March*."

The music to the two first-mentioned ballads is original; the third is adapted to the old tune.

Edward F. Rimbault.

"Pro aris et focis." — The writer of the Minor Note headed "A Phonetic Translation" (2nd S. x. 345.) is in error in attributing the saying he cites to a Somersetshire farmer, whom one would indeed scarcely expect to know Latin enough for rendering even *pro* and *et*. The author of the witticism, for such it really was, was a celebrated hunting parson, who passed by the name of Billy Butler, and he uttered it at the mansion of the old Somersetshire family bearing the name of Phelips. Looking up at the motto, he said: "Pro aris et focis," for our hares and our foxes! The cap fitted to a nicety the squire, a man notoriously rigid and zealous in carrying out the game laws. N. S. L.

Origin of the Druses. — Notwithstanding the extent of De Sacy's Arabic erudition, he has failed to discover the origin of the name *Druse*; which is the more remarkable inasmuch as he quotes the very catechism in one part, which, in another, would have supplied the source of this name. But, as a Jew (*Sacy* being an anagram of *Isaac*), he makes light of catechisms, although in reference to the Greek, Romish, Episcopalian, or Presbyterian religions, no author could expect much credit in rejecting the consideration of their several catechisms whilst professing to give an "exposé" of such religious communities. It is farther remarkable that he was not aware of the passage from Elmacin's *History of the Saracens* (p. 264.) quoted by Eichhorn ("N. & Q.," 2nd S. x. 284.), nor even with the *Repertorium* on this subject published fifty-six years prior to his *Exposé de la Religion des Druses*. Col. Churchill having followed De Sacy step by step in the matter of their religion, is also equally obscure as to the origin of this name, explained in "N. & Q." (2nd S. x. 284.). It is, however, but justice to De Sacy to say that prior to the publication of his learned work on the Druses in 1838, he had waited for further MSS., but was disappointed (I. *adv.* v.). The Baron de Tott, in 1785 (ii. 225.), states that they derived their name from *Daursi*, the apostle of Hakem, meaning *Drusi*, the same person that De Sacy refers to as *Darazi*, without recognising him as the founder of the Druse name. Besides De Sacy's *Exposé*, he has noticed them in his *Chrestomathie Arabe* (2nd ed. i. 93.; ii. 160.), and in the *Mém. Acad. Inscrip. et Belles Lettres* (vols. ix. x.).

The following extracts from the *Druse Catechism*, however, may be taken as conclusive of the origin of this name: —

"2. Who was Al Drusi? The same that wrote the Testament, and was servant of Hakem, the Creator.

"26. Tell me whence the name Drusi (الدروز) is derived? Know, brother, that the name of the Druses arises thus: they followed the Ruler, according to the command of God, who is our Lord, Mohammed the son of Ismael [surnamed Al Drusi according to Elmacin] . . . Hence they were called Druses. The meaning of the word درز (*daraz*) is *submission*."

T. J. Buckton.

Lichfield.

Vicar and Curate. — This interchange of meaning between these two words tells (I think) a tale which has not been noticed by the Dean of

Westminster in any of his most interesting works, — a tale which rather bears upon the clergy of the olden times.

The curate, there can be little doubt, was originally the incumbent, the person who had the *cure of souls*, and the vicar, as the word implies, was his substitute; but whereas the care of the parish and the *cure* of souls was very generally left to the latter, he came to be considered and to be called, and was in fact the *curate*.

Meanwhile the curate (in the original sense of the word) when he did condescend to do the duty, might well be considered to be acting *vicariously* for the usual minister, his own, too often underpaid, proxy, and thus the incumbent acquired and retains the title of vicar.

A Constant Reader.

Lord Chesterfield's Opinion of Music.—In his 148th letter to his son, who was then at Venice, his lordship, after having enumerated music among the *illiberal* pleasures, adds: —

"If you love musick, hear it; go to operas, concerts, and pay fiddlers to play to you; but I must insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous and contemptible light; and brings him into a great deal of bad company, and takes up a great deal of time, which might be much better employed. Few things would mortify me more than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth."

Again, Letter 153.: —

"A taste of sculpture and painting is, in my mind, as becoming as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with history and poetry, the latter with nothing but *bad company*."

Again: —

"Painting and sculpture are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either; which, in my opinion, is by no means the case of musick, though called a liberal art, and now in Italy placed above the other two: a proof of the decline of that country."

The lovers of music may well afford to have the opinion of Lord Chesterfield quoted against them, while they have that of Shakspeare, and a host of other great poets, in their favour.

Query, Is the opinion of Lord Chesterfield singular? Or can any similar ones be found in the writings of the last century?

Edward F. Rimbault.

Queries.

Scorchats, Scrochats, Scrochettes (Innes's *Scotland in Middle Ages, &c.*)—What are these, and whence the name? They were a table "sweet" imported into Scotland in the fifteenth century, but of what sort? M.

Ashfield.

Lines to S. Gosse.—

"*To S. Gosse on her leaving Ringwood.*

"While Spring her verdant robe resumes,
While yet her soft-eyed primrose blooms,
And violet fragrance loads the gale,
My Delia seeks a distant vale;
The spot that nursed her infant hours
Forsakes — her family of flowers
Resigns — where oft at close of day
With curious eye she loved to stray;
Trained round the tufted jasmine bower
The vagrant woodbine's honey'd flower;
Breath'd the vale-lily's soft perfume,
And nursed her fragrant myrtle's bloom.
Ah, pleasing shade, ah, sweet retreat,
By friendship rendered far more sweet!
There, oft retired at close of day
The peaceful moments stole away;
While flowed our converse, unconfined,
In simple truth, from mind to mind.
But Delia bids these scenes adieu,
A nobler science to pursue;
To dress with care a nobler soil,
And, oh, may peace reward the toil!
Delightful work — task how refined,
To cultivate the infant mind;
T' explore the tender breast with care,
And 'plant the generous purpose' there.
Enraptured may my friend behold
The budding virtues all unfold;
With voice persuasive lead the youth,
Fair votaries, to the shrine of truth.
And oh, ye little sportive train,
Let not the muse presage in vain;
Still nurse the flowers her genius rears,
Fit ornaments for future years.
But chief the pious precept love,
And Delia shall the choice approve,
Instruction with delight shall bleud,
The gentle monitress and friend.
Accept, dear maid, the humble lay
That fain would strew thy arduous way,
With fairest flowers of choicest kind,
Flow'rs suited to a taste refined:
Friendship for this attuned the lyre,
And thus her artless strains aspire:—
"Sweet Health, let not thy roses fade;
Sweet Peace, extend thy olive shade;
Hope, shed around thy cheerful rays,
And Heav'n protect my Delia's ways."

Gent. Mag. Part I. p. 363., 1794, April.

These lines are subscribed "L. Miller, afterwards Waring." They strike me as remarkably pretty, both in sentiment and imagery. Is anything known or remembered, at Ringwood, about the authoress? W. D.

[See also the *Gent. Mag.* for June, 1810, for some other lines by this lady, dated from Alton.—Ed.]

Barricades.—What is the first mention in history of the use of "barricades" in street-fighting? And is this mode of fighting on record, as having been used by any other nation than the French?

J. F.

Andrew Henderson.—Wanted some biographical particulars of Andrew Henderson, an author of last century. He was a native of Scotland,

and a bookseller in Westminster. He published *Memoirs of Marshal Keith*, 2nd edit., 1759; *Life of William Augustus, Duke of Cumberland*, 1766, &c., &c. X. Y.

Quotation Wanted. — Prescott, speaking of the cruel penances of the Mexicans, quotes the line: —

"In hopes to merit heaven by making earth a hell."

Where is the line to be found? F. L.

The Lawrences of Chelsea. — I shall be obliged for any information respecting Sir Thomas Lawrence, Bart., of Chelsea, who was Secretary of Maryland about 1696, and was buried at Chelsea, 25th April, 1714, though he died before March 9, 1709? And also of his father, Sir John Lawrence, Bart., of Chelsea, who was alive in 1676? Magdalenensis.

"The Thunder Ode." — A poem, called *The Thunder Ode*, written on the hurricane in the West Indies, 4to., 1773, was set to music by Dr. Arne. Can any of your readers inform me who is the author of this ode? X. Y.

Calderon's "Life's a Dream." — Who was the translator of the edition published at Edinburgh in 1830? X. Y.

Sir Wm. Bartley. — A play entitled *Cornelia*, by Sir Wm. Bartley, was performed in 1662. The editor of the *Biographia Dramatica* supposes the author to have been Sir Wm. Berkley, author of *The Lost Lady*, a tragi-comedy, 1639, and who was governor of Virginia from 1660 to 1676. Can you inform me whether the name of a Sir Wm. Bartley is to be found in the lists of knights created by James I., Charles I., or Charles II.? X. Y.

Ogden, a Manchester Poet. — In a volume of *Literary Miscellanies*, lately published by Mr. R. W. Procter, there is some account of Ogden, a Manchester poet of last century. I think he was author of an *Epistle on Poetical Composition*, in nine books, 1762, &c., &c. Could any one, by referring to Mr. Procter's book, give me some information regarding the author, and the titles of any of his works, poetic or dramatic, which may be omitted in Watt's *Bibliotheca*. X. Y.

Brede Lepe. — Can any of your correspondents tell me the derivation of this name for a street, or for an ancient building? It occurs on an early plan of a town. L. J.

Early MS. discovered at Cambridge. —

"A MS. of the Gospels and of some portions of the service of the Roman Church was found a few months back at Cambridge, the discovery of which was the great event of recent years to the Scottish antiquary. On its margins and blank pages are entered a few charters and other records of the Abbey of Deer. These are the earliest Scottish writings, and belong apparently to the tenth century. They are in Gaelic, and their importance will be understood when it is mentioned that we have no other Gaelic document so old by 600 years! It is from them that we learn how St. Columba visited Buchan and landed with his Disciple St. Drostan at Aberdour." — *Sat. Review* on Prof. Innes's "Scotland in the Middle Ages," Nov. 17, 1860.

Where was the above-mentioned MS. discovered? Aδ.

A Cambridge Ceremony. — On every fifth of November at the Morning Service in the University church, it is usual for the Senior Proctor to read the Litany as far as the Lord's Prayer, at which the Vice-Chancellor begins, and goes through the rest of the Litany service. Perhaps some one of the numerous readers of "N. & Q." can explain this peculiarity. G. A. W.

Armorial. — On a shield argent, a tree proper; supporters, two negresses girdled with leaves. Crest: A demi negress bearing in her right hand (*a tobacco-pipe?*)

Also on a shield or, a goose proper. Initials underneath D. M. L.

Can any of your readers tell me to what families the above coats belonged? They occur on two old China dishes, and are probably foreign.

A Subscriber.

Richard Rauthwell, son of Arthur Rauthwell, husbandman, born at Laas in Yorkshire, was educated at Clithero school under Mr. Hescolm, and admitted pensioner of St. John's College, Cambridge, under Mr. Edmundson, 16 June, 1710, being then aged 18. He went out B.A. 1713–14, and is author of —

"Antiquitates Bremotacenses; or the Roman Antiquities of Overborough; wherein Overborough is proved the Bremontonancæ of Antoninus. The Year when, and the Romans who erected the Station, collected out of Tacitus. An Account of the Garrison there. Also of the Idol who was tutelar Deity of Overborough. To which is added, a Description of as many Monuments of Antiquity as have been discovered or dug up there lately, tending to illustrate the History of this once famous Station. Lond. 4to. 1746. Kirby Lonsdale . . . . 1824. Dedication to Robert Fenwick, Esq., dated Bolland, 24th March, 1738–9."

We have been unable to obtain a sight of the edition of 1824, which is not in the British Museum.

We trust some of your correspondents may be able to furnish additional particulars respecting this author. C. H. & Thompson Cooper.

Cambridge.

Birds fly from Cholera. — Can any of your numerous readers favour me with instances, of their own knowledge, in which birds have been known to desert a locality during the prevalence of cholera? Such was the case at the Mauritius, when that malady appeared at Port Louis: the minor — or, as the people call it, martin — quitting

that town until after it had ceased. So also the jackdaws and sparrows left Malmö, in Sweden, on the appearance of cholera in 1834. W. H. B.

Bath.

Napoleon II. — How was the Duke of Reichstadt related to the royal family of England? About thirty years ago was published a list of the possible claimants of the British crown, and low down in it appeared the name of the former king of Rome. Bar-Point.

Philadelphia.

Phillis Court, near Henley. — Can any of your readers refer me to any picture or engraving of this mansion as it stood in 1770? It was garrisoned in 1642, and had a moat and drawbridge. A gentleman residing at Burford in this county had a water-colour representation of the house, but it has been lost. John S. Burn.

Henley.

Busby. — Can anyone enlighten me as to the derivation of the word *Busby*, the cap used by the Royal Artillery in full uniform? Beta.

Brawn. — As this delicacy appears to be a favourite at the Universities, where you have so many correspondents, may I hope that some one of them will afford a reply to this inquiry? In the shops it is ticketed "Cambridge Brawn," and the mode of preparing it is said to be attended with great cruelty to the animal which yields it — so great indeed that I hesitate to believe it; and hence the present Query. The story is this: that the rich and glutinous gristle in which the brawn is enveloped, and which forms in it one of its choicest ingredients, is the *cicatrice of a wound* made in the pig's back by means of a board covered with sharpened spikes, and kept open by their daily puncture, till a chronic sore is maintained; and nature, in her persevering efforts to heal it, produces the thickened cartilage which is so much esteemed by the connoisseurs in brawn. I shall be truly glad to learn that this story is untrue; but if the fact be as report represents it, then it seems to me a legitimate case for the intervention of the Animals' Protection Society. J. E. T.

Philip Stubbs, M.A. — Information is desired respecting the ancestors and descendants of Philip Stubbs, rector of St. Alphage in 1699, Archdeacon of St. Alban's, first chaplain of Greenwich Hospital, and author of many published sermons. There is a portrait of him and of the Rev. Francis Higgins and of Dr. Sacheverel in mezzotinto, all upon one sheet, dated 1710, and labelled "The three pillars of y^e^ Church." His children born at St. Alphage were John, Philippa, William, and Charles. Is it known whether he was of the same family as Philip Stubbs, who in 1585 published *The Anatomie of Abuses*, and in 1612 an account of *The Godly Life and Christian Death of Mistresse Katherine Stubbes*, his wife? T. E. S.

Queries with Answers.

Sir Francis Hubert. —

"Egypt's Favorite. The Historie of Joseph divided into foure parts: 1. Josephus in Puteo, or The unfortunate Brother; 2. Josephus in Gremio, or The chaste Conrtier; 3. Josephus in Carcere, or The innocent Prisoner; 4. Josephus in Summo, or The noble Favourite. Together with old Israel's Progresse into the Land of Goshen. By Francis Hubert, Knight, and some time one of the Six Clarkes of his Majesties High Court of Chancerie. London, Printed by A. M. for L. Chapman, and are to be sold at his shop at the Upper End of Chancery Lane next Holborne, 1631."

The above is the title-page of (unless I am much mistaken) a very scarce little volume. I am inclined to think that this poetical piece possesses no inconsiderable merit, and should be glad to be informed whether it has ever been reprinted, or if any thing more is known of the author than what may be gathered from the following passage in a prefatory notice "from the Stationer to the Reader:"—

"The Authour hereof (being my worthy Friend) ere hee had fully perfited the same was himselfe translated to the place of all perfection, and changed the Egypt of this world for the full fruition of a celestiall Canaan. In his life my desertlesse selfe was so endeared unto him that he pleased to bestow upon me the Copie thereof, and I have taken the paines to make that publique which was smoothered in silence, and perhaps might have beene buried in oblivion. Many yeeres sithence he writ a Worke intituled 'The Historie and Raigne of Edward the Second with his miserable and cruell Death!' But the same being by supreamest Authoritie forbidden to bee printed was for a long time charily kept as a Jewell in his secret Cabinet or rather (amongst divers other Workes of his excellently well composed) as a chiefe ornament of his owne private Librarie, till at length some Sacrilegious hand (pardon mee if I so tearme it) stole this Wedge of Gold, and for gaine without allowance of authority or Knowledge of the Authour brought it to the Presse; but so much drosse was mixt therewith, and such foule faults escaped the correction, that it had almost quite lost its first purity. To remedie this the Authour was induced to use me as an Instrument to print the same as it was originally composed, the which with his assistance I effected; but the sale thereof was so hindered by the former Impression of the false Copie that the true one found little or no successe."

E. H. A.

[Sir Francis Hubert's *Egypt's Favorite* has not been reprinted; whereas there have been four editions of his *Historie and Raigne of Edward the Second*, 12mo. 1628, (spurious); 12mo. 1629; 8vo. 1631; 8vo. 1721. Curiously enough Ritson (*Bibliographia Poetica*, p. 352.) has attributed the latter work to Ralph Starkey, the Cheshire antiquary. He was led into this error from finding a copy of it in the Harl. MS. 558. in Starkey's hand-writing. See also another error in Nicolson's *English Historical Library*, ed. 1736, p. 80., where our author is called "*Richard Hobert*, a younger brother to Sir Henry;" and the editor of the edition of 1721 has adopted Nicolson's blunder. See a curious letter on this author in the *Gentleman's Mag.* for July, 1824, p. 19.]

Latin Bible. — In Great Gaddesden Church, co. Herts, there is a very fine and perfect folio copy of a Latin Bible with the following title-page: —

"Biblia Sacrosancta Testamēti Veteris et Noui, è sacra Hebræorum Lingua Græcorúmque fontibus, consultis simul orthodoxis interpretib. religiosissime translata in Sermonem Latinum. Authores omnemq; totius operis rationem ex subiecta Intelliges Præfatione." (Here occurs a figure of a palm-tree with a scroll bearing these words: Christof Froshover zv Zurich.) Paulus Rom. xv. Tigure excudebat C. Froschoverus, anno MDXLIII."

I shall be glad if any of your correspondents can give me any information respecting the value or rarity of this edition. Δδ.

[This is the celebrated Tigurine Bible, made by the divines of Zurich. The Old Testament is principally the work of Leo Juda, who was engaged upon the translation for upwards of eighteen years. He did not live to complete the whole. Theodore Bibliander translated the last eight chapters of Ezechiel, the Book of Job, the last 48 Psalms, Ecclesiastes, and Canticles. The New Testament is Erasmus's translation, revised and corrected by Rodolph Gualter. The whole of the work was revised and edited by Conrad Pellican. See a full description of it in *Bibliotheca Sussexiana*, vol. i. part ii. p. 410. The Duke of Sussex's copy fetched 2*l.* 19*s.*]

John Fletcher, Poet. — In Pennant's *London*, the age to which John Fletcher the poet lived is stated to have been forty-nine, whereas in *Beaumont and Fletcher*, published by Mr. Bohn, it is stated that he died at forty-six. Which is correct? Is there extant any copy of an epitaph or inscription on the above John Fleteher?

Epitaph.

[The account of John Fletcher in Kippis's *Biog. Britan.* ii. 89. appears carefully compiled, and states that this poet was born in 1576, and died in 1625, in the forty-ninth year of his age. In the burial register of St. Mary Overy, Southwark, is the following entry: "1625, Auguste 29. Mr. John Ffletcher a man in the church." Wm. Oldys has also the following note in his annotated *Langbaine*: "As Fletcher was retiring into the country, he waited in the borough of Southwark for his taylor to bring him a new suit of clothes, when Death stopped his journey in that sickly time of the plague, and laid him down there. He was buried in St. Mary Overy's church *without any memorial.* The said taylor was the parish clerk there in 1670, aged above eighty years, and told this particular to Mr. John Aubrey, who has recorded the same in his *Natural Hist. and Antiq. of Surrey*, 8vo. 1719, vol. v. p. 210.]

Sanskrit MSS. — What beeame of the valuable eolleetion of Sanskrit MSS. belonging to the late Sir Robert Chambers, Chief Justice of Bengal, of which his widow printed a catalogue in 1838, to which was appended a brief memoir of that eminent judge? The MSS. are said to have exceeded 700 in number, and it was hoped that some institution either at home or abroad would purchase the whole of them, and keep them together. E. H. A.

[This collection of Sanskrit MSS. was purchased for the Royal Library at Berlin.]

Letter to Preachers, 1548. — Can you inform me whether any eopy exists of *The Copie of a Letter sent to all those Preachers which the King's Majesty hath licensed to preach*, dated 23rd day of May, and printed June 1st, 1548, both by Berthelet and Grafton? The book is notieed by Ames as a 12mo., but it could not have filled more than half a sheet. Nicholas Pocock.

[A copy of this Letter is in the Lambeth Library, xxxi. 9. 3. (8.) It is also printed among the Records in Burnet's *History of the Reformation*, ed. 1829, vol. ii. pt. ii. No. 24., p. 189.]

Replies.

CHANCELS.

(2nd S. x. 68. 118. 253. 312. 357. 393.)

After the remarks of H. A., your other correspondents will probably agree with me in thinking that the orientation theory may be allowed to drop. Against the symbolism theory, H. A. invokes the high authority of Pugin.

I find that there are in Paris two churches in which the deviation from a straight line exists in a very marked manner — St. Germain des Prés and St. Etienne du Mont.

With respect to *St. Germain des Prés* (a work of the twelfth century), M. de Guilhermy, in his *Itineraire Archéologique de Paris*, has the following note: —

"Lorsque de l'entrée de l'eglise on porte ses regards vers l'extrémité de l'abside on est frappé d'une déviation notable dans l'axe du monument. Le chevet fléchit d'une manière très-sensible vers le levant d'hiver. Nous sommes persuadé que cette irrégularité tient à des difficultés de construction, comme il s'en rencontre toujours quand il s'agit d'asseoir un édifice au milieu de bâtiments plus anciens, et qu'elle ne provient nullement d'un parti pris de rappeler la position du Christ sur la croix." — P. 136.

With respect to *St. Etienne du Mont*, the same author expresses himself as follows: —

"Un défaut d'alignement assez visible existe entre la nef et le chœur. L'axe n'est pas exactement le même pour ces deux parties de l'édifice. La conformation du terrain, les reprises successives de la construction, le voisinage de l'église Sainte-Geneviève sont, à notre avis, les seules causes de cette irrégularité. Nous ne pouvons nous résoudre à y voir un raffinement de symbolisme, qui n'etait guère dans les idées du xvi^e siècle." — P. 193.

It will be seen that though M. de Guilhermy does not dispose of the idea of symbolism in so summary a manner as Pugin, still he looks upon it with but little favour; and, at least in a building of the sixteenth century, he considers it to be utterly inadmissible.

But if the two theories usually assigned are rejected, how are we to account for the praetiee — a praetice which appears to have existed for several hundred years? M. de Guilhermy is disposed to attribute the deviation to diffieulties of

construction, arising from local circumstances. Local circumstances sometimes require to be attended to, particularly where a building is erected in a thickly inhabited quarter: as in the case of St. Eustache, where — "par respect pour la voie publique" — the outer wall on the south side is built on a slanting line. But at least in the case of St. Germain des Prés, this hypothesis appears altogether to fail. M. de Guilhermy himself tells us that the abbey stood long isolated in the midst of meadows; and from the bird's-eye view of it that he has given in his work, it is clear that there were no local circumstances to constrain the architect out of a straight line.

Pugin is said to have spoken of the slant as an architectural defect. But under what circumstances was it that he so expressed himself? It appears that while he was inspecting a parish church in Leicestershire (that was past repairing, as it would seem), a bystander inquired whether he thought the deflection was connected with any symbolism? "Symbolism? Pack of nonsense. They did not know how to build straight." It would be interesting to know at what time this occurred. Whether it was an opinion that Pugin deliberately entertained? And whether he ever expressed it in any of his published works? At all events, if the question had been put to him in the choice either of St. Germain des Prés or of St. Etienne du Mont, I cannot but think that he would have given a different answer.

In considering whether the mediæval architect may not have had some purpose in giving a slant to the chancel, it may not be amiss to bear in mind that in the most symmetrical style of architecture that ever existed, recent observation has discovered an almost systematic deviation from straightness of line, exhibiting itself in a variety of instances; some more, some less, perceptible to the eye of the ordinary spectator, but in every case clearly adopted with a view to architectural effect.

In conclusion, I would beg to draw the attention of H. A. to a peculiarity of construction that is to be found in Canterbury cathedral. If the plan given by Fergusson (*Handbook of Architecture*, p. 850.) is correct, there is in the walls that enclose the choir a very notable deviation from the general line of the building. It is not a deviation of the same kind as the one now under discussion. But I think it is one that many people, if they observed it at all, would set down as an architectural defect. In fact, upon the ground plan the lines of the walls appear to bulge. This peculiarity of construction may perhaps have been occasioned by local circumstances. If so, it would be interesting to observe in what manner the difficulty of the situation has been dealt with by the architect. At all events there is one point to which I would invite attention by putting it in the form of a Query: Is the choir itself of the same width throughout? P. S. Carey.

In reply to Mr. Carey's letter I regret that, in my communication on the subject of inclined chancels, I omitted to state that the church at Meopham is dedicated to St. John the Baptist,—a circumstance in itself sufficient to destroy the orientation theory, inasmuch as the sun rises on that day about north-east, which is precisely the opposite side to that of the chancel's inclination. If Mr. Carey will refer again to my letter, he will find that I do not "confine" the deflection, which occurs in some of our chancels, "within the narrow limits of the reign of Edward III.," but only to the practice having *begun* at that period. Can he, or any of your correspondents, show any instance of such divergence prior to the period I have named?

There was no rood-loft to obstruct the view of the chancel before the late restoration of the church, but a low screen of very poor character, which had been erected when the rood-loft was taken down about fifty years since, and when its finely carved chestnut beam was converted into a support for the belfry floor.

The "characteristic" remark of the late Mr. Pugin, quoted in your last week's number by your correspondent from the Deanery at Canterbury, will not, I trust, deter others from still asking the question: "How are the many instances in which the chancels of our churches are found to incline so greatly towards the north or south to be accounted for?" I should have thought, in spite of so high an authority, that the constructors of our ancient churches *did* "know how to build straight," however in certain instances they might have erred.

Neither do I perceive how the fact of "the church and chancel having been commonly in different hands, and consequently repaired or rebuilt independently of one another," ever satisfactorily accounts for their having been so frequently built out of the straight line.

In conclusion I beg to state that I am by no means wedded to the symbolical theory in this matter, although I consider it by no means inconsistent with, but rather illustrative of, the age in which so many of our churches were erected. My only object is to elicit, if possible, some better reason than has yet appeared for the singular feature produced by the deflection of many of our ancient chancels.

John Hooper, Vicar of Meopham.

The church at Barfreston has been said to have an inclined chancel, and so it appears on entering. It is, however, in the same line with the nave, but the jambs or sides of the chancel arch are out of

the square, and therefore not parallel with such line, and consequently the altar windows appear to be out of the centre when viewed through the arch. Is any similar instance known?

Another curious Query with regard to chancels seems never to have been satisfactorily solved, and that is—Why the north-west window, that is, the window on the left side looking towards the altar, nearest to the nave, is so very frequently more highly decorated by richer tracery or otherwise than any other in the chancel? The churches abroad generally stand in any direction which may best suit the locality, and orientation, as it is called, is quite unknown. The reason given by your correspondent H. A. is most probably the true one as to deflection. A. A.

Poets' Corner.

TRIGUEROS, WRITINGS OF.

(2nd S. x. 145.)

The British Museum has several works of Trigueros, but not all. I cannot find the plays mentioned by Ticknor, *El Anzuelo de Fenissa*, *La Estrella de Sevilla*, and *Los Tenderos de Madrid*: all which I have found are printed at Seville. The principal is: —

El Poeta Filosofo, part 1, 1773, and part 2, 1778. It is a didactic poem of thirteen cantos, or rather thirteen poems under various titles, as, *El Hombre*, *La Tristeza*, *La Muger*, &c., written in Spanish pentameters, with a dissertation on that sort of verse. Though not high poetry, so far as I have gone it is pleasant reading. It begins with the Invocation to Pope: —

"Dime, sublime Pope, Tu, reflexivo genio,
Que unes con arte tanto el juicio, y el Ingenio:
Britano Horacio, dime, Tu que con tal cuidado,
Tu, que con tal acierto el Hombre has estudiado:
Dime, Pope, las señas deste soberbio nombre,
Cuantame en que se funda la vanidad del Hombre,
Deste confuso caos de mil contradicciones,
En quien Dios puso unidos sus castigos, y dones:
Deste agregado oscuro de vicios, y virtudes,
De vanas confianzas, de vanas inquietudes,
De ignorancia, y de ciencia, pequeñez y grandeza,
De orgullo, y cobardia, fortaleza, y flaqueza:
Dime sus variedades, dime sus ignorancias,
Cuentame sus locuras, y sus extravagancias."

I do not find any mention of "the shade" of Pope, and I have not seen Maillet's book, but from my experience of the care and accuracy of second-rate French writers criticising books in any language but their own, I suspect that he has translated Hombre = "ombre." The lines have a sort of genteel mediocrity, but are not "beautiful."

The second part of *El Poeta Filosofo* has only one canto, *La Muger*. I do not know whether Trigueros published more.

The other works are: —

"San Felipe Neri, al Clero, 1784.
Poesias de Melchior Diaz de Toledo, 1776.
Relacion de las Fiestas con motivo de la Ratificacion de la Paz, Jan. 17. 1784.
La Riada, 1784.
El Precipitado, Comedia, 1785.
La Briscona, 1781.
El Viage al Cielo de Poeta Filosofo, 1777.
Sancho Ortiz de las Roelas, 1784."

The above account is the result of a cursory examination, not of diligent search. It occupies as much room as can be reasonably asked for here; but if M. Tardy, for any literary purpose, desires more information, and cannot get it in Paris, if he will address a letter to me, through the publisher of "N. & Q.," I will do my best to assist him.

Trigueros is briefly noticed by Schack, *Geschichte der Dramatischen Literatur in Spanien*, iii. 483. ed. 1846, as having laboured to bring Lope de Vega's two plays, the Estrella de Sevilla and the Auzuelo de Fenissa, within the new rules.

H. B. C.

U. U. Club.

THE FELBRIGG BRASS.

(2nd S. x. 367. 416.)

I was exceedingly glad to see the remarks of your correspondents A. J. M. and Mr. W. Warwick King on the shameful state of this brass. I have not long returned from my periodical visit to Cromer, Norfolk, which is only two miles from Felbrigg, and can fully corroborate the statement of A. J. M. In addition to the dilapidations noticed by him I may add, that of the seven shields there appear to have been originally, two, one above each figure, are wanting. The whole church of Felbrigg is, I regret to say, in a most disgraceful and discreditable state; disgraceful because it is in a condition that pains every beholder possessed of the slightest feelings of reverence, and discreditable because it stands in Felbrigg Park, within sight of the Hall; and besides being the house of God, is the resting-place of several of the Felbrigge and many of the Wyndham or Windham family. One would have thought that the owner of Felbrigg Park, who is the representative though not a descendant of this latter family, would have taken care to keep in good order the monuments and brasses of those from whom he derived the noble park he calls his own. Such, however, is not the case; the church is dilapidated, the churchyard used to graze horses in, and the north porch of the church is, or was, used as a stable! On the south side of the altar is a brass containing four figures to the memory of Sir Symond de Felbrig and his wife, and Roger de Felbrig and his wife: the lower half of the effigy of Roger de Felbrig's wife is gone; the inscription, which is Norman French, is broken; all the shields but one are wanting; and, to crown all, the hideous wooden railings in front of the altar are set right across the

brass, just above the heads of the figures!! I am grieved to be compelled to confess that East Norfolk is notorious for the shamefully neglected state in which its fine old churches are: the honourable exceptions are but few: among them may be mentioned Runton, near Cromer, Trimmingham, and Sherringham — at this church the rood-loft has been restored. On the other hand, the churches of Cromer, North Repps, South Repps, Beeston Regis (here the north porch was formerly used as a stable, it is still fitted up with an appropriate door, &c.), Felbrigg, Overstrand, &c., are for the most part in a condition truly lamentable. At North Repps a deed of barbarism was perpetrated a few years ago in a mutilation of the beautiful oak screen. The facts are these: there lives in the parish a yeoman, whose ancestors have held the farm he now occupies for more than 500 years; one of them restored the church, and carved on the screen the exhortation to the faithful, common before the Reformation, to pray for the souls of himself and family. Now, as this inscription was in the Latin language and old church characters, it could not possibly have had a bad effect on the minds of the present rustic congregation; yet the late rector, not content with having the screen painted white, had the first three words of the inscription cut out, so that the remainder as it stands is sheer nonsense. The work of restoration has just been begun at Cromer church, through the exertions of a public-spirited lady; but, until the vicar's ideas become more expanded, I fear little will be accomplished.

J. A. Pn.

CONFESSION IN VERSE.

(2nd S. x. 108. 155. 218.)

The following is from a newspaper cutting marked *Morning Chronicle*. The date is not given, but it must have been within two or three days of the execution. It will be seen that though John Smith used the common form of beginning, he went on in the same metre, and his confession is genuine: —

"About a fortnight ago the prisoner sent for a gentleman of Maidstone, who attending the summons, received from him a vehement injunction to make public what he called a history of his life. The surprise of the gentleman may be conceived when on examining the paper, he discovered it to be a concise narrative of the place of the prisoner's birth, his propensities, and finally his motives for committing the murder, described in doggrel verse. The original, which is in the hands of Mr. Agar, has been followed *literatim et verbatim*.

"Lines dictated by John Smith, aged 78 years, who was executed on Pennenden Heath, on Monday, Dec. 23, 1822, for the wilful murder of Catherine Smith at Greenwich, on the 4th of October last: —

"'In the county of Wicklow I was born'd,
But now in Maidstone die in scorn,
I once was counted a roving blade,
But to my misfortune had no trade.
Women was always my downfall,
And yet I liked and loved them all:
A hundred I have had in my time
When I was young and in my prime:
Women were always my delight,
But when I grew old they did me slight.
A woman from London to me came,
She said with you I would fain remain:
If you will be constant, I will be true;
I never want no man but you —
And on her Bible an oath did take
That she never would me forsake;
And, during the time that I had life,
She would always prove a loving wife.
And by that means we did agree
To live together, she and me, —
But soon her vows and oath did break,
And to another man did take,
Which she fetched home with her to lay,
And that proved her own destiny.
So, as Jack Smith lay on his bed,
This notion strongly run in his head,
Then he got up with that intent,
To find her out was fully bent;
Swearing if he found out her oath she'd broke,
He'd stick a knife into her throat.
Then to the Cricketers he did go,
To see if he could find it out or no.
Not long been there when she came in,
With this same fellow to have some gin;
Then, with a knife himself brought in,
Immediately stabbed her under the chin;
And in five minutes she was no more,
But there laid in her purple gore.
Now to conclude and end my song,
They are both dead, dead and gone:
They are both gone I do declare;
Gone they are, but God knows where.'"

He received the sacrament just before he left the gaol, and appeared very penitent and resigned at the place of execution. He spoke for a short time to the people, saying that "women were the cause of his downfall."

I have copied the entire confession, but have abridged the penny-a-linery. Fitzhopkins.

Garrick Club.

Hutchins Queries (2nd S. i. 336.) — This Query relative to Sir George Hutchins, one of the Commissioners of the Great Seal in the reign of William and Mary, having come under my observation, I may inform your correspondent C. H. that his arms are — "ar. three lions passant, sa." They are in one of the windows of Gray's Inn Hall, where he received his legal education.

Luttrell (vol. iv. p. 651.) relates that "Parson Hickeringil," in a motion in the Court of Chancery, said of Sir George, who was engaged as counsel on the other side, "that he was something akin to him, not by consanguinity, but by affinity, for he was a clerk, and Sir George's father was a parish-clerk." To which Luttrell adds, "which set the Court a-laughing."

Can any of your readers explain this allusion,

or inform me of his parentage? He is called in his admission to Gray's Inn, son and heir of "Edmund Hutchins, of Georgham, co. Devon, Gent." D. S.

Kempenfelt Family (2nd S. viii. 427.) — The original portrait of Admiral Kempenfelt, inquired for by Cr. Hopper, is now in the collection at Greenwich Hospital. The arms described as impaled with the Admiral's are those of his mother, Ann Hunt. He had, besides sisters, a brother Magnus, as well as Jonas and Gustavus; but all died young, except the latter and the Admiral, and none left any issue. Their nearest relatives were the Troughton family (descendants of a sister of Ann Hunt), to whom Gustavus left the Kempenfelt property, and who have representatives now living. T. E. S.

"Too wise to err, too good to be unkind" (1st S. iii. 279.; viii. 539.) — The source of the above quotation has been frequently, but (I believe) ineffectually inquired after in the pages of "N. & Q." In a small volume, entitled *Thoughts of Peace for the Christian Sufferer*, 6th edit. (Hamilton, Adams, & Co., London, 1843), and consisting of appropriate texts of Scripture followed by short pieces of sacred poetry, the distich in which the line occurs is quoted as the composition of the late Rev. John East, incumbent of St. Michael's, Bath, and runs thus: —

> "Too wise to err, too good to be unkind,
> Are all the movements of the Eternal Mind."

Several other quotations from poems by Mr. East occur in the same volume, but the name of the poem in which the often-cited line is to be found is not given. I am not aware whether any collection of Mr. East's poetry has been made*; but now that the source of the quotation has been determined, I should think that no difficulty will be found in the identification of the poem in which the line occurs. Mr. East was a frequent contributor of sacred poetry to various religious publications. The discovery that the line in question is the composition of Mr. East, is due to Miss Harvey, a lady residing in this town.

John Pavin Phillips.

Haverfordwest.

Mode of concluding Letters (2nd S. x. 326. 376.) — My experience leads me to a different conclusion from Mr. Workard; more particularly as to "faithfully" being *commercial*. In the lax usage of the present day, that form is used indiscriminately enough, but I scarcely ever meet with it as a conclusion to commercial letters. "Obediently" is more often employed in that department. "Faithfully," where used with strict propriety, is *religious*. In that way I use it, and such is, I think, the general usage. *Religious*, meaning thereby the primitive sense of the word "as given" — I quote from Trench's *Study of Words* (p. 11. ed. 2.)—"to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the several duties of their stations,"—"Faithfully" as used to conclude letters may veer from this its strictest meaning, just as words as to their roots are said to ride loosely at their anchors. Such is the case with these epistolary formulæ. Therefore, without adverting to the other remarks made by Mr. Workard, I simply enter a demurrer against that gentleman's defamation of the ending "faithfully," as it is, I consider, the most important of these expletives, if I may so term them. I believe, too, it is most in danger of being misapplied in these days of rapid and hurried correspondence.

F. S.

Churchdown.

Furmety (2nd S. x. 389.) — Furmety, or, as it is generally termed here, *frumety*, is still a favourite dish in Derbyshire, and if Paul Pry, who inquires in "N. & Q." about it, ever visits this county, he will not have much difficulty in meeting with it. The way in which the wheat is prepared is this. The wheat, having been first washed, is placed in an earthenware jar with a cover (generally called a stew-pan here) with cold water, and set in the oven over-night. Here it is allowed to "cree," as the Derbyshire folks call it, *i. e.* to soften gradually, for the night and next day, or perhaps a little longer. When taken out, and gone cold, it is a compact mass of wheat imbedded in a gelatinous matter. When used it is put into a pan over the fire with milk, and when it boils a little flour thickening is stirred in it, and it is served up with sugar and nutmeg. The "creed wheat" is still carried about some of the villages in this county in cans for sale, and even in Derby itself I do not unfrequently hear the cry "Want any wheat?" as I pass by some of the side streets. Llewellynn Jewitt, F.S.A.

Derby.

Frumity is the old and still used name of a preparation of wheat yet very common in North Lincolnshire. The wheat is prepared by being "knocked" in a sack, or bruised in a mortar. I will give a receipt for making a pint of wheat into frumity, though it is usually made in large quantities by what Dr. Kitchener calls the finger and thumb rule: 1 pint of wheat gently stewed in 1 quart of water over the fire or in an earthen pot in the side oven till it is quite tender; when cold it will become a stiff jelly: in this state it is often eaten with milk, cold or hot, and it is called "creed" wheat. To make it into frumity, thicken a quart of new milk with two table-spoonsful of fine

[* Mr. East published a small volume entitled *Songs of my Pilgrimage*, where it is probable the lines may be found. It is not in the British Museum. — Ed.]

flour, boiling the milk, gently adding the creed wheat, with the addition of "spice," the common name for currants, &c., ¼ pound of currants, ¼ pound of raisins, 2 ounces of green peel, 2 ounces of loaf sugar, a quarter of a small nutmeg. I hope Paul Pry will try this receipt. I shall be happy to furnish any culinary antiquary who may wish it with receipts for other local dainties, of which we have several. Lucy Peacock.

The Manor, Bottesford, Brigg.

Your receipts for making this composition may be very good for aught I know, for I am no cook; but I would advise you to beware how you exclude from our use some of our favourite dishes. Your company must be very confined, and your feasts very limited, if you have not met with many of the delicacies which by your dictum you would expunge from our bill of fare. Where have you been living, to say that Scotch collops, hasty-pudding, and toad in a hole, have passed out of common use? And it is clear that you have never partaken of civic hospitality, when you place "cup" in the same category. You will lose all your popularity, and lots of subscribers (me among the number), if you thus limit our enjoyments by interfering with our larder. You have our respect as a literary authority, — take care you do not lose it by pretending to culinary science. Soyer.

Platty (2nd S. x. 368.) — Platty (not Platey) is a word used in Kent, to express a crop of any kind which is good in some parts, and bad in others, or only good here and there. At the Maidstone Assizes many years ago, a witness was asked what sort of hop season there had been? to which he replied, "Only platty." The Judge asked, "What is platty?"—"Oh! platty's platty, my Lord." This lucid explanation is now frequently used in Kent, when any question is answered in a similar indefinite way. J. S. B.

College Pots (2nd S. x. 346.)—I do not think that Mr. Nichols is quite right in his description of the college pot. They have two ears, it is true, but these ears are not spouts, but handles. We have many dating from about 1660 to the present time at S. John's, Oxford. They are almost spherical at the bottom, rather decreasing towards the top, without any spouts, but with two thick solid rings soldered on for handles. These, I imagine, are the ears mentioned in the Stationers' Company's entry. J. C. J.

For Youngth is a Bubble, etc. (2nd S. x. 367.) —To my mind it is Εφημερος who has missed Spenser's meaning here, and not Warton and Dr. Todd. I cannot see that the passage is in any way elucidated by the interpretation of *stoope-gallaunt* (or, as he would read, *stoup-gallant*), proposed by Εφημερος; on the contrary, it seems to me obscured. *Stoope-gallaunt* evidently corresponds to *troupe-galant*, the old French term for cholera-morbus; and I have no doubt, although I can cite no authority, but that it was also used of cholera or some equally fell disease. Now *troupe-galant* of course means *despatch-gallant* (*i. e.*, which despatches even stout and lusty men), for a disease is still frequently said in French to *trousser* (despatch, carry off) a person; and the same meaning might, I think, be extracted from *stoope-gallaunt*, if we only take *stoope* in its sense of "to pounce down upon" like a falcon, or take it actively = lower, bring low. In the passage under consideration, however, *stoope-gallaunt* appears to be used a little more figuratively, and to mean, "which puts an end to gallants" by putting an end to their gallantries, and so Warton would be right. F. C.

Stoope-gallant Age (2nd S. x. 367.) — In Spenser's description of the reckless conduct of Youth,

> "Whose way is wilderness, whose ynne penaunce,
> And stoope-gallaunt Age the host of greevaunce,"

Εφημερος has evidently detected a slip of Warton in changing the "host" of the inn into a guest, but he helps us no further in understanding the words "of greevance." Are they not merely equivalent to the epithet *grievous?* The wilderness is the path of youth, penance is his inn, and age his grievous host. But as to the epithet applied to Age, Εφημερος is certainly wrong in reading "*stoup*-gallant," in the sense of a boon companion. A gallant was the term then in vogue for a beau or man of fashion; as with the well-known painting of "Death and the Gallant" in Salisbury cathedral. Age is the victor who makes the gallant to stoop, and own his superiority. The same phrase was applied to the Sweating Sickness when in 1551 it visited the court, and laid many a ruffler low. In the register of Loughborough in Leicestershire this disease is called "the *New acquaintance*, alias *Stoop Knave and know thy Master*." In the register of Uffculme, co. Devon, it occurs as "the hote sickness, or *stoop-gallant*." And in the autobiography of Thomas Hancock it is named "*stope-gallant*, for it spared none, for there were dancing in the court at 9 o'clock that were dead or eleven o'clock." (*Narratives of the Reformation.*)

John Gough Nichols.

The Viscountess Fitzwilliam (2nd S. x. 386.) —Catharine, daughter of Sir Matthew Decker, Bart., of Richmond, Surrey, married, 3rd May, 1744, Richard, sixth Viscount Fitzwilliam, of Meryon, in the peerage of Ireland, and died, 18th March, 1748, having had four sons. Lord Fitzwilliam died 25th May, 1776, and "was interred in Donnybrook-Chapel, near Dublin." (Archdall's *Lodge's Peerage of Ireland*, vol. iv. p. 321.) Amongst the parish books of Donnybrook, as I

may add, there is not the vestige of a register of baptisms, marriages, and burials (save a few insertions of marriages in an older volume), for the space of thirty-two years before 1800, the book or books having long since disappeared; and consequently there is not any registry of Lord Fitzwilliam's interment. But fortunately the defects in the registers of parishes may in a great measure be supplied from the annual visitation-returns, made by the parochial clergymen to the archbishop of the diocese, and safely deposited in the Office of the Consistorial Court, Dublin. With regard to the parish of Donnybrook, which includes the Royal Chapel of St. Matthew Ringsend, there are (what is a particularly important consideration, the original records being lost) lists, more or less detailed, of baptisms, marriages, and burials from the year 1775 to 1799, inclusive; and having carefully examined them, I have extracted, with many more, the following entry: —

"Buried, Richd. Lord Viscᵗ. Fitzwilliam, 27th May, 1776."

The titles of "Viscount Fitzwilliam, of Meryon [now Merrion], and Baron Fitzwilliam, of Thorncastle [Booterstown ?], in the county of Dublin," became extinct in the year 1833, on the death of John, the eighth Viscount; but the large estates are held, and the family represented, by the Right Hon. Sidney Herbert, M.P., heir-presumptive to the earldom of Pembroke and Montgomery. The name is frequently spelt "Fitzwilliams," as by your correspondent. Abhba.

Blackstone's Portrait (2nd S. x. 190. 335.)— Rhedycina was a commonly accepted name for Oxford among our grandfathers. Cowper, in a letter to Mrs. Throgmorton, of April 1, 1791, vents his disappointment at being refused a subscription to his translation of *Homer* by the University of Oxford, in the following epigram: —

"Could Homer come himself, distress'd and poor,
And tune his harp at Rhedycina's door,
The rich old vixen would exclaim (I fear),
'Begone! no tramper gets a farthing here.'"

In Spurrell's *Welsh Dictionary*, a *ford* is "rhŷd," and an ox, "ych"; oxen, "ychen." Oxford is given in the same book as "Rhydychain." J. B.

Pavement (2nd S. x. 147. 199.)—In this country the footways in towns are usually paved before the roadways: hence, when we say that a person is walking on the pavement, we mean that he is on the footway, and not in *the middle of the street*, as we call the carriage-way in towns, though that may be also paved. Uneda.

Philadelphia.

Canadian Song (2nd S. x. 368.) — If the correspondent Stylites, who asks for the words and air of the Canadian voyageur song, "Il y a longtemps que je t'aime," will send me his address, I will prick off from memory for him the air, to the tune of which I have in youth paddled for many hours together on Canadian waters. As regards the words I only remember one verse, which is as follows: —

"A la claire fontaine, en allant me promener,
J'ai trouvé l'eau si belle, que j'ai voulu m'y baigner,
Il y a longtemps que je t'aime
Jamais je ne t'oublierai."

Alb. Magen.

Reading Room, Crystal Palace.

Having made inquiry some weeks since at nearly all the music-shops, I have ascertained that the popular Canadian air —

"Longtemps que je t'aime,
Jamais je ne t'oublierai"—

is *not* to be procured in London. The music-sellers had no knowledge of it — had never heard of it. I presume it *is* published in Canada; and should the fact be so, Messrs. Trübner, booksellers, of Paternoster Row, have very kindly undertaken to obtain it for me to order. J. H. D.

Alleyne of Barbadoes (2nd S. x. 269.) — Jos. Alleine, the Nonconformist, married Theodosia Alleine, daughter of the Rev. Richard Alleine, M.A. This Richard was born at Ditcheat in 1611, ejected from the rectory of Batcombe in 1662, and died at Frome, Dec. 22, 1681. He had a younger brother, William Alleine, who became the minister of Blandford in 1653, where he continued until the Restoration, and died at Yeovil, Oct. 1677. Their father, the Rev. Richard Alleine, was rector of Discheat for half a century, and lived to be eighty years of age, but I cannot find the year of his death.

From some expressions in the letters of Jos. Alleine to his nieces it is evident that their father was dead in 1688, and that he was the brother of the writer, and therefore the son of Mr. Tobias Alleine of Devizes. It would seem that the latter had a large family and somewhat reduced, as in that part of the *Life of Jos. Alleine* written by his father-in-law it is said: —

"He distributed much amongst his relations. His aged father and divers of his brethren, with their large families, being fallen into decay, he took great care for them all, and gave education to some, pensions to other, portions to others of them." — p. 41, 1672.

For a vindication of Joseph Alleine from the attack of Ant. Wood, see note B. appended to the account of "Alleine" in the *Biog. Britannica*.

John I. Dredge.

Lord Penrhyn: Hodges (2nd S. x. 248.)—The arms of Richard Pennant, 1st Lord Penrhyn (cr. 1783, ext. 1808), extinct peer of Ireland, on the authority of the Peerages of the period, were those borne by the present representative of the family, of Penrhyn Castle, co. Caernarvon, viz. Tudor Trevor, Yswithan Wyddell, Philip Phich-

dan, and Gruffydd Lloyd quarterly, to which was added an escutcheon of pretence quartering the ensigns of Warburton of Winnington, for his wife, Susannah, daughter and heir of Lieutenant-General Hugh Warbarton of Winnington, co. Chester, viz. Warbarton, Winnington, Williams and Griffith. Can the Hodges mentioned by your correspondent be related to the "Sir Nathaniel Hodges of *Bednall Green*, Middlesex," quoted by Gwillim, whose arms he gives (impaling those of Buttall), viz. "1. or, 3 crescents, sa.: on a canton, of the last, a ducal coronet, ppr. *for Hodges*. 2. vert, 3 lioncels rampant, arg. armed and langued gu., for Buttall." There are no arms given in Burke's *Extinct Baronets* for Sir Joseph Hodges, F.R.S. of Middlesex, who died unmarried 1722, to whom your correspondent refers, and of whose family no further account is given.

HENRY W. S. TAYLOR.

HESIOD *v.* MILTON (2nd S. x. 347.) — Undoubtedly Hesiod had been beforehand with Milton in the idea of a band of unseen spiritual guardians walking the earth. See Ἔργων καὶ Ἡμερῶν, i. 120.: —

> Αὐτὰρ ἐπεί κεν τοῦτο γένος κατὰ γαῖα κάλυψε,
> Τοὶ μὲν δαίμονές εἰσι, Διὸς μεγάλου διὰ βουλὰς,
> Ἐσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·
> Οἵ ῥα φυλάσσουσί τε δίκας καὶ σχέτλια ἔργα,
> Ἠέρα ἑσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἶαν,
> Πλουτοδόται· καὶ τοῦτο γέρας βασιλήϊον ἔσχον.

Of which, perhaps, the following translation might be accepted: —

> "But after this race had gone by, and under the earth were departed,
> Its Gods they were made to become, by omnipotent Jupiter's counsel,
> Gracious, and dwelling on earth, and guardians of perishing mortals:
> Alike in their vigilance set upon good deeds, and also on bad deeds,
> Enveloped in darkness, they still on the earth are everywhere walking,
> The givers of riches; and thus they exercise royalty's functions."

C. W. BINGHAM.

The passage referred to is in Hesiod's *Works and Days*, i. 120. &c., thus translated by Cooke (i. 174. &c.): —

> "Aerial spirits, by great Jove designed,
> To be on earth the guardians of mankind;
> Invisible to mortal eyes they go,
> And mark our actions, good or bad, below;
> The immortal spies with watchful care preside,
> And thrice ten thousand round their charges glide."

W. P.

The similarity of sentiment between these two poets, in the passage quoted by DAVID GAM, is pointed out by Dr. Newton in his *Paradise Lost*, and the reference there given to Hesiod is Book i. 120—125., which contains, however, only the germ of Milton's thought. "It seems," says the Doctor, "to be an imitation and *improvement* of old Hesiod's notion of good geniuses, the guardians of mortal men clothed with air, wandering everywhere through the earth." (*Vide Paradise Lost*, by Thomas Newton, D.D., 2nd ed. 1750, vol. i. p. 312.) HENRY W. S. TAYLOR.

GOLDEN VERSES OF THE PYTHAGOREANS (2nd S. x. 369.) — For the Ἐπηχρυσᾶ of the Pythagoreans, see Brandis, *Geschichte des Griech. Röm. Philosophie* (p. 498.). Also, according to Tenneman's *Manual of Philosophy* (Talboys, Oxford, 1832), the following works contain them: —

"Pythagoræ Aurea Carmina, ed. Cour. Rittershusius, Alta, 1610."

"Sententiosa vetustissimorum Gnomicorum Opera, tom. i. ed. Glandorf, Lips. 1776."

"Brunck's Collection."

Apropos of the subject, Sidney Smith discovers a strong analogy between the precepts of Pythagoras and Mrs. Trimmer; both think that a son ought to obey his father, and both are clear that a good man is better than a bad one!

For some important observations on the Pythagorean fragments, see Hamilton's *Discussions on Philosophy* (p. 138. and note), London, 1852.

F. S.

G. will find these verses in Aldi, *Rudimenta Grammatices Latinæ Linguæ*, Venetiis (Aldus), 1501, 4to. (Grenville *Cat.*, Part i. p. 18.); Lascaris, *De Octo Partibus Orationis, etc.*, Venetiis apud Aldum, 1512, 4to. (Grenville *Cat.*, Part i. p. 393.); *Cebetis Tabula*, Lovanii, apud T. Martinum s. a. 4to. (Grenville *Cat.*, Part ii. p. 99.); *Hesiodus*, apud Petrum Brubachium, 1549, 16mo. (Grenville *Cat.*, Part ii. p. 238.)

The above may all be seen at the British Museum. These verses are also to be found in various editions of the *Minor Greek Poets*, published in the sixteenth, seventeenth, eighteenth, and nineteenth centuries. Several editions are mentioned in Brunet's *Manual:* see Pythagoras. F. H.

COCKPENNY (2nd S. x. 387.) — An Athenian *coin* once bore the figure of a cock with a palm, but this was not the *cockpenny*, for the origin of which J. K. K. inquires. Your correspondent is well aware that cockfighting and cockthrowing were among the popular national sports that prevailed at Shrovetide. The youths of English and Scotch schools formerly enjoyed this semi-barbarous pastime under the eye and presidency of the master, who received the runaway cocks as his perquisite. The numismatic relic mentioned by J. K. K. has reference no doubt to this, or some similar custom, but whether the "cockpenny" is a payment still retained *in lieu* of an anciently claimed perquisite does not appear. The masters of the Lancaster, and several other county grammar schools, still derive, as stated by your correspondent, a portion of their salaries from the gratuity so called, and up to a recent period, according to Brand, some schools in Cumberland

were also in the habit of recognising the above payment. It has been conjectured that the following rhyme may contain an allusion to this practice, as used in a Yorkshire game: —

"A nick and a nock,
A hen and a cock,
And a penny for my master."

At Pinner, a hamlet of Harrow-on-the-Hill, it appears from ancient documents that moneys collected at this sport formed an auxiliary fund for poor-rates *! —

"1622. Received for cocks at Shrove-tide 12*s.* 0*d.*
1628. Received for cocks in Towne - 19 10."

F. Phillott.

Nicholas Carlisle (*Charities*, London, 1829), quoting Rep. V. p. 73.), says: —

"A gratuity, called a *Cock-Penny*, is now presented at *Shrovetide* to the masters of several of the Northern Schools, partly in lieu of their providing Cocks for that disgraceful practice (cock-fighting), and partly from the improved rents of the School estates. At the time that Cock-Pennies used to be paid to the Master of Crosthwaite, there was a cock-fight close to the school, when a great scene of confusion took place, attended with injury to the premises. The cock-fight, and the payment of the Cock-Penny, were both abolished when the rent of the school land increased, so as to afford a sufficient remuneration to the Master without such payment."

Brockett (*Gloss. N. C. Words*) says: —

"*Cock-Penny*, a perquisite of the schoolmaster at Shrovetide. This used to be the season for throwing at cocks, when a yearly cock-fight was a part of the annual routine of several of our northern free schools. The playground of the scholars was the place of diversion; and however incompatible with the severity of the scholastic character, the master occasionally presided over the sport. The amiable and learned Roger Ascham, himself, loved a main of cocks, and even projected a treatise on cock-fighting."

R. S. Charnock.

This term is most probably derived from the old custom of throwing at cocks at Shrovetide. Originally the gift of these pence by the scholars would be for the purpose of purchasing a cock, or cocks, to throw at. Llewellynn Jewitt, F.S.A.

Derby.

Portrait (2nd S. x. 228. 398.) — Thanking D. H. J. for his suggestion, I beg to inform him that the features are very much like those of Goldsmith. If any other reader of "N. & Q." could say whether Goldsmith was ever known to wear a fur cap, it would place the matter beyond a doubt. The scarlet roquelaire, it is well known, was one of his favourite articles of dress. E. P.

Captain Rich (2nd S. x. 306. 393.) — In the fourth (or rather the second part of the third) volume of Wotton's *English Baronetage*, p. 594., Elizabeth, one of the two daughters and coheirs of Sir Charles Rich, the first baronet, is stated to have been married to "Peter Cevill, Esq., a Freneh Gentleman." This connexion will account for their son being named Rieh Cevill. Sir Charles inherited Mulbarton in Norfolk from his father, who was the third son of Lord Rieh, and on his death in 1675, it descended to his daughter Elizabeth and her husband Peter Cevill. D. S.

Asteroids (2nd S. x. 269. 397.) — With reference to the Query of your correspondent as to a complete list of the Asteroids, I would suggest that he should purchase Hannay's *Almanac* for 1861 (if published) instead of that for 1860, as suggested by Mr. Phillips (*antè*, p. 397.).

I may add that I shall be most happy to complete the list for Querist should he not meet with a full enumeration. The number of Asteroids, so far as I am aware, now reaches sixty-two.

George Knott.

Woodcroft, Cuckfield.

Arsenal (2nd S. iii. 348. 437.; iv. 156.) — The derivation of this word may be as suggested by Mr. C., but it was in use by the Genoese long ere the Turkish hordes reached the sea; and the fact of their being an inland race leads to the belief that they adopted this word along with many sea terms from the Genoese, owing to the improbability of their having equivalents of their own. The place where the "Tērshaná" of Constantinople now stands was originally the "Dārsena" of the Genoese, adjoining which they had the place for caulking (Calafat) the smaller vessels; this is now the "Kalafat" of the Turks, and like the "Tērshaná" is still entirely devoted to its original purpose. That the Turks had no sea terms of their own can, I think, be proved by the fact of their adoption of the Genoese terms, as in the case of "Tērshaná," "Kalafat" (caulking-yard), "Kalafatgee" (caulker), "Kalafatgeebashi" (leading caulker); "Galeon," from the Italian "Galeone," and those who manned such vessels were termed "Galeongee," the common appellation of the Turkish man-of-war's-men to this day. A thousand other instances might be cited in support of this view of the case. W. B. C.

Paraphernalia (2nd S. x. 287.) — This word is applied to the ornamental and superfluous articles of a lady's wardrobe; and seems to hold the same relationship to her necessary elothing that *paraphe* does to a signature. The *paraphe* or flourish was the prerogative of rank, and we limit the word *paraphernalia* also; we apply it to ribbons, lace, &c., never to a eloak or overshoes. It is also applied to plumes, housings, &c., at funerals — a superfluous flourish of finery in any ease. What is the root of the word? F. C. B.

Ancient Stained Glass from Cologne (2nd S. x. 266.) — If, as is possible, this Query refers to stained glass representing the incidents of the

* See Brand's *Pop. Ant.*

life of St. Bernard, said to be either by Albert Durer or from his designs, your correspondent will like to be informed that it still exists in the beautiful triple lancet window on the north side of the chancel of St. Mary's church, Shrewsbury, where it was placed by the late Rev. W. G. Rowland, the incumbent, who purchased it at, as I have heard, the cost of about 700*l*.

W. A. Leighton.

Shrewsbury.

Armorial Bearings: Right to Quarter Arms (2nd S. x. 386.) — In replying to the Query of P. P. P., I will for the sake of distinction call the man A. and his wife B. In no case can the descendants of B. bear her arms, for even if she were an heiress or coheiress, her descendants could only *quarter* her arms with those of A.; but as A. has no armorial bearings his descendants must either obtain a grant of arms, and then quarter the B. arms with them, or go without armorial bearings altogether. On the other hand, if A. were entitled to coat-armour, still in the case given by P. P. P. the descendants of A. by his wife B. could not bear her arms; for I infer from the expression "*male* issue" that B.'s brothers left daughters, the descendants of whom would alone have the right of quartering the arms of the B. family. J. A. Pn.

Meaning of Ordinary (2nd S. x. 368.) — In Dorsetshire J. C. S. may verify the use of the word "ordinary" in Kent, where the sick poor, when their health is inquired for, answer, "Oh, very ordinary," with this difference, that in Somersetshire it is contracted into "ornary." Thus, a plain young woman is termed "very ornary;" and while *rammil* (raw milk) is the common name of the best kind of cheese, that made from skim milk is called "*ornary* cheese." So in the nasal dialect of the adjoining county, Dorset, their strong beer (not ale) is called "Xträurnary;" and when a publican has an extraordinary good tap, his customers say "you are handsome!" Is this phrase confined to Dorsetshire beer, or does it prevail in Kent, and in other *beery* counties? *Unde derivatur* handsome beer? Is it from the bright, golden hue which Old October assumes when brewed from pure malt and hops? "Brew in October, and hop it for long keeping." Or does it imply the quality — handsome and generous are synonymous in Johnson — generous wine, handsome beer? Or may the term have come to us from our mediæval ancestors, who mixed up religion with hostelries? The "Salutation" was no uncommon sign for an inn. When I was young, some fifty years ago, in the old abbey town of Sherborne, eight miles from Montacute, mine host of the "Angel" of salutation to Mary was famed for strong beer, brewed by himself; and both he with his rosy face, and the jolly, good-looking hostess, were frequently addressed by the topers (*topff*, a drinking-cup), holding up the glass to the light, "You are very handsome to-day!"

R. C.

Nautical Heraldry (2nd S. viii. 269.) — The arms referred to by C. J. appear to be those of the Trinity House, Newcastle-upon-Tyne, a sketch of which I enclose. W. I. H.

Merchant Adventurers (2nd S. x. 410.) — In Craik's *British Commerce* (vol. i. p. 233.) it is stated that Henry VII. granted, in 1505, a charter of incorporation to the Company of Merchant Adventurers of England, whose proper business was described to be to trade in woollen cloth of all kinds to the Netherlands: the merchants of the steelyard, or Easterlings, as they were called, were expressly prohibited from interfering with that branch of commerce; and the aldermen or governors of the association were obliged to enter into a recognisance of two thousand marks that none of the members should carry any English cloth to the place of residence of the English Merchant Adventurers in the Low Countries.

T. J. Buckton.

Lichfield.

Miscellaneous.

NOTES ON BOOKS.

Autobiography of the Rev. Dr. Alexander Carlyle, Minister of Inveresk. Containing Memorials of the Men and Events of his Time. (Blackwood & Sons.)

This very amusing volume possesses two distinct sources of interest for the reader. The one arising from the position of Dr. Carlyle as a minister of the Established Church of Scotland, and the important part he played in its history for the many years during which he was one of its most influential members. The second is of a far wider and more general interest; for Dr. Carlyle, to use the words of one of his countrymen —

"Still hols us in gued tune with mony a crack"

about the number of remarkable men with whom he became acquainted, and the many memorable events which he witnessed in the course of his long and well-remembered life. Among the most curious portions of the early part of the volume are his pictures of college life in Scotland; and also at Leyden, where he was the associate of Wilkes and Charles Townshend. He was present at the battle of Preston Pans. He witnessed the escape of Robertson, the execution of Wilson, and the Porteous Row; and was present at the judgment of the House of Lords in the great Douglas Cause, and he knew Erskine of Grange and his wife Lady Grange, whose eventful history has made her name to be remembered. He was the friend of Blair and Home — and took no small share in the excitement which attended the appearance of Home's tragedy. He tells us of his intimacy and interviews with Smollett and Thomson; describes a day spent with Garrick at Hampton, when they played *golf* on Moulsey Hurst; and has, in short, anecdotes of all the notables for rank or talent who were his contemporaries. When we add that the *Autobiography* abounds in curious incidental illustrations of social progress, and very quaint pictures of the manners and customs of his time, all told in most pleasant gossip fashion, our readers will close the book

with the conviction that Walter Scott was quite right when he said of the Rev. Alexander Carlyle, "that a shrewd, clever, old carle was he."

An Essay on the Origin of Language, based on Modern Researches, and especially on the Works of M. Renan. By Frederic W. Farrar, M.A., *late Fellow of Trinity College, Cambridge.* (Murray.)

The origin of language is a subject which has attracted the attention of many learned and deep-thinking men. Various theories, viz., that it was innate and organic; that it was the result of imitation; or that it was revealed, have been advocated with great ability. Mr. Farrar's little book will make the reader acquainted with the principal arguments in support of each of these doctrines; while the writer himself advocates with considerable success that language "is neither innate nor organic; nor a mechanical invention; nor an external gift of revelation; but a natural faculty swiftly developed by a powerful instinct, the result of intelligence and human freedom, which have no place in purely organic functions," — a theory perfectly in accordance with the well-known passage in Genesis ii. 19, 20. when rightly understood. We recommend Mr. Farrar's book to the attentive consideration of our readers.

Shakspeare's Puck and his Folk Lore. Vol. II. *With a final Chapter of Proofs of Shakspeare having lived in Germany. By* William Bell, Ph. D., &c. (Printed for the Author.)

No one can read this second volume of Dr. Bell's contribution to the literary illustrations of Shakspeare without feeling convinced of the vast amount of learning which he brings to the subject; but we must add also, without regretting that Dr. Bell has not the power of arranging his materials in a clear and distinct order. That portion of the volume in which Dr. Bell seeks to prove that Shakspeare resided in Germany, in which he has collected together all that has appeared in *The Athenæum, Notes and Queries, De Navorscher,* and other periodicals, on the subject of the English actors on the Continent, since Mr. Thoms first brought the matter under the notice of English students, and to which Dr. Bell has added the result of his own researches, will be found of considerable interest.

Popular Manual of Botany, being a Development of the Rudiments of the Botanical Science without Technical Terms. By Christopher Dresser, Ph. D. &c. *With Illustrations by* John S. Cuthbert. (A. & C. Black.)

There is great truth in Dr. Dresser's remark that the thirst for a knowledge of Botany too often remains ungratified owing to the innumerable technical terms in which the desired information is conveyed; and this attempt, on which the author has obviously bestowed great care, to furnish the general reader with the rudiments of botanical science in his own language can scarcely fail to be very popular, and to lead to a more extensive study of Botany.

Captain Cook's Voyages of Discovery. Edited by John Barrow, Esq., F.R.S., F.S.A. (A. & C. Black.)

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Spal *is requested to say where a letter may be addressed to him.*

T. R. G. *Would our correspondent kindly permit us to see the Will?*

E. C. C. Chaucer Modernised *was published in* 1841, *price* 7*s.* 6*d.*

A Huguenot *is referred to* "N. & Q.," 1st S. ix. 35. 84. 113. 225. *for information respecting the* Fleur-de-lys.

T. W. C. *Old postage stamps are of no value.*

Erratum. — 2nd S. ix. p. 460. col. ii. l. 23. *for* "name" *read* "city."

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LONDON, SATURDAY, DECEMBER 8. 1860.

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Notes.

DEAN SMEDLEY.

Dean Smedley, the "other Jonathan," as this opponent of Dean Swift was sometimes designated, has twice formed the subject of a Query in "N. & Q." (1st S. x. 423.; xi. 65.), but without eliciting any replies. The Querist (the late Right Hon. J. Wilson Croker) mentioned that the Dean of Clogher and Ferns is stated (see Scott's *Swift*, xiv. 436.) to have gone to India—Fort St. George—in 1728, leaving behind a kind of epitaph on himself in Latin, of which the most prominent passage was that he prides himself on being the first who ventured to say "*Patres sunt Vetulæ.*"

Dean Smedley, like the "other Dean," was no feeble satirist, as the following lines written by him in 1713, and affixed to the doors of St. Patrick's cathedral on the morning of Swift's installation as Dean, sufficiently testify:—

"To-day this temple gets a Dean
Of parts and fame uncommon,
Us'd both to pray and to prophane,
To serve both God and Mammon.

"When Wharton reign'd a Whig he was:
When Pembroke—that's dispute, Sir;
In Oxford's time, what Oxford pleased,
Non-con, or Jack, or Neuter.

"This place he got by wit and rhime,
And many ways most odd,
And might a Bishop be in time,
Did he believe in God.

"Look down, St. Patrick, look, we pray,
On thine own church and steeple;
Convert thy Dean on this great day,
Or else God help the people!

"And now, whene'er his Deanship dies,
Upon his stone be graven,
A man of God here buried lies,
Who never thought of heaven!"

Smedley's opposition to Swift earned for him, as is well known, a niche in *The Dunciad:* in the later editions of which he takes a place originally assigned to Eusden:—

"Now Smedley dived; slow circles dimpled o'er
The quaking mud, that closed, and oped no more.
All look, all sigh, all call on Smedley lost;
Smedley in vain, resounds through all the coast."
Book II. ll. 291-4.

And in a note Pope tells us, among other things, that "the person here mentioned, an Irishman, was author and publisher of many scurrilous pieces, a weekly *Whitehall Journal** in the year 1722 in the name of Sir James Baker, and particularly whole volumes of Billingsgate against Dr. Swift and Mr. Pope, called *Gulliveriana* and *Alexandriana*, printed in octavo, 1728."

And now to the more immediate object of the present Note, which is not only to ask for farther information respecting Dean Smedley (of whom so very little appears to be known), but to invite attention to the following letter, which is found among Dr. Birch's Correspondence in the British Museum (Add. MS. 4318.). It is undated, but is placed among those written in 1728.

"Monday Morning.

"Dear Sir,

"I shall be impatient till I receive the letter for the Journal, which is in Wilkins's hands. The best way to make money of *The Booksellers' Opera* is to go to C——ll himself, and give him share of the profit, but to let him swear and say he knows nothing of it. However, write it out, and send my copy in a penny-post letter.

"I am,

"Your most humble Servant,

"JONATHAN SMEDLEY.

"P. S. Show this to Mr. Roberts, and desire him to give you half a dozen specimens to dispose of as you please."

Can any reader of "N. & Q." state whether *The Booksellers' Opera* was ever published, or refer me to any allusion to such work in the literature of that day?

It is very probable that the specimens which

* This was probably Baker's *News, or The Whitehall Journal*, to be continued weekly, printed by John Baker by Mercer's Chapel, of which, according to Timperley, the first number was published 24th May, 1722.

Smedley authorises Birch to "dispose of as he pleased" were copies of the *Gulliveriana* or the *Alexandriana*.

That there had existed some connexion between Birch and Smedley is evident from the following passage in Nichols's *Lit. Anec.*, v. 282., where, speaking of Dr. Birch, he remarks: "It is farther said that he went to Ireland with Dean Smedley, but in what year, and how long he resided with the Dean, cannot now be ascertained." On this passage Nichols has a note describing Smedley as one "who published in 1728 *A Specimen of an Universal View of all the Eminent Writers on the Holy Scriptures; being a Collection of the Dissertations, Explications, and Opinions of learned Men, in all Ages, concerning the difficult Passages and Obscure Texts of the Bible: and of whatsoever is to be met with, in Profane Authors, which may contribute towards the better understanding of them.** This extensive undertaking was to have been composed in two large folio volumes. Had the plan proceeded, it is no very far-fetched conjecture to suppose that Dr. Birch was to have been an assistant."

I have not had an opportunity of examining the *Gulliveriana* or *Alexandriana* to see what they may contain, either written by Smedley, or calculated to add to the scanty information which we possess with respect to him.

But in *A Compleat Collection of the Verses, Essays, Letters, and Advertisements which have been occasioned by the Publication of Three Volumes of Miscellanies by* Pope *and Company, &c.*, I find the bitter verses entitled *The Devil's Last Game*, and ending —

"'Lord be prais'd,' quoth the Devil, 'a fig for all grace!'
So he breathed a new brogue o'er the Bronze of his face,
Lent him Pride above Hope, and Conceit above Spleen,
Slipt him into Church Service, and called him a Dean,"

which Scott attributes to Smedley, admitting that they "possess considerable point and vivacity as well as a distorted resemblance to the Dean's character."

Can the following verses, which also appear in this collection, from the *Flying Post*, April 23, 1728, be from the same pen?

"I sing a noble Ditty
Of London's noble city,
Where Wits are all so witty
That Common Sense can't reach 'em.
There's D'Anvers, S——, and P——, Sir,
With whom no men can cope, Sir,
And if they cou'd, we hope, Sir,
They'd yield to Polly Peachum.

"The Dean's a fine *Mercator*,
And P——'s a fine Translator,
The Squire a Calculator,
And Poll, too, has her talents.
To know what Trade and Coin is,
No man like the Divine is,
And Sawny's Wit as fine is,
As Polly's Gay and Gallant.

"Squire D'Anvers has his merits,
He Roger's gifts inherits,
And gives his Masters spirits,
When Polly scarce can raise 'em.
These four in strict alliance
Most bravely bid defiance
To Virtue, Sense, and Science;
And who but needs must praise 'em.

"The Dean his Tales rehearses,
The Poet taggs his Verses,
The Squire his Flams disperses,
And Poll her parts has shown;
They thus all Humours hit, Sir,
The Courtier and the Cit, Sir,
And they are both so bit, Sir,
The like was never known."

D. J. S.

* The following is a list of the other theological works published by Dean Smedley, recorded by Watt: —

1. Accession Sermon, on Gen. xii. 1-3. 8vo. 1714.
2. The Original Freedom of Mankind, Sermon at the Irish Massacre, on Deut. xxx. 15. 4to. 1715.
3. Sermon on 1 Sam. xv. 25. 8vo. 1716.
4. Sermon on the Prince of Wales' Birthday, on 1 Peter ii. 17. 4to. 1716.
5. An Account of the Principle which gave Birth to the late Rebellion, and the present Controversies of the English Clergy: a Sermon. 4to. London, 1716.
6. Sermons. 8vo. 1719.

HIGHWAYMEN, TEMP. CHARLES I.

The following transcript of a letter addressed by the Lords of the Council early in the reign of King Charles I., having for its object the suppressions of the frequent highway robberies at that time common in the vicinity of London by armed bands of highwaymen, at the head of whom was one John Clavel, a young gentleman by birth and education, only five-and-twenty years of age (nephew and heir of Sir William Clavel, Knight-banneret), who was apprehended, tried for, convicted of a highway robbery, and sentenced for that offence to be hanged, but reprieved, and afterwards pardoned, principally through the intercession of Queen Henrietta on his behalf, may probably be read with interest by some of your metropolitan correspondents: —

"After our very harty Commendacons, The frequent and insolent Robberies wch have lately been committed in the highwayes neere London, now upon the ceasing of ye Sickness in such companies, and so arm'd (as we are informed) as if it were to the publique affront to justice and all authoritie doe give us occasion to thinke of extraordinarye remedies to mischiefes which grow to an unusuall height. And therefour we have thought fitt to pray and require you wthin yor county as wee have written the like to the other Counties adjoyning neere London, that you doe cause the Innes, Alehouses, and other hosteris upon the highwayes, or in such other places as you shall iudge to be suspitious, to be searched, and all such psons (especially as doe keepe horses or are

found to have pistolls) whom upon examination you shall find subject to suspition and can give no justifiable cause for theire abode in such places to binde to theire good behavior, or if you shall find horses wch you cannot receaue satisfaccon to whome they appertaine, we require you to cause the said Horses to be stayed untill the owners appeare, with whome if you shall findc cause you are to proceed as aforesaid: And so we bid you hartily farewell. From the Court at Windsor, the 15th of December, 1625.

"To our very loving Friends The Lord Major and Aldermen of London, and to our trustie and well-beloved Justices of the Peace for Westminster and our county of Midd. and Surrey.

Tho. Coventrye, C. S.
J. Ley.
Pembroke Montgomery
Kellie.
T. Edmondes, Jo. Suckling, Rich. Weston."

T. W. Jones.

Nantwich.

COLLEGE LIFE AT OXFORD, ONE HUNDRED AND THIRTY YEARS AGO.

(*Continued from* p. 365.)

Diary of Sir Erasmus Philipps:—

"1721, July 20. Attended the Nisi Prius Court, where Baron Montague tried Sixteen Causes. The Counsel at the Bar were Serjeants Groves and Bridges, Mr Winnington Jeffreys, Mr Wills (King's Counsel) Mr Clement Wearg, Mr Cox, Mr Wright, Dr Bloschiers Tovy (Fellow of Merton College), Mr Skinner, Mr Joseph Girdler, Mr Le Merchant, Mr Brereton, and Mr Edmund Probyn. N.B. Mr Jeffreys, Mr Jno Wills, and Mr Probyn are Welsh Judges.

"July . . . . Mr Solomon Negri (a Native of Damascus) a great Critic in the Arabick Language, and perfect Master of the French and Italian Tongues, came to Oxford, to consult and transcribe some Arabick Manuscripts in the Bodleian Library; fell acquainted with this Gent. and with Mr Hill, an ingenious Friend of his that came down with him; and enjoy'd abundance of Satisfaction in their Conversation.

"Augst 5. George Owen, Esqre and his two sons (the dr of Physick and the Attorney) were to see me at my Chambers.

"7. I was Enter'd a Student of Lincoln's Inn.

"Dit. Went with Mr Blandy to Abingdon (described pages 115 & 116) to an Election of a Scholar from the Free School there to Pembroke College; on this occasion there were a good many Oxonians, who were entertained with Several Copies of Verses and Declamations. The Election fell upon Mr Bacon, a very Ingenious Youth, son to the Revd Mr Bacon of Reading. Dined with Mr Philipson the Mayor of the Town, and afterwards waited on Mr Pope, a Lawyer of this place, with Mr Blandy and Mr Eaton.

"17. Began to learn on the Violin of Mr Wheeler, to whom paid 10s Entrance.

"Dit. Went with Mr Tristram to the Poetical Club (whereof he is a Member) at the Tuns (kept by Mr Broadgate), where met Dr Evans, Fellow of St John's, and Mr Jno Jones, Fellow of Baliol, Members of the Club. Subscribed 5s to Dr Evans's *Hymen and Juno* (which one merrily call'd Evans's Bubble, it being now South Sea Time). Drank Gallicia Wine, and was entertained with two Fables of the Doctor's Composition, which were indeed Masterly in their kind: But the Dr is allowed to have a peculiar knack, and to excell all Mankind at a Fable.

"Augst . . . . Went to Oxford Races on Portmead, where Dr Burton's Mare beat Mr Walker's Horse, and won the Galloway money the first day. The next day, Mr Allen's Horse won the Town Plate from Sr Francis Edwards's. The last day several Town Horses ran for the does given by Lord Abingdon. Here was much the same Company as appeared last year.

"26. Rode with Mr Le Merchant and Mr Clerk to Sr John D'Oyley's seat, about 6 miles from Oxford.

"27. Henry Hastings Esqre came to see me from London, with Monsieur Prevaust, a French Gentleman of his Acquaintance. Introduced by Mr Hastings to Mrs Walkers in Holy Well.

"31. At Mr Tristram's Chambers wth Mr Wanley, the famous Antiquarian, Keeper of the Harleian Library, Mr Bowles, Keeper of the Bodleian Library, and Mr Hunt of Hart Hall, who is Skill'd in the Arabick.

"Sept. 5. My Father, Brother Buckley, and Mr Bernewitz came from London to Oxford, and lodg'd at Mr Best's, near our College.

"7. Rid out wth my Father, Mr Jorden, and Bro. John to Shotover Hill, whence had a good View of Col Tyrrell's beautiful Seat. Din'd at Wheatley. Coming back saw Cudsdon, the Bishop of Oxford's Palace, an old House, and Dr Panting's House, both pleasantly seated.

"9. Rode with my Father, &c. to Woodstock and Blenheim.

"14. Rode with Ditto to Fyfield (6 long miles from Oxford) passing by Hincksey, Sandford, &c. Returned by Bazizley, the seat of —— Linton, Esqre, which is a good old House, and agreably Seated in a Wood, and through Bottley, and over Bottley causeway. At Fyfield dined at Ralph Wilder's. This is a pleasant Jaunt.

"15. Mr. Horn returned from Sussex.

". . . . Show'd my Father the Colleges & Curiosities of the University.

"19. Went with my Father to Newnam by Water, leaving Eafly, Kennington, Littlemore, & Sandford on the Right and Left. This is a most agreeable Passage.

". . . . My Father, Bro. Buckley, & Mr Bernewitz returned to London.

". . . . Walked to Pert's with Mr Wilder; this is a pleasant Tour from Oxford, whereof from this Hill one has a good Prospect.

"Oct. 9. I was Unanimously Elected a Common Council Man of the Town and County of Haverfordwest, in the Presence of Fifteen of the Council. (Mr Jno Phillips, now Mayor; Mr Gilman, Sheriff; Mr Daniel Ayleway & Mr George Crowther Bayliffs of Haverford.)

"19. Waited on the Honble Mr North (Noblcman of Trinity, & Eldest Son to Francis North Lord Guildford) at Mr West's rooms.

"Nov. 1. A Great Gaudy this day in Pembroke College, when the Master dined in Publick, and Mr Beale, Mr Clayton, &c. went round the Fire in the Hall (an ancient Custom the Juniors are obliged to comply with). Lord Ossultown's Picture was Hung up this day in the Hall. This Lord was a Considerable Benefactor to the College, whereof he was a Member.

"5. Mr Francis Peyne, Batch. of Arts, made an Oration in Pembroke Hall Suitable to the Day.

"8. Revd Mr Le Hunt, Student of Christ Church, Spoke the Bodleian Speech in the History School. This was a fine Pcice of Oratory.

"17. Brought an Essay on Pride to Dr Panting, who then desired me to declaim Publickly in the Hall on the following Thesis, 'Virtutem amplectimur Ipsam præmia si tollas.'

"Xmbr 18. Set out for London in Bartlett's Stage, paying Passage 10s, & arrived next day.

"17$\frac{2}{3}$, Jan. 17. I returned to Oxford.

"—". . . . Sr Isaac Tillard, Knt, brought Mr Tucker, a Relation of his, to Oxford, whom, on my Recommend-

ation, he entered Gent. Comoner of Merton under y^e Tuition of M^r Robinson, Fellow of that College.

"Feb. 13. Went to the Great Cockmatch in Holywell, fought between other Windsor Hickman, Earl of Plymouth, & the Town Cocks, which beat his Lordship.

". . . . W^m Yate of Islington, Esq^re, died.

"March 7. Baron Price & Justice Dormer at Oxford: attended y^e Nisi Prius, where were only Six Causes. The Usual Counsel, M^r Holmes, the Junior Proctor, and M^r Hector, the Junior Collector, made their Speeches in the Theatre. The Proctor's was a delicate and masterly Peice of Oratory, as indeed was likewise the Speech of M^r Slocock, Junior Proctor, an. 1720, which I forgot to mention. M^r Henry Church (the Junior Collector, a Pembrokian) came off very handsomely. The speeches of M^r Brynkow and M^r ——, Senior Proctor and Collector, for the year 1720 were not much admired.

"25. A Gaudy in Pembroke College.

"Dit. Hon^ble M^r Edward Nevil (Brother to George Nevil Lord Abergavenny) Nobleman of Wadham, gave me D^r Barn's *Anacreon*.

"29. With M^r Kennet (son to D^r White Kennet, Bp. of Peterborough), Fellow of Merton, who comunicated to me his Uncle Basil's Incomparable Speech on his being elected President of Corpus Christi, with several curious Letters of his when abroad to his Brother White, which are Master Peices in the Epistolary Way; together with a Copy of Verses of his to M^r Pope; and also a Copy of Miss Cowper's to the Same Person, both which are extreamly good.

". . . . S^r J^no Walters, Bart^t, & Tho. Rowney, Jun^r, Esq^r, where chose Members of Parliament for the City of Oxford; They were opposed by M^r Hawkins & M^r Wright, Barristers at Law.

". . . . D^r G. Clerk (Fellow of All Souls & LL.D.) & W^m Bromley, Esq^r, were elected Members of Parl^ent for the University. They were opposed by D^r King, LL.D., Principal of New Inn Hall.

"April 2. S^r Robert Jenkinson & Henry Perrot, Esq^r, were Elected Members for the County of Oxford at Oxford.

"April 4. M^r Gregory, the Senior Proctor, made his Speech in the Convocation House, which was not much admired.

"Dit. Went a Circuiting w^th M^r Collins of our College. This is an Exercise previous to a Master's Degree.

"6. M^r Dolben, M^r Colchester, M^r Walker, & M^r Hervey, Gentlemen Commoners of Baliol, M^r S^t John, & M^r Smith, Gent. Comoners of Oriel, w^th M^r Unit of Worcester, and my Self, made a Private Ball at M^r Conyer's, for Miss Brigandine (my Partner), Miss Hume, Miss Brooks's, &c.

"27. The Rev^d M^r J^no Harris call'd on me in his way to London.

"May 10. Rode out w^th M^r Jasper Clayton to Marsham (6 miles from Oxford), the beautiful Seat of his Father, Jasper Clayton, Esq^r, Colonel of a Regiment of Foot. This House is delicately situated, & adorned w^th good Gardens, Fishponds, &c. Saw the Colonel, and young Master Clayton. N.B. The famous David Jones is Minister of the Parish of Marsham.

"16. Rode out w^th M^r Clayton to Basisley, M^r Lenton's Seat. Near here met M^r Clayton's three Sisters (all fine bred women; the youngest, Miss Charlotte, is a beautiful Creature, & has a deal of L'Esprit), Miss Lenton, a very agreeable Person, & Miss Clerk of Burford, sitting upon a large Oak, breathing the Evening Fresco: Walk'd with the Ladies about two hours, and then return'd.

"June 6. The University complimented W^m Lord Craven w^th a Doctor of Laws degree.

"July 3. Gave M^r Horn an Essay on Friendship. In the Evening went with him, M^r Birch, M^r Hume, M^r Sylvester, & the Wightwicks to Godstow by water, taking Musick & Wine with us.

"4. Set out for the Races at Burford (15 long miles from Oxford, & indifferent Roads). Lay at a Private House here, & next morning breakfasted with M^r W^m Linton at M^rs Clerk's here, where saw a pretty Miss, her Daughter. The Church in this Town is very large & decent, & among other Things 'tis adorn'd with the Stately Monument of Lord Chief Baron Tanfeild. First day. M^r Dashwood's *True Blew* (one of the most beautiful Stone Horses that ever was known in England, & one of the best Racers, of a dappled Grey Colour, but now old) run against M^r Dormer's *Crop*, and won the Size Plate, value 50 Guineas. Every one said they never Saw any Horse neater kept, or appear with a more delicate Coat, than *Crop*, who run extreamly well, & between them was very good Diversion.

"Second Day (July 5th). The E. of Harold's Sorrell Horse, *Squirrell*, won the Galloway Plate. The other Horses that started were S^r Edward Dering's Chesnut Gelding *Staghunter* (a very fine creature); M^r Bray's Bay Gelding *Camel*; M^r Barrett's Black Gelding *Cripple*; M^r Baker's Bay Gelding *Cotswood Jack*; M^r Weinman's Chesnut Mare *Staring Dolly*; & M^r Blewitt's *Drousy Bess* (a fleet Mare). Returned to Oxford.

"Aug. 5. Paid Mr. Reeves the Painter £3:8:0 for a Horse that died after riding about 10 miles.

"7. Went to Portmead, where Lord Tracey's Mare *Whimsey* (the Swiftest Galloper in England) run against M^r Garrard's *Smock faced Molly*, and won the Size Money (a Purse of 40 Guineas) with all the Facility Imaginable. I was Informed by a good hand that *Whimsey* had won 20 Races Successively, & had beat the most noted Horses in England. She Gallops indeed at an incredible Rate, & has true mettle to carry it on. Upon this occasion I cou'd not help thinking of Job's description of the Horse, and particularly of that expression in It, *He swalloweth the Ground*, which is an Expression for Prodigious Swiftness in use amongst the Arabians, Job's Countrymen, at this Day.

"8. Went again to Portmead, where S^r Tho. Samuel's *Mixpry* (a very pretty Nag) won the Galloway Plate. At Night went to the Assembly at the Angel.

"9. At Portmead again, where M^r Crosby's *Creeping Molly* won the Town Plate. Went at Night to the Ball at the Angel. The Usual Company here & at the Races and Assembly.

". . . . M^r J^no Burnett, Collector of the Excise, at my Chambers.

"27. M^r Brooks (Eldest son to S^r James Brooks, Bart^t), M^r Rolls, M^r Beaumont, & M^r Lock came from London to the University, which I shew'd them, and treated them at my Room.

"Sept. . . . . Made a Present to —— Trow, M.D., Fellow of Merton College (& now Professor of Botany), of M^r Bolton's *Surgery*, & to M^r Andrew Hughs, Scholar of Pembroke, of my Key of that College Garden.

"12. Set out for Woodstock races w^th M^r Goodrick of Wadham & my Brother. The 1st day a Rone Gelding call'd *Foxhunter* (a noted Horse), belonging to James Brudenell, E. of Cardigan, run against M^r Dashwood's *True Blew*, M^r Farmer's *Cupid*, & a Brown Horse call'd *Fox*, & won the Plate, which was of considerable Value. This Day's Diversion was very good. 13th. M^r Cole's Grey Stone Horse won the Galloway Plate. 14th. A Black Horse of M^r Barnett's won, but some Dispute arising about the Ground, the Parties agreed to run over again the Week following. 15th. A Saddle was run for, & won by a pretty Mare belonging to M^r Speke, Fellow of Wadham. N.B. The Races this year were run upon Campsfield downs, near Woodstock, & not in the Park as usual, the Dutchess of Marlborough having taken offence

at something that happen'd at the Races last year. During these Races, lay at the Boar in Woodstock, where upon this Occasion Plays were acted by Mr Butcher & Company.

"Sept. 18. Went to the Races at Bicester (12 miles from Oxford). This is but a small Town, seated pleasantly enough, with a fair Spatious Church; a good Market on Friday. This Place is also call'd Burcester, perhaps, as much as to say, Birini Castrum, implying it to be a Frontier Garrison of ye West Sxaons ag: the Mercians, rais'd out of the Ruins of Alchester, by ye advice & aid of Birinus, Bp. of Dorchester. This is a Town of very antient Name, & Camden remarks yt Gilbert Bassett, & Egeline de Courtney his wife, in ye reign of Henry II., built here a Monastery in honour of St Edburg, & yt ye Barons Le Strange of Knocking were Lords lately of this Place. Dr Gibson says yt ye Monastery just nam'd was dedicated to St Mary & St Edburg; ye memory of ye Latter I find is now preserved in a Well call'd S. Edburg's Well, as also in a Green Foot Path leading to It, call'd Tadbury Walk, corrupted for the Edbury Way Walk. . . . . First Day. Ld Tracey's Mare *Whymsey* run against Mr Proby's *Black Chymney Sweeper*, & won the Plate, of considerable Value. This day's Sport was fine. 19th. Mr Hawe's Horse won the Galloway Plate. 20th. A Mare of Col Montague's won by Accident; for Jno Yate's beautiful fleet Mare, who run against her (& wd have had it all to nothing, bar Accidents), met with one, her leg breaking as she was on full Stretch. 21st. *Squirrell*, a Horse of Sir Ed. Obrian's, run ag: *Staghunter*, a Horse of Lord Visct Hillisborough, & a Horse of Mr Glynne's, & won the £15 given by the D. of Wharton, who at night gave a Ball & a very handsome Entertainment in the Long Room here. Butcher's Company acted Plays here during the Races. N.B. The Top Company here were Philip Wharton, D. of Wharton, Trevor Hill, Ld Visct Hillisborough of the Kingdom of Ireland, Sr Robt Walter, Srr Thos. Wheat, & Sr Edward Obrian, Bartts, Earl of Litchfield, Mr Cook of Norfolk, Mr Tufton, Lady Litchfield, Viscountess Hillisborough, Mr Cook's Lady, Mr Tufton's Lady, Lady Tyrrell, & her Daughters, Lady Bab Lee, &c. . . . . I lay at the Swan, where was Martha of the Cocao-Tree in London. Return'd to Oxford wth Mr Cook, a Londoner, & very Ingenious Gentleman.

"24. Treated Pembroke College in the Common Room.

"Oct. 1. Took up my Caution Money (£10) from the Bursur, & lodg'd it wth Dr Panting, the Master, for the use of Pembroke College.

"Ditto. I left the University, and set out in Haine's Coach for London, where arrived at Night, & went into Bartlett's Buildings."*

I have made the foregoing extracts from the Diary of Sir Erasmus Philipps, by the kind permission of the owner of the MSS., the Rev. J. H. A. Philipps of Picton Castle.

John Pavin Phillips.

Haverfordwest.

* The town residence of Sir John Phillips.

HILL FORMATION AT IDLE.

It is reported that a perceptible upheaving of the earth's crust has taken place within the past thirty years in a field situated at a short distance from the point where the Leeds and Liverpool canal is crossed by the Midland Company's Railway at Idle, near Bradford, and that the hill thus formed is gradually attaining a greater elevation. Various speculations have been indulged in as to the cause of this change in the earth's surface, the favourite theory in the neighbourhood being, I am informed, that it is attributable to the upward pressure of water in the bowels of the earth. It is averred that although now a considerable mound exists there, the spot in question was, within the recollection of persons still living, perfectly level. It may serve some useful purpose to place this statement on record in "N. & Q.," with a view to the fact of any farther development of this protuberance on the earth's surface being noted and made public. It is not impossible that such an effect may be the result of internal volcanic action taking place at a great depth, although I believe, from the geological formation of the district, it is not very probable. It would also be very satisfactory if some of your local readers would minutely investigate the antecedent circumstances attending this phenomenon, and ascertain accurately the height of the ancient level, and of the elevation at the present time, in order that comparisons may be hereafter made, for the purpose of determining whether any future development take place or not. Particulars of any similar changes in the earth's surface that may have been observed elsewhere might throw some light on this, supposing the alleged alteration to have actually occurred. T. Lampray.

FRENCH TESTAMENT OF 1662.

Perceiving a correspondence between Dr. Cotton and others in some of the late numbers of "N. & Q." relative to a French translation of the New Testament in which the Mass and Purgatory are found, I beg to say that I have just picked up a very curious edition, 12mo., entitled: —

"Le Nouueau Testament, &c. De la Traduction des Docteurs de Louuain. Reueue et Corrigée si exactement qu'elle est au vray une Traduction Nouuelle, &c. &c. &c. A Paris, M.DC.LXII."

There is a very neat vignette on the title-page, containing heads of the Saviour and Virgin; the leaf following contains the approbation; the first dated 1646, has the following: "par M. F. V." (perhaps intended for M. Francis Veron.) There is a new pagination, and a second title to the Epistles, which are by another printer, and dated M.DC.LXI., followed by "Abrege des Voyages et de la Vie de Sainct Paul," and at the end are two tables, the first, "des Epistres et Evangiles, &c.," the second, "Table des Choses Principales, &c." Acts xiii. 2. reads "Disans La Messe," capital letters. I am aware the celebrated Bordeaux edition reads, "offroient a Seigneur de la Sacrifice de la Messe."

1 Cor. iii. 15. — "Il sera sauue quāt a lui, ainsi

toutes fois cõme par le feu, a savoir de Purgatoire."

1 Cor. vii. 10.—"Qui sont cõjoints par le sacrement de mariage."

Ephes. v. 32.—"Ce sacrement est grand."

1 Tim. iv. 1. — Quelques-uns se separeront de la foi Romaine." Verse 3.: "Condamnans le Sacrement de Mariage, l'abstinence des alimens."

1 Peter iii. 19. — "Il a preché aux esprits qui estoiẽt en prison aux Limbes."

Query.—Is not this a scarcer edition than that of Bordeaux, printed 1686, twenty-four years after? The latter has often been mentioned, but the Paris edition, as far as I know, has hitherto escaped notice. However, as I only court inquiry, I will be most thankful for any information on the subject. As far as I can understand the British Museum does not possess a copy.

Perhaps I should have mentioned that I have had letters from Dr. Cotton and Dr. Todd*, librarian of Trin. Col. Dublin, both stating that they were "unacquainted with the Paris edition," now in my possession.

William C. Neligan, LL.D.,
Rector, St. Mary Shandon, Cork.

CURIOUS REMAINS IN NORWICH.

In continuation of the attempt to describe the details of ecclesiastical architecture which have escaped, or have been but cursorily noticed by antiquaries, the following description of one recently discovered must rank with the most remarkable that have been brought forward for investigation.

In the extensive works carried on during the important restorations of the beautiful church of St. Peter of Mancroft, Norwich, a carefully and well-squared trough, about three feet in depth, and the same in width, was discovered beneath the pavement in front of the stalls, or rather the place they formerly occupied, and extending from end to end on either side of the chancel.

In the perpendicular walls of this trough, and apparently numerically agreeing with the stalls, were placed horizontally and at equal distances between the base and the surface short pitchers securely bedded in mortar of bluish and red-coloured earths, the mouth of each being open to the trough.

Remarkable as this discovery was of an architectural fragment, it might have passed with the things out of mind, but in the progress of the restorations now being made in the church of St. Peter, Mountergate in the same city, the removal of the pavement laid bare a similar trough with the same formed pitchers, and differing only to assimilate the proportions of the building, which is materially smaller.

This at once establishes to conviction the existence of some rite or custom that prevailed in the middle ages, of which no vestige now remains, and of which it is most probable no writers of the period have left a record; nor has any subsequent author attempted to describe the end proposed, or if it is a detail in architecture the object contemplated remains enveloped in obscurity.

In the construction of the pitchers there is but a trifling difference, and that chiefly in the hand-hold, which is not in those discovered in Mancroft Church. The glazing of those found in the latter church is more corroded than in the former, and there is some difference in the meagre ornaments that are used. In size they vary in measure from about two to four quarts.

The following descriptive particulars of one taken from Mountergate Church may suffice for the whole, admitting the above variations: —

From the base there is the swelling common in this description of pottery, slightly ornamented with a succession of fluted bands; from this band there is a graceful decrease to form the slight shoulder, from which rises the neck banded by two fillets, immediately below the mouth, which expands with the usual convenience for pouring off the contents; from the neck the ordinarily shaped bevelled hand-hold is attached and rejoins at the fluting. The dimensions are as follows: height, 10 inches; round at the fluting, 24 inches; diameter at mouth, 4½ inches; circumference at neck, 11⅝ inches; diameter at base, 6 inches.

It only remains to suggest that the following extract from *The Theatre of the Greeks*, p. 155., may assist in explaining the intended purpose for which these appliances were constructed in our churches: —

"From the enormous size of the theatre at Athens, which is said to have contained 30,000 spectators, it became necessary to employ acoustics to a considerable extent. All round the κοῖλον were placed bell-shaped vessels of bronze, called ἠχεῖα, placed in an inverted position, and resting on pedestals which received and distributed the vibrations of sound."

H. D'Aveney.

Minor Notes.

Lord Brougham the Discoverer of Photography.—In note iv. to the volume of *Tracts, Mathematical and Physical*, recently republished by his Lordship, there occurs the following passage: —

"In these papers of 1796 and 1797, the different inflexibility of light was asserted, but not so fully proved as in these Tracts VII. and VIII. The experiments and

* Dr. Todd asks, "May it be the same as the Bordeaux with a Paris title?" The reading of Acts xiii. 2. I have shown is different. There is also a slight difference in 1 Cor. iii. 15., "a savoir" not occurring in the Bordeaux edition. The pagination also is diverse.

observations in the *Phil. Trans.* for 1796, were made in 1794 and 1795, when the paper was sent to the Royal Society. There was an anticipation of Photography given in the copy of the paper first sent: but Sir C. Blagden considered that it referred rather to a subject of Art, and it was left out in the copy subsequently sent, and from which the paper was printed. According to the best of my recollection, it consisted of a remark on the effect of exposing a plate of ivory, stained with nitrate of silver, to the rays of the spectrum; and also on the effect of exposing the plate to the rays passing through a very small hole into a dark room, and which form the image, more or less distinct, of external objects. It is unfortunate that this did not appear in the paper of 1796; because there can be little doubt that it would have led to making trials which must have ended in the discovery of the photographic process many years before it was eventually introduced."

As "N. & Q." were the channel for a long time of conveying to the public a most valuable body of information regarding the progress of photographic experiment, you will probably think it appropriate to record in your pages the above quotation from Lord Brougham's work.

J. Macray.

Bachaumont's Mémoires Secrets, Londres, 1778: Anecdote Biography. —

"21 Juillet, 1777. On rapporte que le Docteur Bouvart ayant eté appellé depuis peu par le Grand-Aumônier *en Enfance, mais n'etant pas moins susceptible des maux physiques*, s'est plaint de sa Goutte au Médicin, et lui a dit qu'il souffroit comme un Damné — 'Quoi, déjà, Monseigneur?' a repris le malin Esculape."

This famous "déjà," is generally quoted as Talleyrand's consolation to some friend in a like condition. He *might* have said it, I suppose, so long ago as 1777; but so might other Frenchmen before him. (The words I have underlined must surely be confused with some other text: but the story is clear enough.)

Query. Old Piron lying on his death-bed has, as we say hereabout, *weft off* the Curé of St. Roch with his usual caustic humour.

But.—

"Sa nièce, nommée Nanette, lui ayant fait des representations sur la necessité de satisfaire aux ceremonies d'usage — 'Tu sais bien,' dit-il, 'que je n'ai jamais aimé a mentir: allons — qu'il vienne — mais qu'on me donne mon grand *Widercome*' — gobelet énorme dans lequel il buvoit."

What is the "*Widercome?*" Have the Germans any such name for a great cup that goes its rounds? Or did the author of *Pen and Ink Sketches* hear his "young friend," Piron, relate one social evening how he had christened his great goblet from the *Great Widdicombe* of Astley's, who had sent it him for a present, &c.?

Le Texier.—Somewhile ago one of your readers, I think, was asking about this famous reciter. Bachaumont first notices him: —

"22 Avril, 1774. Un particulier de Lyon venu en cette capitale pour y deployer son talent singulier fait grand bruit, et excite la curiosité des amateurs. On dit qu'il a l'art de declamer ou de lire une pièce de théâtre entière, en variant tellement ses inflexions de voix qu'il fait illusion, et qu'on croit l'entendre jouer par autant d'acteurs différens. C'est a qui aura a souper ce provincial, qui en outre exige un auditoire tres nombreux. Il se nomme Texier."

Farther notice of Texier may be found in Harry Angelo's *Memoirs* (vol. i. pp. 289. *et seq.*). From these it appears that, after the Parisians were tired of him, he and his readings were for some while the fashion in London. Then the "Lady Albina Buckinghamshire," and her "picnic" amateurs, began their performances with his at his house in Leicester Square — "when the amusements lacking variety, notwithstanding the versatile powers of this incomparable reader, and the recitations from Racine and Moliere by certain ladies and gentlemen amateurs, it was determined to remove the Assembly to the old Tottenham Rooms," &c., whither we need not follow the Lady Albina any farther. Parathina.

Alliterative Inscriptions.—In the Porcelain Collection in the Japanese Palace at Dresden there is a model of the monument of Augustus the Strong, Elector of Saxony and King of Poland. On one side of this is an inscription in which the following words, all commencing with the same letter, occur in juxtaposition: —

"Principi Patri Patriæ Pietas Publicus Posuit."

Expecting to find this inscription on the monument in the market-place, I did not copy the whole of it, but on examination I found that the monument had no inscription, a fact so notable that the guidebook says it is "ohne Inschrift."

Indeed, the pedestal appears to be quite unfinished, and it is therefore difficult to say whether the inscription on the model was intended for the statue, nor is it easy to determine whether the alliteration was designed or not. I send it to you as a remarkable example, and shall be glad if your correspondents can contribute some similar inscriptions. John Ribton Garstin.

The Origin of Species. — Mr. Darwin's work on this subject brings to our recollection the theory of Lamarck. But the French philosopher, it would seem, must in turn yield to the claims of the Japanese the credit of propounding an hypothesis relating to animated nature, and upon which rests what (to borrow a term from the language of modern theology) may be called the Physical Developement Theory. In the Essay on *The Founders of Jesuitism* by Sir James Stephen (*Essays in Eccl. Biog.* p. 148.) is related a controversy which Francis Xavier sustained against Fucarondono, a venerable doctor in Japanese theology. Among the articles of the faith of the Bonzes which this sage proposed and defended, is this: "the spontaneous self-formation of all organised beings." This sounds very much as though a

theory akin to the "Origin of Species by means of Natural Selection," was the subject of debate in the kingdom of Bungo in the sixteenth century, between a Bonze for its defender and a Jesuit priest for its assailant. It would be interesting if some of your readers, from the Portuguese narrator of this circumstance, or from other sources, could ascertain how far this doctrine of the Japanese resembles the theories of Lamarck and Darwin. ARCHIBALD WEIR.

Enfield.

ANECDOTE OF DR. JOHNSON. — The Rev. Dr. James Abercrombie of this city, who died about twenty years ago at a very advanced age, spent some time in London when a young man, and became acquainted with Dr. Johnson. After Dr. Abercrombie's return to America, a correspondence was maintained between them upon literary and religious topics, which is mentioned in Boswell's *Life of Johnson*.

Dr. Abercrombie related the following anecdote of Johnson, which I have never seen in print: —

As Dr. Johnson was riding in a carriage through London on a rainy day, he overtook a poor woman carrying a baby, without any protection from the weather. Making the driver stop the coach, he invited the poor woman to get in with her child, which she did. After she had seated herself, the Doctor said to her: "My good woman, I think it most likely that the motion of the coach will wake your child in a little while, and I wish you to understand that if you talk any baby-talk to it, you will have to get out of the coach."

As the Doctor had anticipated, the child soon awoke, and the forgetful mother exclaimed to it: "Oh! the little dear, is he going to open his eyesy-pysy?" "Stop the coach, driver!" shouted Johnson; and the woman had to get out and finish her journey on foot. UNEDA.

Philadelphia.

ZINKE AND THE PRINCE OF WALES. — The following Note of Zinke is by one of his contemporaries: —

"Mr. Zinke, enameller, who is employed at Court to paint three Princes of the Royal Family, as he happened when there on Monday, March 25, 1730–1, the Prince of Wales came in and asked Zinke, have you heard the news? — What news, and please your Highness? — The Prince replied, Won't you get drunk to-night? There is a peace made between Germany, Spain, and England and Holland, &c.

"Mr. Zinke's answer was, that he usually drank port wine, but upon this occasion he would regale himself and drink his highness's health in French wine."

The writer of the anecdote adds: —

"This is not to be taken for a customary practice of Mr. Zinke, for of 20 years almost that I have been acquainted with him, I never saw him in that condition, though I often have seen him take his bottle as others, and mostly he retired before others; and from his early and assiduous labours, has gathered a pretty good fortune, especially from the [year] 1720, when he began to save money by his works."

ABRACADABRA.

"FIRE AWAY FLANAGAN." — In a little work, called *Ireland Sixty Years Ago*, published in Dublin about 1848, the origin of the above is thus stated: —

"Cromwell, having marched his army southwards, came to a castle, garrisoned by some rebels under the command of a Flanagan, who sent Cromwell a violent philippic ending with an order to quit the place, or he would open his cannon on the English forces. Cromwell returned the note with his reply written in a corner of the missive — 'Fire away Flanagan.'"

The laconic reply so frightened the redoubtable Flanagan, that he fled without firing a shot.

GEORGE LLOYD.

Queries.

THE JACOBITES. — In Dr. Wolf's *Autobiography*, vol. i. 318., he says that the above sect refrain from eating pork, grounding their practice on Acts xv. 29., where they translate πορνείας as "pork." Can such a translation be in any way supported? And in a note he adds that "some for πορνεία read πόρνη." What authority is there for the latter reading? Δδ.

SCLATER BACON'S DIARY. — Thomas Hearne remarks in his Diary, under June 11, 1718 (*Reliq. Hearn.* vol. i. 406.), that Mr. Bacon *alias* Sclater "is a very curious man, and that he puts down things in the same manner that I do." The person whom Hearne meant was Thomas Sclater Bacon, some time Member of Parliament for Cambridge. He died in 1736, leaving a large and very valuable library, which was sold by auction in London, on March 24, 1736–7, and following days. Does this Diary exist? If it could be found it would probably be of great interest.

K. P. D. E.

NEWNHAM FAMILY. — Nathaniel Newnham, Esq., Lord Mayor of London in 1783, was "the son of George Lewis Newnham, Esq., M.P. for Arundel, who *even exceeded Elwes in Penury*." * Was his father related to Lewis Newnham, "*Esq.* of London and of Northaw, co. Herts," whose arms (arg. a cross sa., over all a bendlet vert) are in Warburton's Map of London and Middlesex, 1749? H. S. G.

COMMISSIONERS FOR THE PROPAGATION OF THE GOSPEL IN WALES. — I should be much obliged if any of your correspondents could furnish me with the names of the commissioners entrusted

* *City Biography*, containing Anecdotes and Memoirs of the Rise, Progress, &c., of the Aldermen, &c., of London, 1800, pp. 195., 2nd edition, — a work which professes on its title-page to "call a *cat*, a *cat*." Query, Who was its author?

with the management of church property in Wales in the time of Cromwell. Walker, in his *Sufferings of the Clergy*, under the head of Wales, frequently refers to Scobell's Reports, where probably the names of these commissioners may be found.*

I should also be thankful for a list of the officers of the forces raised for the Parliament in South Wales in the time of the rebellion.

CYMRO.

JACKSON, ARMS AND PEDIGREE OF. — Can any of your correspondents inform me the arms of Jackson of Jamaica, and the pedigree of Sir Geo. Jackson, Bt., who took the name of Duckett, and which baronetcy is now Duckett? Also, will any frequenter of the reading-room, British Museum, favour me with notes respecting Jackson of Jamaica from "the collection of West Indian records and monumental inscriptions in MS. lately presented to the British Museum." (2nd S. x. p. 419.)

C.

[This collection of West Indian records being unbound are not yet available.—ED.]

BRAZIL. — Very conflicting accounts are given respecting the discovery of Brazil. By some authorities it is attributed to the Spaniards; by others to the Portuguese, and even the date fluctuates between 1499 and 1501. In the last edition of the *Encyclopædia Britannica*, it is stated that Cabral reached the coast April 24, 1500, and anchored on Good Friday. It happens that Good Friday fell on April 17 in that year, so that there must be some confusion of dates. I shall be much obliged to any of your intelligent correspondents who will throw a little light on the subject.

DELTA.

ADMIRAL SIR THOMAS DILKES.—What is known of the descent, place of residence, &c. of this distinguished officer, who was knighted for his services in the Mediterranean in 1704, and died at Leghorn in 1707? There is a good portrait of him, I am informed, in Greenwich Hospital.

The Dilkes of Maxstoke Castle have a tradition that he was a connexion of their family, but he does not appear in their pedigree.

Thomas Dilke, Esq., of Maxstoke, who died in 1632, had for his second wife, Elizabeth, daughter of William Bonham, Esq., of Ash Bocking, co. Suffolk. William Dilke, his son, had a son Thomas, by Honor, eldest daughter of Humble Lord Ward, who was living in 1682. Is anything more known of this Thomas which may identify him with the admiral?

I should like also to know who Sir Thomas married, as he was connected with my family, and we possess a silver signet with his arms, a lion rampant, crest, a dove close.

The arms of Dilke on a chimney-piece, *temp.* Eliz. at Maxstoke, are, gu. a lion ramp., party per pale, arg. and or.

Thomas Dilkes, Esq., a major in the army, married Margaret, third daughter of Robert Denny, Esq. of Eye in Suffolk, and his son was General Thomas William Dilkes, late of the Scotch Fusilier Guards, and Lieut. Governor of Quebec, whose obituary appears in the 18th vol. of the *Gentleman's Magazine*. He died at Teignmouth about twenty years since.

E. S. TAYLOR.

CHARLES WESLEY. — Will any correspondent kindly give me the names of the descendants of Charles Wesley, the brother of John Wesley?

CYMRO.

FOREIGN NAMES OF PLAYING-CARDS.—I should be much obliged to any correspondent in possession of a good collection of dictionaries, to furnish me with the Russian, Hungarian, Bohemian, and Silesian names for the two series of suits, Diamonds, Clubs, Hearts, and Spades, and Money, Batons, Cups, and Swords.

It may be necessary to state that in some countries both varieties of packs are in use, the French piquet, and the Southern or Trappola. Also the corresponding titles in the same languages, for King, Cavalier, or Ober, and Faute or Unter, in the one description, and King, Queen, and Knave in the other; and lastly, those of the Ace and Deuce *ditto*. What is the best derivation of the German Daus? I have seen lately a review of some work on early Aryan history, where or when I cannot remember, in which the Almighty Being was spoken of as *the Dyaus*. I should be glad of a reference to this.

E. S. TAYLOR.

WITTY RENDERINGS. — Can any one complete the translation of Horace's well-known ode which begins —

"Persicos odi, puer, apparatus:"

"Bring me a chop and a couple of potatoes"?

Who was the translator? MORTIMER COLLINS.

WEST INDIAN ENGINEERS.—SPAL seems to have at his fingers' ends much that is interesting of West Indian history. It is just possible that he may be able to afford some information relative to the subjoined engineers of the Ordnance, who died in the West Indies during the last century.

Daniel Sherrard, at Barbadoes, about June, 1703.

Francis Hawkins, at Jamaica, Sept. Quarter, 1724.

Brigadier Christian Lilly, at Jamaica, in 1738. Is he a descendant of the famous astrologer Lilly?

John Selioke, West Indies, in 1741.

Thomas Craskell resigned his commission in 1765, and settled as an engineer at Jamaica. He

[* The names of these Commissioners are given in Scobell's *Collection of Acts and Ordinances*, fol. 1658, p. 347. The list is too long for quotation. — ED.]

must have died before 1795, as his son, of the same name, had succeeded him in that employment, and took a conspicuous part in the Maroon war of 1795.

Any particulars bearing on the personal history of these military engineers, and of the actual dates and places of their decease, will be very acceptable. M. S. R.

Turkish Baths in London. — In Timbs's *Curiosities of London*, allusion is made to the establishment of Turkish baths in Newgate Street, Chancery Lane, and Covent Garden, in the seventeenth century. Can any of your readers give any farther information on this subject? Stow says the Newgate Street bath was much used for sweating, and "approved by our physicians." Now that these baths are being revived, it would be curious to know when they were first established here, and why they fell into disuse.

T. Spencer Wells.

Barret of Essex. — The following arms are engraven in the margin of Warburton's *large* Map of Middlesex, Essex, &c., under the head of "Essex Arms": "—— Barret, Esq."

Quarterly, 1st. Or on a fesse gu. 3 fleurs-de-lis of the field. 2nd. *Az.* 3 *lions rampant arg.* 3rd. Gu. 3 escallops arg. 4th. Arg. a chev. engrailed between 3 trefoils slipped gules.

I cannot find these arms (or any resembling them) assigned to the name either in *Burke* or *Berry*, and I should feel much obliged to any correspondent of "N. & Q." who could give me information as to this family, its arms and *quarterings*.

I have an old impression from a seal, about a century old, bearing 3 *lions rampant on a field azure*. I have never been able to ascertain to whom these arms could belong, as none of the families to whom they are assigned in Mr. Papworth's *Ordinary* are, so far as I can discover, in any way related to the family who made use of this seal. As, however, there *was* a connexion with *a* family of *Barret*, I hope, through the excellent medium of "N. & Q.," to identify this Essex squire with some progenitor of my *propositus*. H. S. G.

Ben Jonson's Grave: Sir T. Vaughan's Monument.—In the *Handbook of London* published by Mr. Peter Cunningham, and under the article "Westminster Abbey," I find a reference to the original stone in which was cut the inscription "O Rare Ben Johnson" (Jonson), which states that this (original) stone has been removed altogether, and a modern one substituted; this is confirmed by Mr. Charles Knight in his book on *London* *, but the statement, I am disposed to think, is erroneous: as it will be found that in addition to the modern stone, which is in the walk of the north aisle of the Abbey immediately below the very handsome brass recently laid to the memory of John Hunter, there is another, bearing every appearance of being original, let into the wall close to the ground, and immediately opposite to that referred to. I shall be glad to be confirmed in my view that this may be the original stone. Mr. Knight, also, in his book has an illustration of a very handsome brass from the tomb of Sir Thomas Vaughan (at page 129., being the heading of Chap. 84.), but upon examination of the tomb in the Chapel of St. Erasmus I find an altogether different brass, viz. a figure recumbent, with the hands clasped in prayer, and the lower part from the knees altogether wanting. Mr. Knight represents a figure in armour, the right hand resting upon the sword-hilt, and the left sustaining the shield containing the arms of the knight. Can any of your correspondents inform me where this latter brass is to be found, or explain the error into which Mr. Knight appears to have fallen? I trust that between the two Knights referred to I may have made my meaning clear. E. H. Lowrie.

* "The stone very unnecessarily was taken away at the late relaying of the pavement."

Praed's Verses ascribed to Mother Shipton. — In a debate at the Cambridge Union, Praed, replying to a speaker who had several times repeated, "I prophesy," extemporised some verses which he ascribed to Mother Shipton. One who was present described to me the effect, but could not remember the verses, which he said were very clever and effective. Did any one "make a Note" of them? E. J. P.

Oxford Honorary Degrees. — Where can I find a list of the persons who have been complimented with honorary degrees by the University of Oxford? Cantabrigiensis.

Woollett's Monument. — Can any of your readers inform me of the state of the monument which was erected to the memory of W. Woollett, the celebrated engraver, in St. Pancras churchyard? As there has been probably great alterations at that church since its erection, it may have been removed or injured. There is a tablet to his memory in the cloisters of Westminster Abbey. P.

"History of Jamaica." — Who was the author of a 12mo. volume, published anonymously in Dublin in 1741, and entitled *A New History of Jamaica, &c.*? It is, I presume, a reprint of an 8vo. which appeared in London the year before, and is mentioned by Bohn in his edition of Lowndes' *Bibliographers' Manual*, vol. iii. p. 1179., but without any author's name. Abhba.

Queries with Answers.

Cave Underhill.—Where can I find anything about this person, who, I am told, was an eminent actor? C. J. R.

[Cave Underhill was a member of the company collected by Rhodes in June, 1660, and which, soon afterwards, submitted to the authority of Sir Wm. Davenant. He is first mentioned by Downes for his performance of Sir Morglay Thack in the *Wits*, after which he sustained the Gravedigger in *Hamlet*. Underhill's reputation appears to have been speedily established, as he was intrusted by Cowley, in 1663, with the hero of his *Cutter of Coleman Street*. His last performance at Drury Lane was on May 12, 1710, when he acted Duke Trincalo in *The Tempest*. Davies informs us "that Underhill was a jolly and droll companion, who divided his gay hours between Bacchus and Venus, if we may believe Tom Brown. Tom makes Underhill one of the gill-drinkers of his time; men who resorted to taverns, in the middle of the day, under the pretence of drinking Bristol milk (for so good sherry was then called) to whet their appetites. He had an admirable vein of pleasantry, and told his lively stories with a bewitching grace. He was so afflicted with the gout, that he prayed one minute, and cursed the other." Among Tom Brown's *Letters from the Dead to the Living*, there is one from Leigh to Underhill, and another from Underhill to Leigh. Anthony Aston speaks very unfavourably of Underhill; but Cibber and Downes put it past a doubt that he was a good actor. His death took place about the commencement of the year 1715. Consult Cibber's *Apology*, edit. by Bellchambers, 1822, pp. 164—166.; Anthony Aston's *Supplement to Cibber's Lives*, p. 12.; and Geneste's *History of the Stage*, i. 496.; ii. 439. There is a small portrait of Underhill as Obadiah, which is very scarce, by R. Bing, and engraved by J. Faber, jun., which was copied and published by J. Caulfield in 1825.]

Pius IX.—I remember that soon after the election of the present Pope, when he seemed inclined to grant his subjects free institutions, there appeared in one of our Reviews an article tracing his career from early life, and showing how unlikely it was that he should be sincere in this professed liberality. My impression is that the article was in the *Westminster Review*, yet I cannot find it there. I would be obliged if any of your readers would mention where an article, such as the one I allude to, is to be found. W. H.

[There is an article on Pope Pius IX. and the Present Movement in Italy, in the *Quarterly Review*, Dec. 1847, vol. lxxxii. p. 231.]

"Killing no Murder."—Can you favour me with the name of the author of this celebrated tract, together with any bibliographical particulars of it? R. W. P.

[Of this tract (says Lingard, *Hist. of Eng.*, viii. 516-17., 8vo., Lond. 1849) thousands of copies were sent by Sexby into England; and although many were seized by the officers, yet many found their way into circulation (*vide* Thurloe, *State Papers*, vol. vi. 315. *et seq.*). Having obtained a sum of 1400 crowns, he followed the books to organise new plots against the life of the Protector. By this time he was too well known. All his steps in Holland were watched; his departure for England was announced; emissaries were despatched in every direction; and within a few weeks he was apprehended and incarcerated in the Tower. There he discovered, probably feigned, symptoms of insanity. To questions respecting himself he answered with apparent frankness and truth, that he had supplied Syndercombe with money, that he had written the tract *Killing no Murder*; nor was there, he said, anything unlawful in these things, for the Protectorate had not then been established by any authority of Parliament; but whenever he was interrogated respecting the names and plans of his associates, his answers became wild and incoherent, more calculated to mislead than to inform, to create suspicion of the friends, than to detect the machinations of the enemies, of the government. He was never brought to trial, but died, probably by violence, in the sixth month of his imprisonment [January, 1658]. (*Vide Clarendon Papers*, iii. 322. 338. 357.; *Merc. Pol.* 39.)

Clarendon assures us that Sexby (originally a trooper, and subsequently a colonel) was an illiterate person, which is a sufficient proof that he was not the real author of the tract, though he acknowledged it for his own in the Tower, probably to deceive the Protector. The writer, whoever he was, kept his secret, at least at first; for Clarendon writes to Secretary Nicholas, that he cannot imagine who could write it (*Clar. Pap.*, iii. 343.). By most historians it has been attributed to Colonel Titus, upon his own repeated assurances after the Restoration; nor shall we think this improbable, if we recollect that Titus was in Holland, constantly in the company of Sexby, till the departure of the latter for England (*Ibid.* 331. 335.). Evelyn asserts it in his *Diary*, ii. 210. 8vo.

It is not very generally known that an effort was made to arrest the mischief of *Killing no Murder*, by a counter publication, issued in the same year as the first, and entitled *Killing is Murder*, by Michael Hawke, of the Middle Temple, Gent. In his prefatory address "to the upright and unbiass'd reader," the writer commences by saying: "It is not unknown to some great Personages, that the Author had compleated this Exercitation before the Answer to *Killing no Murder* saw the light; and had been made public sooner, but that he doubted to divulge it without the surveigh of some of the Higher Powers: their [*sic*] being therein specified many particular papers concerning the State." As a specimen of composition it is very poor, possessing nothing whatever of the terseness, fine irony, and biting sarcasm of the famous pamphlet that provoked it.

In the Grenville Library there is a French translation of *Killing no Murder*, bearing the following title: *Traicté Politique composé par William Allen, Anglois, et traduit Nouvellement en François, où il est prouvé par l'Exemple de Moyse, et par d'autres, tirés hors de l'Escriture, que Tuer un Tyran, Titulo vel Exercitio, n'est pas un Meutre.* Lugduni, 1658, 12°. We notice this publication because in the Mac Carthy Sale Catalogue, No. 1575., and in the Catalogue de Caillard, No. 251., it is called "edition originale." The original English edition first appeared in 4to., 1657, and was undoubtedly printed in Holland.]

Apocrypha.—Where can I find the best Commentary on the Apocrypha? The date, and sources, and real authors of the different books, &c., being the points on which information is wanted. P. P.

[The best *Commentary* on the Apocryphal Books is that by Dr. Richard Arnald, which was published originally in 1744, and has been since frequently reprinted. Gough's copy, with MS. notes by Jeremiah Markland, sold for seven guineas. M. Claude Baduel of Nismes, a French Protestant, also published *Annotationes in Libros*

Apocryphos, fol. Lond. 1660, which is much esteemed on the Continent. Our correspondent would do well to consult more particularly Mr. Plumtre's valuable article (*sub voce*) in Dr. Smith's recently published *Dictionary of the Bible*, 8vo. Lond. 1860.]

Replies.

FEES FOR BAPTISM.

(2nd S. x. 370.)

No fee can legally be demanded by any minister of the Established Church for administering the sacrament of baptism, or for registering the same. The sacrament it is his duty to give as a clergyman; the registration is an act imposed upon him by the State. It however frequently happens, among the poor, that the mother is churched at the same time that her infant is baptized. A thank-offering is on such occasions made by the mother on account of her safe deliverance "in the great danger of child birth;" and ignorant people frequently think that this is a fee for the baptism. A clergyman has no doubt a right to this offering. The rubric at the end of the service in the Prayer-book is clear on the point: —

"The woman that cometh to give her thanks must offer accustomed offerings."

If, however, it be refused, I do not know any means by which he can compel the payment.

K. P. D. E.

There is no fee for the *rite* of baptism: the fee paid is for the *registration* of it in the parish register, and *was* a very general demand, insomuch that in a printed proposal (approved by the late Bishop of London) for amending the defects in parish registers and bishops' transcripts, and submitted to the bishops in 1830, the following was one of the proposed amendments: —

"4. It is proposed to abolish all fees for registering baptisms, it being found in many cases that payment of fees at the time of baptism prevents poor persons from receiving baptism at the hands of their lawful ministers, and causes children to remain unbaptized."

The subject of the amendment of the Parish Register Acts seems again to have gone to rest, notwithstanding the bill prepared in 1858, and the kind intentions of a learned peer, who is greatly impressed with the necessity for some legislative enactment.

John S. Burn.

I cannot give your correspondent much information on the subject of his Query beyond the practice of my own parish (near Dublin), which is, neither to ask nor to take any payment whatsoever for baptisms; but having lately secured a curious old MS., comprised in sixteen closely-written 4to. pages, and entitled "The Table of Fees of the Ecclesiasticall Court [of Ireland], and y^e^ Table of Tythes" (3rd June, 1662), I wish to send him an extract or two.

Under the head of baptisms, I find that "at every Xning the minister is to have for y^e^ cloth [?] and all other duties, 12*d.*; and the parish clk., 6*d.*" I likewise find that "at every marriage the minister, besides his dinner (for w^ch^ he is to take no money, if he refuse it), is to have 12*d.*; and y^e^ parish clk., 6*d.*;" and the same for burials.

No one, I think, will say that the foregoing charges were exorbitant.

Abhba.

No fee can legally be charged for the administration of the sacrament of baptism, but in very many parishes a fee is customary, which, though nominally paid for the registration of the rite, cannot usually be distinguished by the payers from a fee for the performance of the rite. In a parish where I officiated for nearly seven years, and baptized some twelve hundred children, the fee was a shilling, but it was considered to be in lieu of a fee for churching, which, according to the rubric, may be charged where customary.

J. Eastwood.

BLANK VERSE.

(2nd S. x. 404.)

With high respect for the opinion of your accomplished correspondent, Mr. Keightley, I must ask him to forgive me for expressing my doubt of the correctness of his critical dictum, that "in Shakspeare" (with a single exception) "there is not a line of prose." Much more probable, as it appears to me, is the conjecture of another contributor to "N. & Q." [see a paper by J. R., 2nd S. vi. 139., Aug. 28, '58], that "Shakspeare often wrote in *involuntary* metre, when he intended his minor characters to speak in prose."

Having no books of reference at hand, I will take in support of my objection your correspondent's own example — Malvolio's letter. Most certainly I "recognise the presence of metre" there; but, if Mr. Keightley wishes his readers to conclude, from that fact alone, that Shakspeare actually intended these halting blank-verses for a metrical epistle, I can only say that, upon the same principle, I should have no difficulty in proving that in his own paper in "N. & Q." "there is not a word of prose."

Indeed, by way of a practical refutation of the theory, and to show how easily any writer may fall into the trick of involuntary metre, especially blank verse, I have taken the liberty of arranging metrically the last paragraph of your correspondent's own letter, and without altering, or omitting a single syllable, I discover a dozen lines of good blank verse. One line only (the 5th), which

I have divided, requires a little humouring, but even that has "the five accents," which the laws of metre require:—

. . . . . "I should hope,
That no unprejudiced mind will fail
To recognise the presence of metre in
The extracts which I have given. I have gone
Through be | tween seven | and eight | hundred | prose pages |
Of Shakspeare, and marked out the verse without
A single failure; I have done the same
With several plays of other dramatists
With the like success; and I therefore think myself
Entitled to claim the merit of
Discovery. It will be long, however,
I apprehend before my claim will be
Gene'rally recognized, for great is the strength
Of prejudice."

W. L. Nichols.

Grasmere.

It appears to me that by Mr. Keightley's "five metric accents" you may make blank verse out of anything. Take Mr. Keightley's own article:—

"This, it will be seen, is, if not exactly,
Very nearly the same verse as that of Chaucer,
And the question is, did Lyly borrow it
From him, or invent it independently?—
A question which cannot be answered."

Again:—

"I should hope that no unprejudiced mind
Will fail to recognise the presence of metre
In the extracts which I have given. I have gone through
Between seven and eight hundred prose pages
Of Shakspere, and marked out the verse
Without a single failure; I have done
The same with several plays of other dramatists,"
&c. &c.

And I have done the same with Mr. Keightley.

The truth probably is, that the old dramatists, writing blank verse by the mile, often fell unconsciously into the rhythm of it when writing prose, just as Mrs. Siddons used to talk unintentional blank verse.

Mortimer Collins.

Nottingham.

"THE CAUSIDICADE."

(2nd S. x. 412.)

It so happens that by the somewhat equivocal kindness of a humorous friend, who has no great partiality to the profession, this poem, which is a satire upon the lawyers of above a century ago, has been sent to me to read and digest. The vehicle used for the fun is the resignation of the Solicitor-Generalship by Sir John Strange in November, 1742, and the claims of the various supposed candidates for the place, their several peculiarities of character and manner being amusingly depicted. It can be of little present interest, because the names even of most of the claimants are wholly unknown to the public, and will be recognised with very little traditional remembrance in the courts of Westminster Hall, the modern frequenters of which might easily employ their vacant minutes by adapting the different pictures to the oddities of their professional colleagues. Some well-known men, however, are mentioned, and among them a few who afterwards became judges; the sly hits at whose individual characteristics* will be so likely to give useful hints to Mr. Foss for his next volumes, that I shall recommend my friend to lend it to him. The best of the joke is that the President of the pretended arena, the Lord Chancellor Hardwicke, after refusing two claimants, Campbell and Hamilton, because they were Scotchmen, is compelled, by the dictation of the new ministry, which succeeded Sir Robert Walpole, to give the appointment to another Scotchman, William Murray (subsequently the renowned Chief Justice Lord Mansfield), against whom the author does not venture a shaft of his wit, except what may be implied in these lines:—

"Then M———y prepar'd with a fine Panegyrick
In praise of himself, would have spoke it like Garrick."

The then existing and future judges who come under the author's lash, besides the Lord Chancellor and Sir John Strange, are William Noel, Fortescue, Abney, Parker, Lloyd, Gundrey, Willes, and Thomas Clarke.

Your printer has misread the name of the nominal author, which is "Porcupinus Pelagius," and substituted "*Strange* Promotion" for "*Stranger* Promotion," in opposition to "*Strange* Resignation."

A Templar.

ALE AND BEER: ORIGIN OF PORTER.

(2nd S. x. 229. 334.)

The question of the relative value of ale and beer in the present day receives some illustration from a comparison of the terms in use for the same articles by our forefathers, as shown in our municipal records 400 hundred years since; for in the corporation accounts for this town, *temp.* Hen. VI. and VII., occur the following entries:—

"1432. Item, payd to Davy, berebrewere for a pyp of bere that was droncke at the Barryeate when the ffurst affray was of the ffrenshemen - - vj^{s}. viij^{d}."

1497. Among the expences of the "law-day" feast at "Cutthorne Crosse" on the official perambulation of the boundaries will be found

"Half a barrell of doble bere - - xx^{d}.
Half a barell *fyne* dobyl beere - - xij^{d}.
Ten galons *peny* ale - - - x^{d}.
Ale and Bere - - - ij^{s}. viij^{d}."

[* Our readers would be interested (we think) with any of these "sly hits" which our correspondent can explain. —Ed. "N. & Q."]

The similarity of these distinctions to those in use in our own day (double and treble X) is somewhat remarkable.* Previous correspondents have shown (2nd S. ii. 392.) that hops were used in the manufacture of beer in England in the fifteenth century, prior to the date assigned to their introduction in the well-known couplet quoted by Mr. Carey; and the inquiry is not without interest at what period their use became general for both ale and beer. In a useful treatise on the *Theory and Practice of Brewing*, by W. L. Tizard, London, 1843, the author, quoting Lance's *Hop Farmer*, 1838, mentions, among early writers on the manufacture of beer, Reynolde Scot (who wrote in 1578), and in 1616 in the improved edition of the *Maison Rustique*, I glean from another source that the "industrious *Gervase Markham*," among other "useful remarks," has the following: —

"The generall use is by no means to put any hops into ale, making that the difference betwixt it and beere . . . but the wiser huswives do find an error in that opinion, and say the utter want of hops is the reason why ale lasteth so little a time, but either dyeth or soureth, and therefore they will to every barrell of the best ale allowe halfe a pound of good hops."

Reynolde Scot says: —

"You cannot make above viii. or ix. gallons of indifferent ale out of one bushell of mault, yet you may with the assistance of hoppe (make) xviii. or xx. gallons of very good beere, neither is the hoppe more profitable to enlarge the quantity of your drinke than necessary to prolong the continuance thereof; for if your ale may endure *a fortnight*, your beere through the benefit of the hoppe shall continue *a month*, and what grace it yieldeth to the taste, all men may judge that have *sense in their mouthes*; and if the controversie be betwixt beere and ale which of them two shall ye place *in preheminence*, it sufficeth for the *glorie and commendation* of the beere, that here in our own countrye ale giveth place unto it; and that most of our countrymen doe abhore and abandon ale as lothsome drincke: in other nations beere is of great estimation, and of strayngers entertayned as their most choice and delicate drinke; without hoppe it wanteth its chiefe grace and verdur."

I have quoted these extracts as marking the probable period of a permanent improvement in public taste, and the abandonment of the "unhopped" liquor, — "the pure wine of the malt," — consequent, no doubt, on the importation of the manufactured article (both of hops and beer) from abroad in the earlier part of the century; and that under the latter term, malt liquor, as now known, had attained some celebrity even among the upper classes, as the instructions of "good old" Bishop Neale of Durham to his officers Wright and Comyn in 1622 tend to show: —

"I wishe there was a brewery of beare at Awkeland, in regard of my purpose of living there some part of this somer; and I wishe it would be well *hopt*, for keeping it the better from sowering," &c.

I can assure A. A. that notwithstanding our metropolitan and other leading brewers of "pale and bitter ales" have well-nigh discarded "beer" from their vocabulary, one large firm, in their published price-list, enumerating several varieties of *ale* only (which seems now to rule as the classic term for *all* malt liquors under present discussion), yet in the provinces "strong beer" is still esteemed by our worthy yeomen as their "most choice and delicate drinke," and is reserved on almost all occasions of social feasting as the crowning grace of the board.

While on this subject I may be permitted to place on record the origin of the beverage known in London as "Porter:" —

"Before the year 1730, the malt liquors in general use in London were ale, beer, and twopenny, and it was customary for the drinkers of malt liquor to call for a pint or tankard of half-and-half of two of the three named. In course of time it also became the practice to call for a pint or tankard of *three-threads*, meaning a third of each, and the publican had thus to go to three casks for a pint of liquor. To avoid this inconvenience, a brewer of the name of Harwood conceived the idea of making a liquor partaking of the united flavours of ale, beer, and twopenny, and called it *Entire*, or *Entire-butt*; and, as it was a very hearty and nourishing liquor, it was very suitable for *porters* and other working people, hence it obtained the name of 'Porter.'" *

I have copied the foregoing from a little work without title-page, and have never seen it before in print. Henry W. S. Taylor.

Colchicum autumnale (2nd S. x. 418.) — Will P. P. inform me where near Cambridge he saw this plant? If he will add his name, I shall be the more obliged. I have long studied the botany of the county, and failed in finding it. See *Flora of Cambridgeshire*, p. 237. C. C. Babington.

St. John's College, Cambridge.

Savoy and Saxe-Cobourg Gotha (2nd S. x. 409.) — The family name of the one is *Savoy*, and of the other *Saxe-Cobourg Gotha:* for these are additional or surnames to the baptismal ones, given for the purpose of distinguishing one Victor Emmanuel, or one Albert from another. So in these families, where the baptismal names are the same, and where the regal or ducal dignity is assumed, the numerals are now commonly used in addition to the baptismal name, whilst formerly they were distinguished by some personal pecu-

* In 1606, the brewers of this town were ordered by the mayor and justices "not to brewe any beere but good beere, and wholesome for man's bodie," and to sell their "double beere" at 3*s.* 4*d.* the barrel, and their "ordinarie beere" at 2*s.* per barrel. They were also forbidden to carry their "beere" in "iron-bound carts," because "it tendeth to make it worke up in such a sorte that though the barrells seem to be full when they are broughte yet when they are settled, they lack some a gallon of beere, to the enriching of the brewers, and the great defeat and hindrance of the towne." It is observable that prices had not varied in the course of the previous century.

[* See "N. & Q." 1st S. viii. 9.; x. 123.]

liarity: as Garcia III. the Trembler; Sancho III. the Great; Sancho VII. the Strong — all Kings of Navarre, and ancestors of Victor Emmanuel. Henry the Illustrious; Frederic the Serious; Frederic the Warrior; Albert the Courageous — all ancestors of the Prince Consort.

T. J. Buckton.

Canadian Song (2nd S. x. 147. 199. 436.) — If J. H. D., who complained in "N. & Q." that he could not procure at any of the music-sellers in London the popular Canadian air —

"Longtemps que je t'aime,
Jamais, je ne t'oublierai," —

will ask for it at Lonsdale's, 26. Old Bond Street, under the name of "La claire Fontaine," he will be able to procure it there, with all the words, which consist of seven verses. I myself obtained it there last week without any difficulty. S. R.

Rev. John Hutton, B.D., Vicar of Burton, etc. (2nd S. ix. 444.)—There was a John Hutton of the same date residing at Lindsey House, Chelsea, where he acted as secretary to the "United Brethren," viz. the Moravians. He was author of an essay on the "Character of Count Zinzendorf," and had travelled much in Germany, like most of the Moravians of that period. A somewhat detailed account of this Mr. Hutton is given in Madame d'Arblay's *Memoirs of Dr. Burney*, vol. i. p. 247. This John Hutton was a friend of Dr. Hawkesworth, and soon became an intimate friend with the Burney family. He corresponded not only with Fanny Burney, but with her sisters, who regarded him as a priest among the Moravians, and deeply revered his truth and piety. He was earnest in exhorting them, and particularly Fanny, against the temptation to intimacy and much intercourse with persons of the highest genius and benevolence, but whose moral conduct was not ruled by gospel principles. They thought his opinion and advice quite oracular.

He was very deaf, and used a trumpet, which he is represented as holding to his ear in a mezzotinto engraving of him still extant.

Whether this Moravian John Hutton had formerly belonged to St. John's College, Cambridge, or was the same person concerning whom the inquiries of "N. & Q." are made, could probably be learned by asking any of the *Le Trobe* family. They are now living in London, active and useful among the Moravians, and generally so in the good and scientific works of the day; and their ancestors were bishops of the Moravian church in Mr. Hutton's time. Anon.

Kendrick Family (2nd S. viii. 328.)—In turning over some back numbers of "N. & Q." I found this, which I am sorry I did not remark at the time, as I had just then been engaged collecting information respecting the family for Dr. Kendriek of Warrington (a presumed member), a gentleman well known in this neighbourhood from having erected travellers' rests on the highroad at intervals from Liverpool to Manchester.

In the centre of the village of Rainhill (midway between Liverpool and Warrington) stands the remains of an antient cross, called "Kendriek's Cross" (see Ordnance Survey); and in the same village an old farmhouse, with the outbuildings now converted into cottages, the antient tenement of the Kendriek al. Kenwrieke family, over the porch —

"K
I. D.
1691."

The property now belongs to a relative of mine, and from the title-deeds it appears that on 12th April, 1600, John Kenwrieke, son and heir of Xxōfere (Christopher) Kenwricke purchased a tenement and about fifty acres, large measure, of Edward Ecclestone of Ecclestone, then in the occupation of the said Christopher. One of the fields is described as lying near Kenwrieke's Cross.

On reference to Baines's *Hist. Lan.* p. 702., it appears that Robert (should be James) K. of Ecclestone in 1597 gave 300*l.* to found a school there. See also *Charity Com. Rep.* 219. vol. xxi.

This John K. had two sons, Thomas of Preseot, *Showmaker*, and William of Rainhill, who purchased sixteen acres of land there of Thomas in 1647.

William had one son, Jonathan, whose wife's name was Dorothy. These are the parties whose initials appear as the builders of the house. They had five daughters, the eldest of whom married Henry Fenny, and transmitted this property to their deseendants. Jonathan Kendrick's will was proved at Chester, May, 1717.

The names of other members of the family appear in the deeds as adjoining occupiers and witnesses; and some on the gravestones of Tamworth churchyard, an adjoining township. These I have not been able to connect; but if H. A. D. will make a personal application, I shall be happy to render him all the information in my power.

William Mence.

Rainhill, Prescot, Lancashire.

Baptismal Names (2nd S. x. 291. 339.) — My wife in early life was acquainted with an elderly widow lady resident in Chester of the name of Aldersey (her maiden name Davies), who had been baptized by the Christian name of "Charles," in order that she might inherit some property devised to the individual of the family bearing that Christian name without regard to sex. Some fifteen years ago I also recollect a depositor at the Salop County Savings Bank with the baptismal name of "Kezia;" and some time back I had a female servant with the name "Leppenah." A clergy-

man in this county was lately called upon to baptize a child by the name of "Tiberias," or, as the sponsors pronounced it, "Tibbeyriah;" and in the will of Anne Allport, sen., of Cannock, co. Stafford, dated March 25, 1637, mention is made of "my son-in-law Deliverance Fennyhouse."

W. A. Leighton.

Shrewsbury.

Allusion to Habakkuk (2nd S. x. 386.)—The passage alluded to in the old Christmas Carol is not to be found in the Hebrew, nor in the present Latin Vulgate; nor, of course, in any versions translated from the same. It is to be found, however, in the Septuagint, and the very ancient Latin versions which were translated from the Greek. It occurs in the 3rd chapter, 2nd verse, and may be rendered thus: "In the midst of two animals Thou shalt be known." I will give the whole verse as it stands in the Septuagint:—

"Κύριε εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην· κατένοησα τὰ ἔργα σου, καὶ ἐξέστην· ἐν μέσῳ δύο ζώων γνωσθήσῃ, ἐν τῷ ἐγγιζειν τὰ ἔτη ἐπιγνωσθήσῃ· ἐν τῷ παρεῖναι τόν καιρὸν ἀναδειχθήσῃ· ἐν τῷ ταραχθῆναι τὴν ψυχὴν μου, ἐν ὀργῇ ἐλέους μνησθήσῃ."

According to Eusebius and others, the literal sense of this refers to Cyrus and Darius, who are compared to two animals such as the ass and the camel (Isaiah xxi. 7.), and in the interval between them, the fulfilment of the Lord's promise shall be made manifest to the world. But it is in the allegorical sense, as referring to our infant Saviour laid in a manger between an ox and an ass that many of the Fathers have expounded this Greek text, such as Origen (*Hom.* 13 *in Luc.*), St. Ambrose (*in Luc.* 2), St. Jerome (*ep.* 27 *ad Eustoch.*), St. Augustine (*contra Judæos*, c. 13), St. Gregory of Nyssa, St. Gregory Nazianzen (*Orat. in Xi. Nat.*), St. Cyril of Jerusalem (*Cat.* 12), Paulinus (*ep.* 10 *ad Sever.*), and others. From the remotest period it has been always a pious traditionary opinion that the two animals between which our Lord was placed at Bethlehem were an ox and an ass; founded likewise on the allegorical interpretation of Isaiah i. 3., "The ox hath known his owner, and the ass his master's crib."

In the Roman breviary, on the Feast of our Lord's Circumcision, we find an ancient Responsorium at the end of the Sixth Lesson at Matins, which is in fact a translation from the Septuagint. And in the service for Good Friday there is near the commencement the following "Tractus," as may be seen in the Missal:—

"Domine, audivi auditum tuum et timui; consideravi opera tua, et expavi. In medio duorum animalium innotesceris; dum appropinquaverint anni cognosceris; dum advenerit tempus ostenderis. In eo dum conturbata fuerit anima mea, in irâ misericordiæ memor eris."

This, it will be seen, is a literal translation of the above verse of the LXX., and is, in fact, an extract from a very ancient version. Considering the day on which this is recited, however, it would seem that the Church on this occasion, in alluding to our Lord being made manifest between two animals, refers to His being crucified between two thieves. "Et inter sceleratos reputatus est."

John Williams.

Arno's Court, near Bristol.

Mr. Sedding's Query is answered by the rendering of part of the second verse of Hab. iii. in the LXX.: *ἐν μέσῳ δύω ζώων γνωσθήσῃ*. Our translation follows the original, *revive . . . in the midst of the years*. The cause of the variation in the LXX. is easy to explain. The word *γνωσθήσῃ* has no equivalent in the Hebrew. A slight variation in the two words translated by us *revive* and *years*, would give the meaning of *two*, and *living things* or *animals*. The Arabic, as is generally the case, follows the LXX.; but no other version agrees with it.

J. J.

Cardonnel and the Duke of Monmouth (2nd S. x. 239.) — How was Mansfeldt Cardonnel, "a grandson of the Duke of Monmouth, and not a distant relation of Oliver Cromwell?" The former descent must have been by an illegitimate channel, or it would appear in Douglas's *Peerage of Scotland*, by Wood: which it does not.

J. G. N.

Inscription (2nd S. x. 368.) — The inscription to which your correspondent refers is to be seen at the principal entrance of that splendid old mansion, Montacute House, near Yeovil, Somersetshire. Murray's *Handbook* gives it thus:—

". . . Through this wide opening gate,
None come too early, none return too late."

This, it will be seen, slightly differs from the lines as quoted in the Query—"return" *vice* "depart." Which is the correct reading I cannot say; for, although I have passed within view of the venerable edifice in travelling, yet I have had no opportunity of reading the original. "Depart" would seem to be the more suitable word.

This gives me occasion to remark how frequently and easily sentences, which are considered worthy of quotation, are altered by use. Many instances could be produced. For example, the sentence in honour of Sir Christopher Wren in St. Paul's, is never, I think, quoted as it actually stands. Generally it is cited, "si monumentum quæris, circumspice." Whereas, unless my memory greatly deceives me, it stands thus—"si monumentum inquiris, circumspice." John Williams.

Arno's Court.

"Welcome to all through this wide-opening gate,
None come too early, or depart too late."

Mr. Phillott may identify this inscription in the arch of the gate at Montacute House, near Yeovil, on the border of Dorsetshire. It is a fine old Elizabethan mansion that has been for some centuries in the family of Phelips of Montacute

during which time they have exercised English hospitality in the spirit of the motto. (See Collins's *History of Somerset.*) R. C.

If my memory does not deceive me the couplet will be found on the doorway of Montacute House, Somerset. C. J. Robinson.

Pencil Writing (2nd S. x. 57. 255. 318.) — It probably was *lead*. It should be remembered that the *lead* pencil, a mere bit of lead, pointed, was in use for a long period, and may have preceded the *black* lead, or plumbago. Perhaps the very name of black *lead*, as applied to plumbago, may have commenced when the plumbago began to take the place of lead. It will easily be seen that the mark of common lead, which is faint and transitory, would not do for the surveyor or draughtsman: hence the coal or *keeler*. About fifty years ago, or something less, the writing masters in the country used lead to rule lines with for their pupils; ruled copy books being then luxuries. They called these pencils *plummets*, and the first scribbling machine I ever possessed was of this kind, and under this name. Some years ago, they sold in the shops leaden combs, the use of which was supposed to darken the hair. I cut one in two, and made a couple of line rulers, one for close, the other for wide lines. I could thus rule a dozen lines at once, tolerably well, and even without a ruler to guide the ends by drawing the paper under the comb. A. De Morgan.

Clever (2nd S. x. 67. 138.) — Peter Pindar uses this word precisely as it is, and always has been, used in the United States. Speaking of Charles II. he says: —

"And yet he was a devilish clever fellow
Who loved his friend and mistress and got mellow."

Uneda.

Philadelphia.

Sawney Bean (2nd S. x. 386.) — Your correspondent will find a detailed account of this murderer and cannibal in Johnson's *Lives of Highwaymen, Robbers, and Pyrates*, published about the beginning of the last century, folio. I cannot now refer to the book, but I remember there is an engraving of him, carrying a human leg, in the work referred to. R. P.

Ebenezer Picken (2nd S. x. 392.)—Mr. Picken was born in Wellmeadow Street, Paisley, in the Barony of Renfrew or Renfrewshire in 1769, and his father was a silk-weaver. Old Picken joined the small sect of religionists called the *Smytanites*, from Mr. Smytane, minister at Kilmaurs, their leader, or the *Lifters*, from the peculiarity of lifting the bread at the sacrament. Ebenezer Picken entered Glasgow University in 1785, at sixteen years of age, and went through a curriculum of six sessions. In 1788 he published an edition of poems, a thin octavo volume. Another enlarged edition of his *Poems* was published at Edinburgh in 1813 in two volumes, small octavo. In 1791 Picken became a teacher of a school at Falkirk, and on 14th April of that year he delivered a speech in blank verse in the Pantheon of Edinburgh, on the comparative merits of Allan Ramsay and Robert Ferguson, when he espoused the cause of the former. Sannie Wilson, a Paisley weaver, and also a poet, an old companion and townsman of Picken, was one of the friendly rivals at the Pantheon debate, and he delivered an oration in verse of extraordinary merit, called "the Laurel disputed, or the Merits of Allan Ramsay and Robert Ferguson contrasted." Wilson was born in Paisley on 6th July, 1766. On 22nd May, 1792, he wrote a satire on a respectable manufacturer, and criminal proceedings were instituted against him, when he was fined, and to be imprisoned till the fine was paid. During his imprisonment the celebrated poem of "Watty and Meg" was written. On his liberation he emigrated to America in 1794, and became known as Alexander Wilson, author of *American Ornithology*. He died at Philadelphia on 23rd August, 1813, aged forty-seven. Mr. Picken married in 1791 the daughter of the burgher minister of Falkirk, and was appointed at the end of that year teacher of an endowed school at Carron, in which he continued till 1796, when he commenced commercial pursuits, but he was unsuccessful in business. He was acquainted with several languages, and wrote a dictionary of the Scottish language, which was published after his death. The indefatigable linguist Dr. Jamieson in his *Scottish Dictionary*, in quoting from Picken's *Dictionary*, committed a mistake in making Picken belong to Ayrshire, instead of the Barony of Renfrew or Renfrewshire.

S. B. B.

Wit (2nd S. x. 208. 276.) — I have no objection whatever to make to the opinion which your correspondent Antipigtail entertains with respect to the late Dr. Archer's wit; neither his opinion nor mine on such a subject is worth disputing about. But a question with respect to the costume or the fashions of by-gone times is just one of those questions for the settling of which "N. & Q." affords peculiar facilities; and, as Antipigtail has met my statement as to the fashion of wearing the hair at the beginning of the present century with a flat contradiction, I beg to reassert what I before said, in the hope that some one of your readers who was old enough to observe fashions at that period, which Antipigtail was not, may be induced to settle the question. I said, on the authority of contemporary paintings, engravings, and caricatures, that at the *beginning* of the present century the hair was universally (I ought perhaps to have said generally) worn so long as to reach to the shoulders. By men it was put into a bag or gathered, and tied in a queue; in the case of youths,

it was allowed to hang naturally. This your correspondent contradicts on no authority but his own recollection of the period in question, which cannot be good for much, as he was only, according to his own statement, an infant at the very beginning of the century, and I willingly admit that the fashion went out very shortly after. The very authority which he quotes, Mr. Repton's paper on Hats, states that the fashion of pigtails "continued till as late as the beginning of the present century." And I myself, though, as I suppose, some seven years younger than Antipigtail, can well remember the appendage being worn by many neither very venerable nor very old gentlemen. The queue continued to be worn in the navy certainly till after the close of the long war, and I myself sailed with one man who wore it as late as the year 1822. S. H. M.

Pun (2nd S. x. 299.) — This word as meaning "to pound" or "to strike," would in the Staffordshire vernacular not be pronounced short, as in pŭn, a witticism, but long and broad, as pūn or poon. W. A. Leighton.

Your correspondents have been very obliging in their efforts to settle the derivation of this word, but they have left the other part of my Query unanswered.

Can instances of puns be adduced from English writings previous to the Elizabethan age?

C. J. Robinson.

Unintentional Puns (2nd S. x. 286.) —

"Matrimony not suited to the Domestic Life of Genius. — This Debate, for the present topic has sometimes warmed into one, is in truth ill adapted for controversy; the heart is more concerned in its issue than any *espoused* doctrine terminating in partial views." — From *The Literary Character*, by I. D'Israeli.

J. F. S.

Witty Classical Quotations (2nd S. ix. 116. 247. 311.) — About fifty years ago the eccentric John Randolph of Virginia and Mr. Dana of Connecticut were fellow-members of the United States House of Representatives. They belonged to different political parties. On one occasion Mr. Dana paid some handsome compliments to Mr. Randolph. When the latter spoke upon the question before the House, he quoted from Virgil: —

"Timeo Danaos et dona ferentes."

Uneda.

Philadelphia.

Beauséant (2nd S. ix. 170. 334.) — This word has generally been considered to be the *cri de guerre* of the Templars; but on referring to the famous Charles's Roll (Harl. MS. 6589., printed also by Leland, *Collect.* 1707), we find: —

"Le baucent del temple dargent al chef de sable a un croyz de goules passant.

"Le baucent del hospitale de goules a un croyz dargent fourme."

The *baucent* or *beauséant* here seems to signify the armorial bearings rather than the *cri de guerre*. The banner is generally represented as per pale sable and argent without the cross; in fact, if by passant, as applied to the latter, we are to consider it means "over all," it would be false heraldry as regards the chief. Perhaps Mr. Walford or Mr. Papworth would kindly help us out of our difficulty. A. A.

Poets' Corner.

Irish Bishops Translated to England (2nd S. x. 347.) — Ahhba will find a list of these, as well as of bishops translated to Ireland, in the Appendix to vol. iv. of Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*, p. ii. He will find some farther references on this subject if he consults the Index Rerum appended to the 5th volume of that work, which has been just published, and consists of illustrations, corrections, and additions to the preceding volumes, to which are added General Indexes to the whole work, the contribution of

John Ribton Garstin.

Dublin.

Yellow-hammer (2nd S. ix. 426.) — Mr. Hughes has called on the readers of "N. & Q." to settle the orthography of the above word. As none of your correspondents have accepted the challenge, I venture, in the absence of a better authority, to offer a *varia lectio*. The German word for the bunting, *ammer*, would certainly appear to sanction Mr. Johns' omission of the *h*, but I rather incline to the reading, with a slight variation, suggested by the use of *Homber*, its west country synonyme, as Mr. Hughes informs us. The reason for preferring his pronunciation is furnished by its classification: the yellow-hammer belongs to the genus *Emberiza*, and is described by ornithologists as *Emberiza citrinella*, which would give us the corrupted forms, *ember*, or *amber;* I should, therefore, be disposed to merge the two designations, and *write* the name of this bird yellow-*amber*, unless a closer and more correct orthography is preferred; as in similar words, *e. g. comber, climber;* the unsounded *b* would account for the popular corruption *Yellow-ammer*. F. Phillott.

Order for the Burial of the Dead (2nd S. x. 410.) — The whole of the Burial Office, as well as the rest of the Common Prayer-Book, was noted to simple and appropriate music by John Marbecke, organist of St. George's Chapel, Windsor, A.D. 1550. As is well known a perfect copy of this valuable book has been published by Dr. Rimbault (Novello), price five shillings, and a more expensive edition by the late Mr. Pickering, A.D. 1844. Neither of these, however, would, I am afraid, answer the requirements of Regedonum, as the melody only is given, and the old words differ materially from our present version of the Prayer-Book

The only correct harmonised edition, adapted to our present office, of which I am aware, was published in *The Ecclesiologist* of last June (Masters), and this I am happy to say is shortly to be issued in a cheap form (sixpence). I have been asked to collect names of subscribers, and, though I have myself no pecuniary interest in the work, should be pleased to include Regedonum in my list.

I take it that Regedonum is aware of the beautiful music set by Morley, Purcell, and Croft to our Burial Service, and which is generally used at the present day at funerals of the great; but I am in doubt whether these sublime anthems would be easy enough for his purpose. At all events they would be less complete, and more costly, than that I have named. Edmund Sedding.

Clifton.

Regedonum will find plain, simple music to the sentences in the Burial Service, published by Harrison, Pall Mall, from the *Parish Choir*, for a few pence. Also, published by Masters, as arranged by Mr. Redhead. Both these settings profess to follow the ancient melodies given by Marbeck. The most recent, and perhaps best, arrangement of harmonies has lately been printed in the *Ecclesiologist*, adapted to our present office, from Marbeck. See number for June last.

Regedonum should notice that the rubric in the Prayer-Book directs that these sentences shall be sung by the "*priest and clerks*," the latter being either in holy orders, or lay-clerks or choir,—*not* by the "*congregation*." John Maclean.

Hammersmith.

Ride *v.* Drive (2nd S. x. 390., &c.) — After the able summing up of Prof. De Morgan, I do not offer any opinion of my own, but think there may still be room for one authority and one example :—

"Now *driving out* one morning in the coach."

"One of the significations Dr. Johnson gives of the verb 'to ride' is 'to travel in a vehicle,' but perhaps the examples he cites do not very distinctly bear him out. At any rate, according to modern usage at least, I should have been justly taxable with teaching Stella vulgar English, had I made her talk of herself and her mother 'riding in a coach.'" — Lord Glenbervie, *Translation of the First Canto of Ricciardetto*, note to St. 49., London, 1822.

"Now to Fleet-market *driving* like the wind,
Amid the murdered mutton *rode* the hind,
All in the royal cart so great,
To try to sell the royal meat."
Peter Pindar, *The Royal Sheep.*

H. B. C.

U. U. Club.

In this country the expression, "riding in a carriage," is *not* "obsolete." It is quite as common to hear of riding *in* a carriage, *in* a stage-coach, *in* a railroad-car as of riding *on* a horse. M. E.

Philadelphia.

Poems by Burns and Lockhart (2nd S. x. 158.) — The verses to which Mr. Skene refers are, probably, the glee composed by the Earl of Mornington (the Duke of Wellington's father), commencing: —

"'Twas you, Sir, 'twas you, Sir,
That look so very blue, Sir,
'Twas you that kissed the pretty girl,
'Twas you, Sir, you!"

Uneda.

Philadelphia.

Vicar and Curate (2nd S. x. 426.) — A Constant Reader has not exactly hit upon the true relation of the terms *vicar* and *curate*. The French *curé* is the parochial clergyman, and the *vicaire* is his assistant or deputy. But in England the case is thus: *Curate* simply means the clergyman who has spiritual charge. He may be a rector, a vicar, or neither. The *vicar* is a clergyman, and the *rector* a clergyman, layman, or corporate body (in fact a *rector* is a corporation sole), who has certain rights in the temporalities of the church.

Anciently every parson was curate of his own parish. Afterwards, in the case of a parsonage being through appropriation vested in some ecclesiastical body, the vicar or deputy of such body acted as curate of the parish. Curates, then, were of two sorts; those who were parsons, and those who were only vicars. Chaucer's host knew that, when

"'Sire preest,' quod he, 'art thou a vicary?
Or art thou a Person? say soth by thy fay?'"

Gradually the vicars acquired certain temporalities in their vicarages which rendered them independent in a great measure of the appropriators in whom the parsonages were vested; but there yet remained parishes in which the parochial clergyman was neither rector nor vicar, but simply curate. To sum up: a vicar is always, and a rector when not a lay impropriator is generally, curate of his parish. But as all parochial clergymen are curates, and only some are vicars and rectors, the title which implies the possession of temporalities is preferred to that which simply denotes spiritual functions. W. C.

Quotation Wanted (2nd S. vii. 359.) —

"Behold this ruin, 'twas a skull,
Once of etherial spirit full," &c.

In the *Common Place Book of Poetry*, published in 1830, the lines beginning as above are attributed to Mrs. Niven. Can any of your correspondents furnish any account of that lady?

H. E. Wilkinson.

Quotation Wanted (2nd S. x. 428.) — The line referred to is in Byron's description of Cintra, *Childe Harold*, Canto i. 20.:—

"Deep in this cave Honorius long did dwell,
In hope to merit heaven by making earth a hell."

C. W. Bingham.

KNIGHTS OF MALTA (2nd S. x. 411.)—The best book on the present condition of the English Langue of the sovereign Order of S. John of Jerusalem, is the *Synoptical Sketch* of the Order printed a few years ago; but I fear your correspondent will find a difficulty in procuring it, except from a member of the Order for which it was printed. I shall be happy to lend your correspondent my copy of the *General Ordinances* of the Langue, with a list of its officers, if he will send me his address. J. WOODWARD.

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C. BRITT., i. e. *Britanniarum, the reduplication of the final letter being the sign of the plural, as MS., MSS.*

M. H. L. *Napoleon adopted the* Golden Bees *from those found in the tomb of Childeric, see* "N. & Q.," 1st S. viii. 30.

P. PÖTT (? P. PINDAR.) *We recognised the handwriting of an old acquaintance.*

INA, *whose Query respecting Prideaux of Barbadoes appeared in* "N. & Q." *of Nov. 3rd, ante*, p. 317., *is requested to say where a letter may be forwarded.*

ERRATA.—2nd S. x. p. 406. col. i. l. 33. *for* "tuinkoningse" *read* "tuinkoninge;" l. 43. *for* "Oferdesmutte" *read* "Gjerdesmutte;" p. 435. col. ii. l. 2. and 6. *for* "tronpe-galant" *read* "trousse-galant;" p. 437. col. i. l. 39., *for* "in" *read* "is;" p. 387. col. ii. l. 23. *for* "Nipa" *read* "Nissa;" *for* "trecticans" *read* "frntescens;" p. 409. col. i. l. 31. *for* "Hayne" *read* "Hoxne;" p. 411. col. i. l. 21. *for* "wig" *read* "ivy."

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LONDON, SATURDAY, DECEMBER 15. 1860.

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Notes on Books.

Notes.

CHRISTMAS IN 1603.

Arabella Stuart was the only child of Charles Stuart, Duke of Lennox, younger brother of Henry, Lord Darnley, the father of James I. James and she therefore were full cousins. Her mother was Elizabeth, daughter of Sir William Cavendish, father of the first Earl of Devonshire. Her tragic history has been well told by Mr. D'Israeli's paper on "The Loves of the Lady Arabella," in his *Curiosities of Literature*, edit. 1838, pp. 357-363.

A few extracts from letters of this eminent lady, before her troubles had commenced, will serve to show the manners of the time and the diversions of the court. I am curious to know if there is any account of these so-called childish pastimes:—

"From Arabella Stuart to the Earl of Shrewsbury, dated 8th Dec. 1603.

"While I was at Winchester there were certeine child playes remembred by the fayre ladies, viz. '*I pray you give me a course in your park*,' '*Rise pig and go*,' '*one peny folow me*,' &c., and when I cam to court they wer as highly in request as ever *cracking of nuts* was; so I was by the mistress of the revells compelled to play at I knew not what (for till that day I never knew of a play called *fier*), but even persuaded by the princely example I saw to play the childe againe. This exercise is most used from 10 of the clock at night till 2 or 3 in the morning; but that day I made one it began at twilight and ended at supper time. There was an interlude but not so ridiculous (ridiculous as it was) as my letter, which here I conclude *, &c."

Another letter from the same to the Countess of Shrewsbury, same date, alludes to a preparation of new year's gifts. Speaking of a certain gentlewoman she says:—

"I asked her advice for a new year's gift for the Queen both for myself, who am altogether unprovided, and a great lady, a friend of mine, who was in my case for that matter, and her answer was 'the Queen regardeth not the valewe but the devise.' The gentlewoman neither liked gown nor petticoat so well as som little bunch of rubies to hang in her ear, or som such daff toy. I meane to give her Majesty two paire of silke stockinges lined with plush, and two paire of gloves lined, if London afford me not more daff toy I like better, whereof I cannot bethinck me. If I knew the valew you would bestow, I think it wer no hard matter to get her or Mrs. Hartshide to understand the Queen's mind without knowing who asked it. The time is short, and therefore you need lose none of it. I am making the King a purse, and for all the world else I am unprovided. This time will manifest my poverty more than all the rest of the yeare; but why should I be ashamed of it when it is other's fault and not mine? If my quarter's allowance will not defray this one charge, I beleeve Sir W. Stuart continueth his charitable desire, but he cannot persuade me to loose my labour, how little soever he esteeme his owne, to so good an end, which I wish, but thinck not fesible, at least by me," &c.

Another, under date of Dec. 18th of the same year, addressed to the Earl of Shrewsbury:—

"The invitation is very colde, if the Christmas guests you write of accept it not, for they knew theyr welcome and entertainment in a worse place, and yet werc so bold to invite themselves thither. I humbly thank you for my sake; they shall be the welcomer to you, who in regard to their nearency of blood to yourself and my aunt, must needs be so very wellcome that (if you had not written it) I should not have thought they could have binne more wellcome to you in respect than that. Your venison shall be right wellcome to Hampton Court, and merrily eaten. I dare not write unto you how I do, for if I should say well, I weare greatly to blame. If ill, I trust you would not beleeve me, I am so merry. It is enough to change Heraclitus into Democritus in this most ridiculous world, and enough to change Democritus into Heraclitus to live in this most wicked world. If you will not allow reading of riddles for a Christmas sport, I know not whether you will take this philosophicall folly of mine in good part this good time.

. . . . . .

"The Queen intendeth to make a mask this Christmass, to which end my lady of Suffolk and my lady Walsingham have warrants to take of the late Queen's apparell out of the Tower at their discretion. Certain gentlemen, whom I may not yet name, because some of them have made me of theyr counsell, intend another.

* This letter of the Lady Arabella confirms the accounts given of the gross and vulgar amusements of the court of James I. Vide *Nugæ Antiquæ*, where is described a play of Solomon and Queen Sheba, contrived by Robert, Earl of Salisbury, for the amusement of Christian IV. King of Denmark, in which it appears that all the actors, including Sheba and the Danish Solomon, were so drunk as to make it necessary to convey them to bed.

Certain gentlemen of good sort another. It is said there shall be 30 playes. The King will feast all the Embassadours this Christmass."

. . . . . .

Raymond Delacourt.

A DEVONSHIRE SONG.

Under this title I find the following in a miscellaneous collection of poems among the Harleian Manuscripts, and as I am not aware of any specimen of Devonshire dialect of such an early date (1630—1640), I trust it may be worthy of being preserved in the columns of "N. & Q.": —

"Thou n'ere woot riddle, neighbor John,
Where ich of late have bin-a-,
Why ich ha bin to Plimoth, man,
The like was yet n'ere zeene-a-.
Zich streets, zich men, zich hugeous zeas,
Zich things and guns there rumbling,
Thyzelf, like me, wood'st blesse to zee
Zich bomination grumbling.

"The streets bee-pight of shindle-stone,
Doe glissen like the sky-a,
The zhops ston ope and all ye yeere long
I'se think how faire there bee-a-.
And many a gallant here goeth
I'goold, that zaw the King-a-;
The King zome zweare himself was there,
A man or zome zich thing-a-.

"Thou voole, that never water zaw'st,
But think-a in the moor-a-,
To zee the zea, wood'st be a'gast,
It doth zoo rage and roar-a-:
It tast's zoo zalt thy tonge wood thinke
The vire were in ye water;
And 'tis zoo wide, noe lond is spide,
Look nere zoo long there-ater.

"The water from the element
Noe man can zee chi-vore;
'Twas zoo low, yet all consent
'Twas higher than the moor.
'Tis strange how looking down a cliffe,
Men do looke upward rather,
If there mine eyne had not it zeene,
'Chood scarce believe my vather.

"A midst the water wooden birds,
And flying houses zwim-a-;
All full of things as ich ha' heard,
And goods up to ye brim-a-;
They goe unto another vorld,
Desiring to conquier-a-,
Vor wch those guns, voule develish ones,
Do dunder and spett vire-a-.

"Good neighbor John, how var is this?
This place vor I will zee-a-;
'Ch'ill moape no longer heere, that's flat,
To watch a zheepe or zheene-a-;
Though it zoo var as London bee,
Wch ten miles ich imagin,
'Ch'ill thither hye, for this place I
Do take in great induggin.

"*Will. Stroud.*"

Perhaps some of your Devonshire correspondents will explain the word *zheene* (ver. 6. l. 4.). Is it possible that it is the female sheep, as in the Lincolnshire dialect that animal is called a *shedder?*

William Strode, the author of this song, was an eminent poet, orator, and divine; born near Plympton, in Devonshire, about the year 1598; educated at Westminster School, and, in 1617, elected a student of Christ Church, Oxford. In 1621 he took orders, and became an eloquent preacher in the University, was chosen public orator in 1629, being then one of the proctors. In 1631 he proceeded B.D., and was installed Canon of Christ Church, July 1, 1638, and the same month made D.D.: he died April 10, 1644, in the forty-sixth year of his age, and was interred in the Divinity chapel belonging to the cathedral of Christ Church.

Anthony Wood (*Athen. Oxon.*, iii. 151.) says he was only son of Philip, a younger son of Sir Richard Strode of Newnham. On consulting the family pedigree, however, this does not appear correct. Was he not the son of Philip (son of William, and consequently brother of Richard), by his wife Wilmot Hanton? Information on this subject would greatly oblige John Tuckett.

Great Russell Street.

FOLK LORE.

Legend of Howth Castle. — The inscription over the entrance to Montacute House (2nd S. x. 368. 456.) reminds me of a long-forgotten legend in connexion with Howth Castle, the seat of the Earl of Howth, about eleven miles from Dublin. I think it worth recording in "N. & Q." Some three centuries ago, there was a celebrated Irish female pirate, called Grace O'Malley (commonly pronounced *Granu Waile*), who was obliged to put into Howth harbour through stress of weather. She sought the hospitality of the progenitor (Saint Lawrence) of the present Earl, but for some reason or other was refused — a very unusual circumstance in Ireland, particularly where a lady was in the case. She vowed vengeance on the proprietor, and soon after found means to steal away the heir to the house of Howth, whom she secured, but treated him handsomely. After some time and a great deal of negotiation, she consented to return the youth on the following conditions: — That the outer door of the castle was never to be closed to strangers, and that in all future time every stranger who presented himself at the house must receive a dinner of the best, with plenty of ale, and when departing, be presented with a shilling. I had often heard this story, and I remember two gentlemen (since dead) putting it to the test. They proceeded to the castle and asked for their dinner, mentioning the circumstances above stated. They were shown into a neatly furnished apartment, and had an excellent dinner served up to them, with plenty of ale and

a bottle of port wine. A servant in rich livery attended on them, and at their departure, they were offered a shilling each, which of course they declined to accept, and gave the coin to the servant. Thus the legend was fulfilled in this instance. Can any Irish correspondent confirm the statement? I have no doubt of the veracity of the parties alluded to; and I can add that I have passed the door of Howth Castle hundreds of times, but never saw it closed. S. R.

Oak *v.* Ash (2nd S. x. 374.)—The observations of your correspondent H. J. M. of Holmfirth, relative to the leafing of the oak and ash during the present year exactly agree with what took place in this district, where the oak was most undoubtedly first to unfold its leaves, though not quite to the extent of some preceding seasons. I, too, have for many years observed the leafing of trees, and especially of the two species in question, and have invariably found the oak to precede the ash, corroborating to a certain extent the testimony of the poet: —

"The tender ash delays
To clothe herself when all the woods are green."

The substratum here is magnesian limestone, but my remarks are borne out by the experience of a friend residing at some distance on the new red sandstone, who affirms that, having watched the leafing of these trees during the last twenty years, he has never known the ash foremost in the race, but always the reverse. Older people also in the neighbourhood, who have paid attention to the subject, especially an old woodman, bear witness to the constant earlier leafing of the oak. I may mention that some of the ashes were full of blossom this year at the time when the oaks were just unfolding their buds, and misled another friend of mine, who at a cursory view mistook them for opening leaves. Now in the course of the time over which even my own observations extend there have been all manner of seasons, wet and dry; the correctness, therefore, of the old prognostication (and the adage prevails in this neighbourhood) is here sufficiently refuted. There is, indeed, a greater interval betwixt the leafing of the two in some seasons than others; and as the ash is said by writers on forest trees to affect moisture in a greater degree than the oak, I suppose in a wet spring it will more nearly approach the oak in the development of its foliage; but, as before stated, I have always found it lagging somewhat in the rear.

Since writing the above, a gentleman informs me that he observed the oak to have preceded the Aberford ash in Hyde Park this year. J. W.

Charm for Toothache (2nd S. x. 363.) — To the Query of Aδ, from what legend the charm for the toothache is derived which he quotes, I beg to reply that it is not derived from any. It is one of those unmeaning forms of words which have been so often put together to impose upon the ignorant. There are very many similar ones, which might be adduced for all sorts of maladies; and they all vary in different localities, and frequently as to their application for the cure of maladies. I have often met with the one here quoted, but always with the name of St. Peter the Apostle, instead of Bortron, or Bertron. But in France a similar charm is employed for the cure of fevers, which runs thus: —

"Ante portam Jerusalem sedebat Sanctus Petrus, et ecce supervenit Dominus Jesus, et ait illi, Quid hic jaces, Petre? Cui respondit: Domine jaceo mala febre. Ait illi Jesus: Surge Petre, et dimitte hanc malam febrem. Qui surgens secutus est eum, et Petrus ait: Obsecro te, Domine et bone Jesu, ut quicumque hæc verba devote dixerit, febris ei nocere non possit. Ait illi Jesus: Fiat sicut petisti, etc."

F. C. H.

In the north of Hampshire it is believed that carrying suspended round the neck a molar tooth taken from some grave in the churchyard, is a preservative against toothache. A lad complained to me the other day that in spite of his wearing such a charm he had lately suffered from toothache. Somehow or other the proved invalidity of the charm has not shaken his faith in its efficacy, for he still wears the tooth, with a devout belief in its virtue. W. C.

The Moon and Mushrooms (2nd S. x. 247.)— The opinion that mushrooms are most plentiful at the full of the moon has long been entertained in this country. I know from experience that this opinion is founded on fact. It should not be thought wonderful that vegetables should be affected by the influence of a body which can move the vast ocean. Uneda.

Philadelphia.

Walking round a Church. — Pennant, in his *Tour in Scotland*, relates the following among the customs of the Highlanders: —

"After marriage, the bride immediately walks round the church alone . . . . . .

"The parturient woman never sets about her usual avocations till she has been kirked, that is, has gone into the church and walked round it: for no religious ceremony is used in Scotland on this occasion."

Has this custom of walking round the church, whether inside or outside, ever existed in England? I mean, of course, as a religious or effective ceremony. H. C. C.

Dildrum, King of the Cats. — The following tradition is often heard in South Lancashire. A gentleman was one evening sitting cosily in his parlour, reading or meditating, when he was interrupted by the appearance of a cat, which came down the chimney, and called out, "Tell Dildrum Doldrum's dead!" He was naturally startled by the occurrence, and when shortly afterwards his

wife entered, he related to her what had happened, and their own cat, which had accompanied her, exclaimed "Is Doldrum dead?" and immediately rushed up the chimney, and was heard of no more. Of course there were numberless conjectures upon such a remarkable event, but the general opinion appears to be that Doldrum had been King of Catland, and that Dildrum was the next heir. D. C.

[A similar legend, current in Northumberland, will be found in "N. & Q.," 1st S. vi. 70.]

St. Cattern's Day.—A paragraph in the *Cambridge Chronicle* for Dec. 8, 1860, mentions that the carpenters of Chatteris, in the Isle of Ely, had observed the feast of their patron saint, St. Catherine, by assembling together at a trade dinner, &c. Cuthbert Bede.

The Yule-baby.—This was a sweetmeat image which was given to children in commemoration of the Saviour's birth. The custom was observed in Northumberland in 1822. See Davison's *History of Alnwick* for that year, p. 262.

Cuthbert Bede.

CHRISTMAS AT EXETER IN 1737.

Some curious notices of Christmas customs at Exeter, in 1737, are to be found in a scarce local work (written in 1737, but not published till 1770), of which the following is the title: —

"The Mobiad: or Battle of the Voice. An Heroi-Comic Poem, sportively satirical; being a briefly historical, natural and lively, free and humorous, description of an Exeter Election. In Six Cantos. Illustrated with such notes as for some readers may be supposed useful. By Democritus Juvenal, Moral Professor of Ridicule, and plaguy-pleasant Fellow of Stingtickle College: vulgarly Andrew Brice, Exon."

From this volume I extract some verses, with their explanatory notes: —

1. *Throwing at Cocks at Christmas-time:* —

"Less numerous, a white long Winter spies
From glowing Hands hard-kneaded Snowballs rise,
And Truncheons, hurl'd to solemnize the Birth
Divine, maul Cocks less swift with murd'rous mirth."
P. 35.

"*Cocks.*—To the Credit of Parents, Masters, Constables, and other Overseers, ought it to be over and over mention'd, 'till the detestable Nuisance ceases, that the very wicked Diversion (*Horrible! that the Human Nature can ever be diverted with Inhumanity*) of Throwing at Cocks, which otherwheres, I think, is thus most barbaronsly practised but on Shrove-Tuesdays, not only continues here the whole Christmas *holy* Days, but commences some Weeks before them. It's observable, too, that some of those who are the greatest Sticklers for what they call *celebrating* the solemn Festival, too much countenance this horrible Pollution of it. For Shame, ye Parents! For Shame, ye School-masters. And why should I not say, For Shame, ye Magistrates, &c. It's recorded of *Diogenes*, the Cynick, that seeing a Boy commit a Fault, he ran at his Master, and striking him, said, '*Wherefore are your Scholars not better taught?*'"

This throwing at cocks at Christmas is an unusual instance of the observance of this barbarous custom, and is not mentioned in Hone's *Works*, and similar publications. That the custom was continued up to 1770, we may conclude from the above note not being corrected or altered by the author, as is the case with many of the notes in the books. Mr. Brice, I may here observe, was a printer in Exeter, manager of a newspaper, and author of a *Topographic Dictionary*.

2. *Christmas Carols and Christmas-drink:* —

"Let Bangs on Stalls, and jollier Wickedness,
Hoots, Drabbing, Fiddling, Swearing, Cavils, cease,
And Brabbles, on the morn when born the Prince of Peace."

"The Christmas-Day Morning is most scandalously abused here by the Particulars above-mentioned, and a hellish Variety of other Wickedness and Outrage. Mean while, some accompanied with Fiddles, others without them, rove about the City, and under Windows sing Carols of Christ, God, and the Holy-Ghost, and so make them in Deeds the *Song* of the *Drunkard*. And for such impudent Prophaneness they are rewarded, having not only *Christmas Drink*, but money to be more drunk with, given 'em, 1737. [*But such scandalous Night-Mobbings, &c., &c., have of later years been much suppress'd and nearly quash'd*, 1770]."

3. *Christmas Mummers:* —

"With less Decorum Christmas Mummer struts,
Than on He bears his goodly Grace of Guts,
Though that same Mummer England's Heroe plays,
And Dragon with his Whineard's Flourish slays."
P. 90.

"*England's Heroe.—St. George* for *England*. At Christmas are (or at least very lately were) Fellows wont to go about from House to House in *Exeter* a *mumming*: one of whom, in a (borrow'd) Holland Shirt, more gorgeously beribbon'd, over his Waistcoat, &c., flourishing a Faulchion, very valiantly entertains the admiring Spectators thus: —

"'Oh! here comes I Saint *George*, a Man of Courage bold,
And with my Spear, I winn'd three Crowns of Gold.
I slew the Dragon, and brought him to the Slaughter;
And by that very means I married *Sabra*, the beanteous King of *Egypt's* Daughter.'
(Play Musick)."

4. *Christmas Bell-men of the Night:* —

"Next Beadles (as in Packs of Cards be Knaves,
Two Couple just) with Brazen-headed Staves,
In tuck'd Blue Vests, and Bonnets Gold of Brim,
(What Turk's Head Sign stares, tho' mustach'd, so grim?)
. . . The Staves they bear . . .
Not those which in black Winter Nights with Knock
From Rest us startle—but to learn the Clock,
Or feel tremendous Rhyme, in mumbling wise
Croak'd horrible, our tingling Ears chastise,
When dismal Voice, and dismal Clink of Bell,
Inflict *Good-Morrow*, with *Death*, *Judgement*, *Hell*."
Pp. 91. 93.

"*Beadles.*—Those whom we commonly call *Stave-bearers*, from the *Staves* with large brazen Heads which they carry in their Hands on Duty. In the Christmas Quarter they become Bell-men of the Night, and thump carefully and frightfully at our Doors, at every Turn repeating, in the most abominable manner that can possibly be conceiv'd a Bull-dog could by the Gift of Speech

pronounce with a Flint-Stone in his Mouth, the most wretched and hideous Rhymes ever made by the vilest *Devil of a Poet.*

"*Death, &c.*—This respects these their Verses (which indeed may be esteem'd their best), viz.: —

"'There is Four Things consider well,
Death, Judgement, Heaven, and Hell;
Which if in Cause you do neglect,
Unquiet Rest you may expect;
Good-morrow Mr. *Such-an-One.*'
(Thump!), &c., &c., &c.

"Though I am apt to fear that *if in Cause* many among us did *not* neglect to consider of these Four Things, they would take less quiet *Rest* than usually they *take.*"

5. *Christmas Waits, Frights, Sprites, and Goblins:* —

"Shrill Hautboys and the shriller Trumpet greet
Attentive Ears, by Turn, in ev'ry Street." — P. 48.

"*Hautboys.* — The City Waits and Trumpet: —

"'And though in later *Cloaks* some Grander Wights
Appear Town-Whifflers to our distant Sights.'
P. 148.

"*Town-Whifflers.*—The City Waits. Several Dons of the Party * have lately by Agreement and in Concert, made themselves Blue Cloaks. And three or four of them appearing in a Knot together, have been at a Distance verily mistaken for *the Waits.*"

"The Waits may now, in *blackest Month*, go through
Ev'n the *suspicious* Close of BARTHO'MEW,
Nor by that Calvary hear dismal Groan,
But dismal that from snuffling Courtal blown,
Nor *Southgate's* Porter now lets in a Miss
At Night's dark Noon whom wou'd he fear to kiss.
Ev'n in Church-Porches — (Antient Grandams told)—
In Winter Nights lewd Mormo's,—horrid bold!
By us Bullbeggars *hight*, were yelling heard,
And dev'lish Rackets in the sacred Yard.
Then *Jack-in-the-Lantern* fooling would mislead
Through Bog and Brake the Sot's benighted Tread,
Sprights were as frequent in void Houses then
As were in lonely Lanes grim *Gagger-men.*
Then frighted Candles gave, by flaming blue,
The sure Ostent some Ghost's Approach to rue;
Down went the Cards, though Trumps, for *Satan's Books,*
And each beheld a Ghost—in t'other's Looks.
Then in the Streets dead Scavengers wou'd drive
As nat'ral Wheelbarrows as when alive.
In Meadows then, by Moonshine, frisky Elves
In Circlets, handing, tripp'd to breathe themselves;
And where their petty Toes went featly round,
More florid Pasture dignify'd the Ground;
To Nurse *a-dream* then wou'd they stealing glide,
And softly draw her Bantlin from her Side,
And in its stead slip a young Fairy Brat,
Thrice taller than themselves, more gross, and pat,
As like as if Twin-Brother born to that.
Then PUCK — (or GOODFELLOW) — From Room to Room
Hurl'd Comb, Cowl, Shoe, Trowsers, Beads, Ladle, Broom;
And when wou'd fumbling Beldams Pitcher fill,
Joggling their wither'd Arms the Ale he'd spill;
Nay, oft o'erturn the Chamber's needful Vase,
And with foul Deluge ill-perfume the Place;
Sometimes long Grass o'er Paths in Knots he'd tie,
And upwards make DOLL Milkmaids Trotters * fly.
But now they're banish'd quite, nor big as Eft
One to be lash'd by DEMOGORGON left.
Not OBERON returns, nor MAB his Queen,
By CYNTHIA's and by COLLIN's Eyes is seen.
We not their Footsteps search; But when we view
The Grassy Ringlets shine of Greener Hue,
Conclude we Compost, for Manuring brought,
With richer Juice the bord'ring Verdure wrought.
The Fiends which once did frightful Routings keep
In Porches, now turn out-shut Dogs asleep.
Hence the old flaming Sprights prove Glow-worms now,
And Guttur Glympses Whitens Heads we know.
Hence Death-watches, which often slew the Sick,
Are now found Insects of a harmless Click.
Hence skitt'ring Rats are Rats, whose Squeaks not scare
With Fairy Talk the suckling Nurse's Ear.
To Manhood hence EXONIAN Mothers bring
Ten Politicians ere one *Chan-ge-ling.*"
Pp. 110. to 114.

"*Blackest Month.* — They have, or had, a Notion, that in the *black Month* (as they call it when the Days are at the shortest) the Devils are the most privileged to roam about, and play their Devilish Tricks; whereby the serenading Waits, in their nightly Walks, us'd very particularly to be frighten'd, and to scamper off. Those are call'd *suspicious Places* where People had hang'd themselves, died suddenly, &c. Churches, and Churchyards, and empty Houses, use here to be call'd *suspicious Places.* I remember it was reported, and believ'd, that during the Portership of Old Mr. NICHOLS at *S. Gate,* the Devil in Shape of a fine Gentlewoman us'd to give a single Knock, just after Twelve o'Clock at Night, and was let in constantly by him.

"*Gaggermen.* — So we used to call Plagiaries, Kidnappers, or Boystealers, from the *Gags* they are reported to clap in the Children's Mouths whom they have spirited away.

"*Changeling.*—Many vulgar People here in the Pronunciation of the Word make it consist of Three Syllables, thus: *Chan-ge-ling.*"

The book from which I have made the foregoing extracts contains many curious matters, some of which shall be mentioned at a future time. CUTHBERT BEDE.

* *I. e.* The Political party (Blue and Yellow) of which he is speaking.

* *Trotters — Gaggermen,* &c. The early use of these, and many other, slang words in this book, is noticeable, and will be the subject of a future note.

GREAT TOM OF OXFORD.

The following poem (from a MS. collection) which bears the signature of Jerom Terrent, relates to the recasting of the great bell of Christ Church in 1680, and some portions of it, *mutatis mutandis,* might almost be applicable to the recasting of Big Ben in our own times. Who this Jerom Terrent was I am desirous to learn. I find under Christ Church College the burial of one Thomas Terrent, B.D., April 3, 1660; and I would further ask, are there extant any other fugitive pieces of this Jerome Terrent?

It would seem, however, that "Great Tom" like

"Big Ben," was several times recast; so that from the date of Terrent's lines [1680] this poem was written on the present Tom's grandsire. Anthony Wood informs us, that "to the principal gate of Christ Church was translated from the Campanile of the church, after it had been several times cast, anno 1683, and on the great festival of the 29th of May, 1684, it first rang out, between eight and nine at night, from which time to this a servant tolls it every night at nine, as a signal to all scholars to repair to their respective colleges and halls, as he did while it was in the Campanile."

ON THE CASTING OF GREATE TOM OF CHRIST CHURCH.

"Be dumb ye infant chimes, thump not the mettall,
Which ne'er outrung the Tinker and his kettle;
Cease all your petty 'larums, for to day
Is great Tom's resurrection from ye clay.
And know when Tom shall ring his loudest knells,
The bigg'st of you'l be thought but dinner bells.

"Old Tom's growne yong againe, ye fiery cave
Is now his cradle, which was 'erst his grave:
He grew up quickly from his mother earth,
For all (you see) is but an hower's birth.
Looke on him well, my life I dare engage,
You ne'er saw prettier baby of his age.

"Some take his measure by the rule, some by
The Jacob's staff take his profundity,
And some his altitude, some boldly swear
Yong Tom's not like the old, yet Tom ne'er fear
The criticall geometricians line,
If thou, as loud as ere thou didst, ring'st nine.

"Tom did not sooner peep from under ground,
But strait St Marye's tenour lost his sound;
Oh how his may-pole founders heart did swell,
Wth full moon tydes of joy, wn yt crack't bell,
Choaked with envy and his admiration,
Rung like a quart pot to ye congregation.

"Myles, what's the matter? all 's thus out of square.
I hope St. Mary Hall will not forbeare
Your coxcombe pate; their clock hangs dumbe in tower,
And knowes not yt four quarters make an hower.
Nowe [merry] joyes ring out; ye churlish curre
Ne'er laughs aloud till greate bells catch ye murre.

"This puny bell is proud, and hopes noe other,
But yt in time he shall be greate Tom's brother.
Thou 'rt wise: if this thou wishest, be it soe;
Let one hen hatch you both; for this much know,
He yt can cast greate Ch. Ch. Tom soe well,
Can easily cast St. Marie's biggest bell.

"Rejoyce with Ch. Ch., and looke higher, Ousney,
Of giant bells the famous treasurie.
That vast, base, thund'ring clocke of Westminster,
Grand Tom of Lincolne, and huge Exeter,
Are but Tom's elder brothers, and perchaunce
He may call cousins with the bell in Fraunce.

"Ne'er grieve, old Ousney, at thy heavy fall;
Thy ruines build thee up againe; they 'll all
Flourish to see thy greate glory, their sole fame,
When thou art not, will keep greate Ousney's name.
This Tom was infant of thy mighty steeple,
Yet is held controuler of a people.

"Tom lately went his progresse, and look't o'er
What he ne'er saw in many years before;
Yet, when he saw the old foundation
With little hope of reparation,
He burst with griefe, and least he should not have
Due pompe, hee's his owne bellman to ye grave.

"And that there ever might be some strange mention,
He carried to his grave a new invention,
They drew his brown bread face with pretty grins,
And made him stalke upon two rowling pins.
But Sander Hill sware twice or thrice by heaven,
He ne'er set such a loafe into the oven.

"And Tom did Saunders vex, his Cyclops maker,
As much as he did Sander Hill, the baker;
Wherfore, loud thumping Tom, be this thy pride,
When thou this motto shalt have on thy side,
Greate world, one Alexander conquered thee,
And two as mighty men scarce conquer'd me.

"Brave constant spiritt! none could make thee turne,
Though hanged, drawne, quartered, till they did thee burne;
Yet not for this, nor ten times more, be sorry,
Since thou art martyred for thy churches glory:
And though we grieved to see thee thumped and banged,
Wee'll all be glad (great Tom) to see thee hanged.
"Jerom Terrent."

Ithuriel.

THE MUMMERS.

About this time every year the inhabitants of Chiswick, Turnham Green, and neighbourhood are entertained (?) with a queer sort of performance by a set of boys calling themselves "the Mummers." They dress in masks, and bedizen themselves in coloured ribbon and paper, then go from shop to tavern reciting the following jumble:—

Enter *Girl, with a broom.*

"A room! a room! pray guard us all,
Give us room to rise and fall,
We come to show you activity."

Enter *Boy.*

"In come I, Swiff Swash and Swagger,
With my gold-laced hat and dagger.
Once I courted a damsel,
She's often in my mind,
But now, alas! she's proved unkind."

Enter *second Boy.*

"In come I, King George, with my spear,
Once I gained three golden crowns,
As true as I was drawn through the slaughter,
I also won the King of Egypt's daughter."

Enter *third Boy.*

"I plainly see you are a king;
My sword it points, Alonso, unto thee;
A battle! a battle! between you and I,
Let's see which on the earth shall lye."
[They fight, and the king is slain. They all shout, A doctor! a doctor!

Enter *a Doctor.*

"Is there a doctor to be found
To cure this man bleeding on the ground?
Oh! yes, there is a doctor to be found,
And I am he, can cure him safe and sound."
[They all shout, What can you cure?

Doctor.

"I can cure the *hitch*, the stitch, the palsy, and the gout,
Pains within and pains without;
Bring me an old woman that's been dead ten years,
And nine years in her grave,
If she can crack me one of my pills between her nose and chin,
I'll forfeit two thousand pounds if I don't bring her to life again."

[The doctor then administers to the king, saying:—

"I'll give him a drop of my triple distill;
I'll warrant he'll soon fight again."

[The king rises.

Enter *Lord Grubb.*

"In comes Lord Grubb,
On my shoulder I carry my club,
Under my chin my dripping pan,
Now don't you think I a handsome man."

(*Finale*: Music and Dancing.)

None but "N. & Q." can tell us what all this "mummery" took its rise from. I can remember it as an annual festival gradually degenerating for twenty years past, and the oldest inhabitants of Chiswick say, "It's nothing now to what it used to was." G. W. Septimus Piesse.

1. Merton Place, Chiswick, W.

THE KINGDOM OF GOLD.

Perhaps the following amusing Fairy Tale, from Wolf's Collection of German Popular Stories, may amuse some of the younger readers of "N. & Q." this Christmas. If so it is heartily at your service. W. H. P.

There was once a rich man who had an only son. When this youth was twenty years old, he said to his father: "Father, I should like to travel and see the world." The old man was pleased at this; gave his son a horse and carriage, a servant, much money, and more good advice, and sent him off on his travels.

One evening he came to a great wood, and as it was dark he lost his way. At length he reached a small cottage: he went in, and found a woman sitting by the fire, cooking her supper.

"Can I stay the night here?" he asked.

"Certainly, and welcome," replied the woman; "sit down, and make yourself at home."

This was just what the young man wanted; he ate and drank to his heart's pleasure, for he had had nothing to eat the whole day, and he slept like a prince till the sun was high in the heavens. Then he rose, and looked out of window into the beautiful green wood, and there he saw flocks of deer and hares all round, and wild birds of all sorts flew from tree to tree, and the larks and finches and nightingales sang so beautifully, that he experienced a pleasure he had never felt before, and determined not to leave the beautiful wood so soon as he had intended.

At breakfast the youth asked the woman to whom the wood belonged.

"It belongs to me," she answered. Then he asked her if he might shoot there, for "shooting," he said, "was his greatest pleasure." "That you may," replied she, "as much as ever you like, but take my advice and forego your shooting."

But he made light of her good advice, and, seizing his gun, rushed out joyfully into the wood. Then the woman called his servant, and said: "Be quick, and follow your master, if you care to save him. When you come to the open space in the wood, you will see three white stags spring out before you; your master must not shoot one of them, but he may kill everything else which comes in his way. You must not, however, let your master know that I have told you this, else it will be the worse for you." The servant thanked the woman heartily for her advice, for he loved his master above everything.

The two had hardly gone a few hundred paces through the wood when it became lighter and lighter every minute, till they came to a large meadow, where a tiny streamlet leapt merrily over its bed of white pebbles. And the birds sang, making the young man's heart leap with joy. Suddenly there was a rustling in the bushes, and three magnificent snow-white stags with noble antlers sprang out and ran right across the meadow. The youth took aim; but just as the hammer fell, the faithful servant struck up his gun, so that the shot lodged in a tree, and the stags escaped unhurt.

The young man questioned his servant closely as to the reason of his doing this; but he excused himself by saying that a bee had stung his hand, and that he had unintentionally started.

They went on, and our young friend shot all sorts of game; but his pleasure was spoilt, he could not forget the three white stags. When they came back to the little cottage, the woman took the servant aside, and praised him for having saved his master's life. So great was her joy that she produced most *recherché* dishes of all kinds; gave them wine from every imaginable country; and so the youth was happier even than before. The next morning he again went out with his gun into the wood.

Directly he was gone the woman said to the servant: "Be quick, and follow your master; and when you come to the open place in the wood, you will see three brown stags spring out, but you must take care your master does not shoot them, if you value his life; and do not let him know that I have told you this, else it will be the worse for you."

The young man went in the same direction as the day before, though his servant tried hard to get him to go another way. They soon reached the beautiful meadow, with its merry streamlet and its countless birds. Again there was the rustling in the bushes, and three brown stags

with magnificent antlers ran right across the meadow.

The youth levelled his piece; but just at that moment his attendant gave him a push, so that the shot whistled harmlessly in the air. In a great passion at this, the young man cried: "If you do that again, I will shoot you." It was of no use for the faithful fellow to try and excuse himself. All was in vain. Our friend would *not* retract what he had just said. He could not forget that the three stags had escaped him, for he had never seen finer ones in his life. This day their hostess of the cottage gave them still more delicious food; and wines of all sorts, and in great quantity, were put on the table. And she told the servant secretly that he had done well indeed, and that his master was on his way to great happiness.

The next day, when the young man again went into the wood, the woman said to the servant: "Follow your master, and if he sees three black stags on the meadow, don't let him shoot them. This is the most dangerous day of all to him; it depends upon his behaviour to-day whether he lives or not; but betray me not, as you value your own life." The man willingly promised her everything, and hurried after his master. But to-day his heart was very sad, he knew not why or wherefore. The wood appeared no longer so beautiful, nor the birds so cheerful, nor the streamlet half so merry as before. He tried hard to persuade his master to go in another direction, but the youth would not listen to him; he was thinking of the three stags, and he said to his faithful attendant. "Now I warn you, once for all, if you push me to-day, it will fare badly with you." But they had hardly reached the meadow, before three black stags with mighty antlers broke from the bushes, and bounded before them. The youth took aim, but again his faithful attendant gave him a push. The shot whizzed through the wood, and the three stags escaped.

"You shall pay dearly for this," cried the young man, loading again. It was all in vain the faithful servant cried, and begged for his life; his master shot him down in his fury. But when he looked upon the pale corpse which lay at his feet, his anger fled, and sorrow seized him for the deed which he had done. In vain did he call his faithful servant by a hundred endearing names, and cried and wrung his hands, — he was dead. Then he rushed wildly to the cottage, but it was deserted, and the old woman had disappeared. He went into the stable, saddled one of his horses, mounted it, and rode away in despair, whither he knew not.

Thus in the deepest sorrow he rode on hour after hour by the wild wood-paths. The sun was beginning to sink, and the wood became thicker and thicker; there was no village, not even a house to be seen, and he was seized with the pains of hunger and thirst. The whole night he rode on and on until the morning dawn again tinged the tree-tops with a rosy light, and he came to an opening in the wood, where there was a large meadow, in which was a clear cold spring. He bent down to it in order to cool his parched lips, and drank a long draught. When he rose to his feet there stood before him three lovely maidens.

When he saluted them they met him with a dark and angry look, and said: "In your wicked anger you have destroyed your own happiness, and have delayed our freedom for a long period. Had you only followed good advice, and listened to friendly entreaties, you would have been by this time in the Kingdom of Gold; but now your wandering must be long, and your struggles many ere you can reach it." Then the youth fell on his knees before them, and cried with a bitter cry of repentance: "I will suffer and endure everything if only I can atone for my deed. Oh! tell me what I shall do!" "That we are not allowed to do," said the maidens, "but we will assist you as far as we can."

Then the eldest gave him a sword, which nothing could resist, and whoever was struck by it fell dead to the ground. The second gave him a purse which would always remain full of bright gold, however much you might take out of it. But the most beautiful of the maidens, with whom he had fallen desperately in love at first sight, gave him a golden ring, that he might not forget her. And then they vanished.

After this the youth felt as if a heavy weight had been taken from his heart; he was inspired with fresh courage, and thought of nothing else but the Kingdom of Gold, and the three maidens; but more especially he thought of the youngest. He vaulted on his horse, and rode into the wood with a lighter heart. He had not gone a hundred yards before he heard a frightful hissing, mingled with pitiful moans. He galloped to the spot, from which the sounds came, and there he saw a hideous dragon, which had twisted its long tail round a lion, and was spitting its venom at it. He seized his sword, and with one blow cut off the dragon's tail, and the part cut off sprang with such force into the trees that it crushed whole boughs. With a second blow he cut off the dragon's head, so that the monster fell down, and its tongue stretched a full arm's length from its throat. But the lion, shaking himself, leapt round his deliverer like a faithful dog, pressed his shaggy head against him, and tried in every way he could to show his gratitude, and from this moment followed him everywhere he went. The young man's courage now increased, for he had proved the power of his sword, and he rode cheerfully on his way for many weeks, till he came to the Lake of the Lost Waters, which is so long and broad that no one can see from one side to the other.

Close to the shore lay a ship at anchor, and not far from it stood the sailor's house. The latter came out, saluted the youth, and offered him something to eat and drink. This he gratefully accepted, for for many days he had lived entirely on roots and herbs. Then he asked the sailor whether he knew where the Kingdom of Gold lay. And the sailor answered, "You are ill-advised if you wish to go there. It lies far, far on the other side of the lake and the giants' land, and the way thither is hard and dangerous; for the giants demand of every one who is desirous of passing through their territory a hand or a foot as tribute."

"I do not fear the giants," replied the youth; "all I want is to reach the Kingdom of Gold."

"If you will not be dissuaded from going," said the sailor, "I will take you over."

So the young man, with his horse and the lion, stepped into the ship; the wind filled the white sails, and they flew away over the waves. But soon the sky grew dark, a storm arose, and tossed the ship up and down like a plaything, so that they thought every moment that it must sink; yet the young man's courage did not desert him. After a short time the storm ceased; it grew clear and bright again, and when the ship came to land the sun was shining beautifully. The young man gave the sailor a rich reward, thanked him, and jumped ashore.

Before he had time to look around him he heard a horrible noise, and saw three giants carrying iron bars, who ran up to him, and cried out for his right hand, as toll. "Stop a minute," said the youth, "we're not in such a hurry as all that," and marched boldly towards them, brandished his sword, and in one second cut off the heads of two of them; the lion tore the third in pieces, and ate him by way of breakfast, but could not finish him quite, for the giant had a layer of fat as thick as your hand on his bones, and was thoroughly well fed. Then the young man remounted his horse, and rode more cheerfully through wood and thicket, over meadow and pasture land, till he came to another large lake. On the shore stood a house, and close to the house lay a ship.

The sailor came out of his house when he heard the horse's footstep, and saluting the youth, offered him shelter and refreshment in his house; of the latter the young man partook gratefully, for he had eaten nothing since his fight with the giants. When he had finished his meal he asked the sailor what was the name of the lake, and where the Kingdom of Gold lay?

"The lake is called 'Lake Terrible,'" said the sailor, "because it engulphs everything which swims or sails in it. As for the Kingdom of Gold, you have a hard journey before you if you want to get there. It lies far over the other side of the lake and the giants' territory. But the giants demand a hand or a foot of everyone who wishes to cross their territory, and there are many of them; so stay quietly here."

"I don't care for the giants, even if they come in dozens," said our hero.

So they all got into the ship; the ferryman hoisted the sails, and the wind blew favourably at first, but it soon began to blow fresher and fresher every minute. The sky grew dark, and a violent thunder-storm broke upon them. The water became rougher and rougher; the waves seized the ship with their white hands and threw it up and down, and the ferryman lost his senses: so the young man took his place at the helm, and stood there firm and erect, and the rougher the water grew the more it seemed to please him. At last the storm ceased, the waves got smaller and the water smoother, and in a short time all was still and calm, and the ship glided peacefully to its destination. Our hero leapt on shore with his lion and his horse, and paid the sailor very handsomely. Immediately six enormous giants, with iron clubs in their hands, rushed up to him, and cried out that he must pay toll of his left hand if he wished to pass through their country.

"You shall have it directly," said the youth, and raising his sword — whish! — down it came, and four of the giants immediately lost their heads; the lion ate the two others for luncheon, and devoured enough to last him for a week.

And now they continued their journey still further, over hill and dale, till they reached a third lake. Here a large vessel lay at anchor, and on the shore was the ship-master's house. The latter came out, and offered the youth shelter and refreshment. This he accepted, for amongst the hills and dales he had met with no inn, and his stomach cried out for food. After he had satisfied his appetite, he asked the sailor what the lake was called, and how far it was to the Kingdom of Gold? "The lake," answered the sailor, "is called 'The-most-terrible-of-all,' because as yet no ship has been able to cross it. But should you get across there is more work for you, for nine giants dwell there who demand as tribute the feet of all those who wish to go to the Kingdom of Gold."

"I sha'n't trouble myself about the giants, if you will only ferry me across." "I care too much for my ship and my own life to do that," answered the sailor; but when the youth began to pour out bright golden ducats from his purse, the ferryman grew more courageous, and when the table was well covered he said, "Well, I'll try it."

So the youth with his lion and horse hastened into the vessel. This time the storm broke upon them very suddenly. The water appeared to grow quite black, the waves rose mountains high, and seemed as if they would tear the ship to pieces; and the lightning flashed so incessantly that the sky resembled a sea of fire, whilst the thunder followed peal on peal, and, in short, it was just as

if the end of the world had come. The sailor moaned and shrieked, and the animals whimpered from fear; the youth alone was cool and calm. When the sailor at last gave up everything for lost, when the sails were torn in pieces, and the mast went by the board, and it seemed impossible that anything could be saved, he seized the helm and kept hold of it until the fury of the storm had spent itself, the rough waves were calm, and the sun again emerged from behind the clouds.

There lay the land of the giants right in front of them; so our hero, after again paying the ferryman handsomely, went his way with his horse and the lion. He had not gone far before the nine giants came blustering up to him, whirling their iron clubs above their heads, and shouting all at once, "Pay us the toll! Give us your feet! Make haste, give us your feet! We must have your feet!" "Don't shout so loud," said the youth; "I hear you. Who is it wants my feet?" "We do," cried the four first, who would have fallen upon him; but whish! went the sword, and all four lay as quiet as mice. Then he ran to the five others who had not come up so quickly; whish! went the sword again, and immediately three of them fell, the other two being consumed by the lion for his dinner, and he ate so much that he could not stir from the spot.

Full of joy the youth looked round, and there in the distance lay a wonderfully beautiful city, which flashed and beamed in the sun like pure gold. He rested a moment, and then putting spurs to his horse he galloped towards the city; and the nearer he approached it the more insupportable became its lustre.

"That must be the Kingdom of Gold," said he, "or else I shall never see it;" and he was right, for it was the capital of the Kingdom of Gold.

When he came into it he first of all asked which was the King's palace, and, having discovered it, he went into an inn which was just opposite, and the landlord told him that there were three beauteous Princesses in the palace, who were however enchanted, and could only be released by the bridegroom of the youngest, who lived on the other side of the three lakes and the giants' country, and that it was a great question when he would ever come. The youth asked how the bridegroom was to release the Princesses, since the palace was fast closed, and it did not seem to contain any living being. In answer to this the landlord told him, that if the bridegroom went to the palace in the right sort of carriage, and with horses of the right colour, it would open of itself. That was all he knew.

Our hero now knew enough, for it was clear that he alone could be the bridegroom. The next day the purse did its duty, for he bought a black carriage and six black horses, and hired several servants, and clothed them all in black, and thus he drove to the palace. When the carriage came near the gate it opened, and he found himself in the great palace-yard. This, however, was empty and deserted, and all the doors and windows were shut and fastened; a second door, which was opposite the one by which he had entered was the only one which was open. The youth ordered his coachman to drive right through, for he supposed he should come into another courtyard, but he found himself in the street, and the door closed behind him.

Then he perceived that these were neither the right carriage nor the right horses; so he bought a magnificent brown carriage and six brown horses, dressed all his servants in brown, and again drove to the palace. The great gate sprang open before the carriage, and he was in the palace-yard as before. This was as quiet and empty as it had been the first time he entered it; only this time the windows were all open so that you could see into the splendid rooms; but the doors were still shut, and not a living soul was to be seen. So he ordered his coachman to drive through the other door, and he had barely time to pass into the street before it closed.

The next day he bought a snow-white carriage and six white horses, dressed all his servants in white, and, thus prepared, drove to the palace. When he was still at a great distance he looked, and saw the large gate wide open; flags were flying from the roof, and as he approached guns began to fire, so that the ground shook all round. On entering he heard the sound of drums and trumpets approaching, and found the courtyard crammed full of magnificently-dressed courtiers and ladies and servants, who surrounded his carriage, and received him most respectfully, in order to conduct him into the palace. On the staircase stood the King with his crown on his head, and three lovely maidens by his side. But the youngest and most beautiful of these ran to meet the youth, and said, "Welcome, my dearest deliverer!" And they kissed each other, and were married that minute, and lived happily and lovingly all their life.

Minor Notes.

Sir Roger Twysden's Mince Pies. —

"*To make Mynce Pyes*, A.D. 1630.

"Take a phillet of veale or a leag of mutton; and when it is parboyled, shred it very smalle, then put to it three pound of beefe suet shred likewise very smalle, then put to it three pound of Corinthes well washt and pickt, and one pound of sugar beaten. Of nutmegs and synnamon of each an ounce; so put them in coffins or pyes, and bake them. You must lay some of y^e^ Corinthes at toppe of y^e^ meat, when they bee made, and must not therefore mingle them all with the rest."

Thus did the learned Sir Roger at Christmas, and a right good receipt it seems to be. The

moderns spoil their mince pies by putting in no meat.

I think Sir Roger gives too much spice, and the addition of preserved citron (unknown in his days) would be a great improvement. L. B. L.

A Christmas Ditty of the Fifteenth Century. —

"Brynge us home good ale, Syr, brynge us home good ale,
And for our der lady, lady loue, brynge us som good ale.
Brynge us home no beff, Syr, for that is full of bonys,
But brynge home goode ale y nough, for that my love alone ys:
Brynge us home no wetyn brede, for y^{t} be ful of branne,
Nothyr of no ry brede, for y^{t} is of y^{t} same:
Brynge us home no porke, Syr, for y^{t} is verie fatt,
Nothyr no barly bred, for neyther love I that;
Brynge us home no muton, for that is toughe and lene,
Neyther no trypys, for thei be seldyn clene:
Brynge us home no veell, Syr, that do I not desyr,
But brynge us home good ale y nough to drynke by y^{e} fyer;
Brynge us home no syder, nor no palde wyne,
For and y^{u} do thow shalt have Cristes curse and mine."

Can any of your lexicographical contributors inform me of the meaning of the term "palde wine" which this ballad-monger seems here so greatly to anathematise? The first two lines are the refrain, which is repeated in the original MS. after every couplet. This little song, trifling though it may be in itself, may serve to throw a little light upon the gastronomy of our ancestors. Could its writer but wake up in the nineteenth century, he would have no cause to complain of the beef being full of "bonys" or of the mutton being "toughe and lene." Polecarp Chener.

Black Currant Rob. — Captain Burton speaks of Rubb Rumman, a thick pomegranate syrup drunk with water in hot weather at Medina. Strange coincidence in name and use with the *Rob* of our grandmothers. F. C. B.

Seven Children within the Year. — The following is an extract from the *Dublin Gazette*, 12th May, 1730: —

"They write from Coventry, that last week the wife of the Rev. Mr. Rider, Vicar of Nuneaton, near that city, was safely delivered of four children, who were all living. Ten months ago she had three children at a birth, who are also living."

The foregoing, if true, was certainly wonderful, and not easily parallcled. Abhba.

Stare per Antiquas Vias.—A friend of mine staying in Somersetshire, near Blue Anchor, being about to purchase a horse from a neighbouring farmer, was informed that, in addition to his other good qualities, he could *starry uncommon well*. Not comprehending this, he mentioned it to his friend the clergyman of the parish, with whom he was staying, and the parson, laughing at him, said it was very true, and pointed out the *innumerable stairs* or projecting slabs of flat rock, or schistus, projecting across their parish roads, up and down which the horse had to travel weekly in its way to Dulverton Market; that every horse so employed was expected to pass safely over, and, as the worthy divine quoted, *Stare per antiquas vias*. W. Collyns.

Chudleigh.

Queries.

Christmas Poem. — Will anyone able to do so insert in "N. & Q." a Christmas Sonnet or Poem composed by a William Leighton who lived *circa* 1624; and also tell us some particulars, if known, of the life, relationship, and locality of this same William Leighton*? W. A. Leighton.

Shrewsbury.

Heraldic Queries. — 1. On a silver apostle spoon, English, date about 1530–50, is engraved the following coat of arms, viz.: —

A hart lodged in front of a pavilion. Crest: a demi-stag mounting.

The letters K. and M. are engraved, one on each side of the mantling. I should add that no tinctures are shown by the engraving. Will some one of your heraldic correspondents give me the name and particulars of the family who bore the above arms?

2. On a silver mounted holster pistol of apparently early 18th century work, maker's name Corbau, à Mastrich, the following coat of arms is inlaid in the stock, viz.,

On 2 bars undule, 3 galleys, 2. and 1. (no tinctures shown), the whole surmounted by a marquis's coronet. Perhaps Mr. Van Lennep would kindly afford me information as to the family and title to which these arms belonged. W. T. S.

Cape Town, C. G. Hope.

Lesley Grove. — Where may I find any particulars of this character? In the *Gentleman's Magazine*, 1794, Part II. p. 1156., there is the following announcement of his death: —

"In Dublin, in consequence of a blow on the head from a gentleman whom he had affronted, the well-known Lesley Grove."

Abhba.

Goose Offering to the King of Hungary. — On St. Martin's Day it is the custom of the Jewish congregation of Pressburg to present by deputa-

[* In *The Teares or Lamentations of a Sorrowfull Soule*, set foorth by Sir William Leighton, Knight, one of his Maiesties Honorable Band of Pentioners, 4to. 1613, p. 21., is "A Heauenly Hymne touching the Natiuitie of our Lord and Sauiour Iesus Christ." Can this be the Poem inquired after? There is a notice of this work, but without any biographical particulars, in Brydges's *British Bibliographer*, i. 378. See also Hawkins's *Hist. of Music*, iii. 524.; iv. 26. — Ed.]

tion a couple of live geese to the King of Hungary, this service being understood to be a compulsory token of allegiance. I observe from a newspaper that the geese presented this year to the Emperor of Austria were decorated, the one with ribbons in the Austrian, and the other in the Hungarian colours. How did this custom originate, and when? Is it confined to the Jews of Pressburg, or is it, or any other mode of doing homage to the king, imperative on the other Hebrew congregations of the kingdom?

T. Lampray.

Dutch Tragedy on Barneveldt.—Some years ago I was shown a tragedy in Dutch on the death of Barneveldt. It was in folio, with many absurd engravings. I could not then read it, but the owner, who valued the book for its scarcity, said it contained many fine passages, and translated some, which were much better than could have been expected from the illustrations, though classical names and deities were redundantly used: that is all that I remember. If enough for any correspondent of "N. & Q." to identify the book, I shall be obliged by being told something about it. The subject seems well suited to tragedy. I do not know that it has been used except by La Harpe; and his play, which I have not read, is said to have had little success. F. H.

Registers of Clifford's Inn. — I should be glad to know whether the books of admission to Clifford's Inn are in existence, and how access to them may be obtained? C. J. R.

Col. Adrian Quyney. — Can you give me any information respecting this parliamentary officer? Was he connected with Shakspeare's son-in-law Thomas Quyney? C. J. R.

Witchcraft. — What are the best *historical* authorities upon witchcraft, as it was formerly punished as a capital crime in this country? Have the most memorable cases and trials been anywhere collected? Or, if not, where do they incidentally occur in historical and topographical works? Investigator.

Calkewell Hill. — In a MS. pedigree of Hastings before me it is said of Sir Hugh Hastings (son of Sir Hugh Hastings by Margery Foliott), that he "died upon *Calkewell Hille*." I learn from other authorities that he died in 1369, and was buried in the Friar's church at Doncaster? Where is Calkewell Hill, and what battle or other event occurred there by which the death of Sir Hugh Hastings was occasioned? G. A. C.

Lavallée's "Military Topography of Continental Europe." — What similar books are there on other districts, and where procurable?

S. F. Creswell.

The School, Tonbridge.

The "Gloria Patri" Versified. — Over the great western door of the church of Notre Dame de la Chapelle at Brussels is inscribed a metrical version of the "Gloria Patri" in two hexameters, as follows: —

"Gloria sit Patri, similis sit gloria Nato,
Gloria Spiritui, ceu fuit, est et erit."

I think I have seen this accurate and ingenious version before. Is anything known of its origin? Such short verses are well suited for being inscribed on the walls of churches, because their rhythm and quaintness impress them readily on the memory. John Ribton Garstin.

Hodgkins, Suffragan of Bedford.—I should feel obliged by any particulars which can be given by your correspondents as to the ancestors or descendants of Hodgkins, who is mentioned by Bp. Burnet (*Hist. Ref.* ed. 1715, vol. ii. p. 373.) as having assisted at the consecration of Archbishop Parker at Lambeth in 1559.* X.

"Inula."—The Latin word *inula* is conventionally translated "the herb Elecampane" in all our dictionaries. The Greek word ἑλένιον is also translated "elecampane" by Liddell and Scott, judiciously qualified by a "perhaps." Is there any herb vernacularly known by this name in English, or is this word ever used to denote anything but a schoolboy's dainty? F. D. Magens.

Herb.—The aspiration or otherwise of the word *humble* was some time ago discussed in your columns without decided result. The word *herb* I have hitherto pronounced with *h* rough, and heard all others do the same. But lately in my hearing it has been given unaspirated by several well-educated men, who could not be suspected of intentional or unintentional cockneyism. Which should it be? S. F. C.

John Rogers the Martyr.—Will M. W. B., whose communication appeared in "N. & Q." in 1852 (1st S. v. 508.), kindly send his address, or that of the lady who possessed the portrait of John Rogers, to the Editor, for J. L. C.

"The Cowragious Castle Combat." — Can anyone give any particulars as to the author of the following poetical tract, or of the circumstances which gave rise to it?

"The Cow-ragious Castle Combat. Lately begun in a strong Vapour and ended in a desperate Duell. By James Fencer and William Wrastler. At Three of the Clock of the Night of the Third Day of the Third Year of the Reigne of the domineering Goddess Bellona. London: Printed for R. M. 1645."

It is put in Lowndes under the name of "Fencer (Jas.)," but this is a mistake, as Jas. Feneer and William Wrastler are the persons whose quarrel

[* See Hodgkins's various preferments in "N. & Q.," 2nd S. ii. 2. — Ed.]

is celebrated in the tract. Perhaps some one learned in Essex history may be able to tell me the circumstances, as the references are all to that county. The poem consists of 142 verses, of which the following is a specimen:—

"Heere valiant James with Billy met;
At juice of Bacchus both were set,
Till Jocky's pot sows't braine was soking wet
With liquor.

"With more good fellows in that throng,
They quafft, and troul'd the wine bowls strong,
When joviall Jockey grew in wit and tongue
The quicker."

At the end occurs the signature, "Johannes Gower." Was he the author? And if so, is there any account of him to be found? At the end of the volume are verses to the Author, &c., by W. Bramston, Edm. Bramston, Drugo Tindale, Edm. Johnson, &c. Lowndes gives an edition of 1635, and that is probably correct, as the copy which I have is evidently supplied with a cancel title.*

F. S. Ellis.

33. King Street, Covent Garden.

A Relic of Old Times.—Can any reader of "N. & Q." throw light upon the curious memorial of an old worthy, recorded in the *Army and Navy Gazette* of Saturday last?

"Some few weeks ago an advertisement appeared in the *Times* from a fisherman in Cornwall, who offered for sale an old buckle which he had taken in his net, while out trawling off the Lizard. On examination he found that the buckle bore the name, arms, and portrait of Admiral of the White, Sir George Brydges Rodney, and the metal of which it was made was silver, gilded on the upper surface. He parted with his prize, no doubt for a consideration, to the Hon. Sarah Mundy, the only surviving daughter of the famous Admiral; and an examination of the relic has excited a good deal of interest and discussion. The letters are moulded, not cut, and are as fresh and perfect as on the day in which they were first cast. The question however has been mooted, how it was possible that, supposing this was a shoe-buckle of the admiral's, he should have worn his own crest, name, and portrait, so conspicuously on his own person. It has been stated by old sailors still living, that in former days, captains and admirals had badges for the use of their gig's crew; still this is not altogether satisfactory, nor is another idea which has been started, that it was the collar of a favourite dog who was accidentally drowned, for in this case it would hardly have been of silver. That this is a genuine article there can be no doubt, but in what way it was used, in 1778, when Lord Rodney was Admiral of the White, is still wrapt in mystery. Perhaps some of our readers may be able to throw a light upon the subject."

Let me add that it is also engraved in last week's *Illustrated London News*. A. R.

[* The title-page of the edition of 1635 of this rare work is as follows: "*Pyrgomachia, vel potius, Pygomachia*, or, in cleane English, *The Castle Combat*, performed by Iames Fencer and William Wrastler, at nine of the clock of the night of the ninth day of the ninth moneth of the ninth Yeare of the reigne of our Soveraigne Lord King Charles. Recorded by the ninth of the nine Muses, in the ninth part of nine weekes: and devided into nine Files. London, Printed for Robert Milbovrne. 1635." 4to. At George Steevens's sale this edition fetched *1l.* 4*s.*; whereas at Bindley's, the edition of 1645 sold for *1l.* 19*s.* —Ed.]

Queries with Answers.

Morning Conversation: Miss Sophia Howe.—

"The General found a lucky minute now
To speak—'Ah! Ma'am, you did not know Miss Howe;
I'll tell you all her history,' he cried;
At this Charles Stanhope gaped extremely wide;
Dick Bateman hung his head; her Grace turn'd pale,
And Lovell trembled at th' impending tale.
'Poor girl! faith, she was once supremely fair,
Till, worn by Love, and tortured by despair,
Her pining face betrayed her inward smart,
Her breaking looks foretold her breaking heart.
At Leicester House her passion first began,
And Nanty Lowther was a pretty man;
But when the Princess did to Kew remove,
She could not bear the absence of her Love:
Away she flew.'—[Interrupted by a footman's knock."]
New Foundling Hospital for Wit, vol. iii. p. 43.

A short and unsatisfactory note says—"Miss Sophy Howe left town on a love-affair with Anthony Lowther, Esq." It does not say where she went, how long she stayed, or what sort of a reception she met with on her return; if she returned at all. This note is not in the edition at the British Museum.

Miss Howe was one of the Maids of Honour to the Princess Dowager of Wales. I wish to learn the parentage, education, and subsequent fate, of the young lady. I think of writing Memoirs of the Maids of Honour during the reign of George III. on the plan of Dr. Doran's *Lives of Queens of the House of Hanover*.

"The General" was Brigadier-General Churchill, a person "extremely long in narration."

"Her Grace" means Isabella, Duchess of Manchester, whose house was the daily rendezvous of a number of danglers. She was afterwards, on her second marriage, the subject of Sir Charles Hanbury Williams's celebrated ode, "The Conquered Duchess." W. D.

[Sophia Howe was the daughter of Gen. Emanuel (fourth brother of the first Viscount) Howe, by Ruperta, a natural daughter of Prince Rupert, by Margaret Hughes, an actress at the King's House. Miss Sophia Howe was maid of honour to Queen Caroline, while Princess of Wales, but must not be confounded with her cousin *Mary* Howe, who afterwards held the same office, and who was married, in 1725, to Lord Pembroke, and secondly to Mr. Mordaunt. It is now matter of history that poor Sophia left court upon an intrigue with Anthony Lowther, brother of Henry Viscount Lonsdale, and that she died with a blemished reputation and a broken heart on April 4, 1726. Of Lord Hervey's celebrated *Epistle of Monimia and Philocles*, Miss Howe is the heroine. (Dodsley's *Col. of Poems*, ed. 1782, iv. 86.) In Gay's *Welcome* her heedlessness is touched upon—

"Perhaps Miss Howe came there by chance,
Nor knows with whom, nor why she comes along.'

She is also noticed in a ballad printed in Walker Wilkins's recently published and interesting collection of *Political Ballads*, ii. 189:—

"Up leapt Lepell and frisk'd away,
As though she ran on wheels;
Miss Meadows made a woful face,
Miss Howe took to her heels."

Two letters by Miss Howe, characteristic of that levity which led to her ruin, are printed in the Countess of Suffolk's *Correspondence*, 2 vols. 8vo. 1824, vol. i. pp. 36. 39., edited by the late John Wilson Croker. Nanty Lowther, as he was familiarly styled, was one of the Commissioners of the Revenue in Ireland, and M.P. for Westmorland. He died unmarried, Nov. 24, 1741.]

"The Green-Room Scuffle."—To what circumstance are we indebted for this humorous print? Thespian.

[This *mêlée* is thus noticed by Davies, (*Dramatic Miscellanies*, i. 233.): "Small matters, they say, often serve as preludes to mighty quarrels. In the year 1754, the play of *Henry the Fourth* was acted at Drury Lane. Barry was the Hotspur; a very beautiful and accomplished actress condescended, in order to give strength to the play, to act the trifling character of Lady Percy; Berry was the Falstaff. The house was far from crowded; for the public could no more bear to see another Falstaff, while Quin was on the stage, than they would now flock to see a new Shylock, as long as Macklin continues to have strength fit to represent 'the Jew which Shakspeare drew.' A very celebrated comic actress triumphed in the barrenness of the pit and boxes. She threw out some expressions against the consequence of the Lady Percy. This produced a very cool, but cutting answer from the other; who reminded the former of her playing, very lately, to a much thinner audience, one of her favourite parts. And now the ladies not being able to restrain themselves within the bounds of cool conversation, a most terrible fray ensued. I do not believe that they went so far as pulling of caps, but their altercation would not have disgraced the females of Billingsgate. While the two great actresses were thus entertaining each other in one part of the Green Room, the admirer of Lady Percy, an old gentleman [Owen Swiny], who afterwards bequeathed her a considerable fortune, and the brother of the comic lady, were more seriously employed. The cicisbeo struck the other with his cane; thus provoked, he very calmly laid hold of the old man's jaw. 'Let go my jaw, you villain!' and 'Throw down your cane, Sir!' were repeatedly echoed by the combatants. Barry, who was afraid lest the audience should hear full as much of the quarrel as of the play, rushed into the Green Room, and put an end to the battle. The printsellers laid hold of this dispute, and published a print called 'The Green Room Scuffle.'"]

"Running" Wool.—Amongst some old newspaper-cuttings of the year 1730 to 1750, occurs the following from the *Daily Advertiser*:—

"If it's the Desire of Parliament the running our Wool shall cease, a Gentleman has prepared a scheme that will in every Shape and Respect prevent effectually for the future the running of our Wool; and will, beyond Contradiction, show that it's both a practicable and an infallible Remedy. This is to be done without any Expence of either Ships or Sloops of War to guard our Coast, without a separate or new Commission, and without a Duty to be laid on our Wool, or any Expence on the Woollen Manufactory, or the least Inconvenience to the Trade thereof. Proposals are therefore hereby offered to His Majesty's Most Honorable Privy Council and Parliament.

"N.B. By directing a Letter to G. G. at Mr. *Wilcox's* Bookseller in the *Strand*, at proper Notice the Gentleman will attend, &c., with his proposals."

Can any reader of "N. & Q." give any farther explanation of this matter than here appears?

J. S. A.

[Our correspondent will have to consult the following two pamphlets: 1. "Remarks on the English Woollen Manufacture for Exportation, and the necessity of preventing the Irish Wool being run, as presented at the door of both 'Houses of the British Parliament.'" Dublin [1730?]. 2. "A Scheme to Prevent the Running of Irish Wools to France, and Irish Woollen Goods to Foreign Countries, by Prohibiting the Importation of Spanish Wool into Ireland, and permitting the People of Ireland to send their Woollen Goods to England, not for Consumption, but for Exportation." Dublin, 1745. A syllabus of these two works will be found in Bischoff's *History of Woollen and Worsted Manufactures*, 2 vols. 8vo., 1842, vol. i. pp. 128—138., which may also be consulted with advantage.]

Pope's Shakspeare.—Who is the author of the following work?

"An Answer to Mr. Pope's Preface to Shakespear. In a Letter to a Friend; being a Vindication of the Old Actors who were the Publishers and Performers of that Author's Plays: whereby the Errors of their edition are further accounted for, and some Memoirs of Shakespear and Stage-History of his Time are inserted, which were never before collected and publish'd. By a Strolling-Player. London, 8vo. 1729."

It is signed on the last page "Anti-Scriblerus Histrionicus." John Moore.

[This very scarce pamphlet is by John Roberts, the actor. See Dodsley's *Dramatic Miscellanies*, ed. 1785, vol. ii. p. 133.]

Replies.

MAUDLEN CUPS.

(2nd S. x. 346.)

Some years ago I was just as desirous as Mr. Nichols "to ascertain the origin and meaning of the word Maudlen Cup," but there was no "N. & Q." at that time, so I was compelled to cudgel my own brains until I arrived at a conclusion, satisfactory to myself at least, whatever it may be to others.

Chance, however, favoured me more than research. One day I found myself standing before Murillo's magnificent Magdalen in the Louvre, and as I wonderingly admired the gleam of heaven-born faith that, by the painter's art, illuminated the tear-dimmed eye of the penitent sinner, I perceived a gold *covered cup* on the ground, close beside the kneeling Mary. It at once struck me that this cup was the pictorial representative of the "alabaster box" of the gospels, and that the painter, by giving it a cover, pointed out to the mind's eye the evanescent volatile nature of its

fragrant contents; for do we not read in the Evangelist, that "the house was filled with the odour of the ointment!" Acting on this hint, I carefully inspected as many paintings and engravings of St. Mary Magdalen as I could obtain access to; and, finding that she was almost invariably represented with a covered cup, or, as we ordinarily say, a cup and cover, I came to the conclusion that a Maudlen Cup was no other than a cup and cover, and derived its name from St. Mary Magdalen being almost invariably depicted with a cup of that description.

On consulting what has often proved a true friend in many difficulties,—I allude to Randle Holme's *Academie of Armory,—de omnibus rebus, et quibusdam aliis*—I found, among "the descriptions and cognizances of several women saints, that St. Mary Magdalen is depicted "weeping and clasping her hands, her hair loose, hanging down, a *cup* by her, and a crucifix before her."

But we have another and still better authority than Randle Holme even. The late lamented Mrs. Jameson, whose recent death has been so great a loss to literature in general, but more particularly to that of art, in her splendid work on *Sacred and Legendary Art*, when speaking of the pictorial representations of the Magdalen, derived from gospel history, says:—

"In all these subjects, the accompanying attribute is the alabaster-box of ointment, which has a double significance: it may be the perfume which she poured over the feet of the Saviour, or the balm and spices which she had prepared to anoint his body. Sometimes she carries it in her hand, sometimes it stands at her feet or near her; frequently, in latter pictures, it is borne by an attendant angel. The shape varies with the fancy of the artist; it is a small vase, a casket, a box, *a cup with a cover;* more or less graceful in form; but always there—the symbol at once of her conversion and her love, and so peculiar that it can leave no doubt of her identity."

That the cups represented in the paintings of the Magdalen are covered cups there can be no manner of doubt, for not unfrequently she is depicted holding the cup in one hand, and the cover in another. Thus, in the celebrated print by Lucas v. Leyden, she holds the cup in her right hand, the cover in her left. Nor was a gold or silver cup out of character with the legendary account of the Magdalen, the gay widow of the lordly owner of the town and castle of Magdala in Galilee. Some painters represent her attired with the utmost magnificence, much more resembling a proud meretricious Aspasia than a humble and penitent saint. Brother Michael of Kildare, a Bernardine monk, in a poem (MS. Harleian 913.) written about the commencement of the fourteenth century, thus addresses her:—

"Seint Mari .... the Maudlen ....
To be wel iclothid wel was thi wone,
Thou berist a box ipeintid al of gold,
Woned thou wer to be hend, give us sum of thi spicis.
This vers is makid wel,
Of consonans and vowel."

Few painters, indeed, have been sufficiently inspired to place upon canvas the pure, refined, spiritual character of Mary Magdalen. In many of her pictures, where she is represented in the penitent weeping mood, if it were not for the crucifix, we might reasonably suppose that the subject of the artist was no other than our old classical acquaintance Niobe; while in her gay, dashing, Aspasia-like representations, if it were not for the saintly aureola, we might take her for Pandora.

In Her Majesty's State Paper Office there is an inventory of the household effects of the unfortunate Lord Leonard Grey when Lord-Deputy of Ireland in 1540. In this inventory, which I edited for the *Ulster Journal of Archæology*, there are enumerated the following descriptions of plate used as drinking vessels:—

"Twoo greate potts dooble gylte, and a grete cuppe dooble gylte.
"Six bolles under a coover dooble gylte.
"Seven standing cupps, dooble gylt with coovers.
"Four cuppes dooble gylte, with coovers to drink wyne or ale in.
"Two sylver gobelettes, without any coover.
"Two cupps of asaye, the one dooble gylte.
"Three chales, two gilte and one parcell gilte."

And to pour the liquor out into those vessels there were "two sylver flaggons."

Curiously enough Harrison, writing about the middle of the sixteenth century, mentions all of the above, with the exception of the chalices used for religious purposes, as common drinking vessels. He says:—

"Drink is usually filled in goblets, jugs, bols of silver, in noblemen's houses, all of which notwithstanding are seldom set upon the table, but each one, as necessitie urgeth, calleth for a cup of such drinke as him listeth to drinke: so that, when he have tasted of it, he delyvereth the cup againe to some of the standers bye, who making it cleane by pouring out the drinke that remayneth, restoreth it to the cupboard from whence he fetched the same. By this device much idle tipling is cut off; for if the full potts should continuallie stand at the elbowe, or neare the trencher, divers would alwaies be dealing with them, whereas now they drinke seldome and onelie when necessitie urgeth, and so avoid the note of grete drynkinge or often troubling the servitors with filling their bolls."

I had intended to have said a few words on the Monteith, but this communication has, almost imperceptibly, extended to so great a length, that I must defer them to another opportunity.

William Pinkerton.

Hounslow.

The cup given by Sir William Heyricke in 1613 was probably melted down when Charles I. was at Oxford. But there were at St. John's five and thirty years ago, and I hope there are still, many of the same make. I must observe, however, that the two *ears* of these mugs were not *spouts*, but *handles*, of a circular form, to put one finger through. The more modern cups were in the

form of a tankard, with one handle. If I am not mistaken, all the college cups have the name of the donor engraved on them, with the date of the gift. And if they are still preserved there will be no difficulty in ascertaining how long the more ancient fashion prevailed. P. S. Carey, M.A.

HARVEST BELL: GLEANERS' BELL.

(2nd S. x. 288. 356.)

A few remarks on the gleaners' bell may not be unacceptable to S. C. Freeman.

This custom was not infrequent, but is now fast falling into disuse. It was observed in the parish of Churchdown and in the neighbouring parish of Sandhurst in Gloucestershire until within the last few years. The use of it was that all the gleaners might have a fair start; similar, in fact, to the signal given to the collectors of "vraick" in the Channel Islands, a custom sanctioned there by old Norman law. In Churchdown, which is a large corn-growing parish, the gleaners' bell became mute when the parish was enclosed under the Enclosure Act, about a dozen years ago. This act of parliament was not unlike the Reform Bill, in giving the death-stroke to many a custom dear to archæological tastes, but more honoured perhaps in "the breach than the observance." Though not exactly coming under this head, I may mention that before Churchdown was enclosed, if a woman was asked the age of a child, she would probably reply after this manner: "Why, our Jahn be dree year old when Farmer Beaman's home piece be o' beans, come Lady-day;" the regular courses, or rotation of crops, giving them a clue to the age. But now it is no longer so. In the case of the gleaners' bell, the "enclosing" was not always its *quietus*; for in Sandhurst, which is still unenclosed, the farmers stopped it a few years ago, perhaps from hearing that their neighbours had done so. In Sandhurst the bell was rung at six A.M. and eight P.M., the gleaners themselves paying the clerk for his trouble. In Churchdown the same, except that the clerk was paid ten shillings by the parishioners in vestry.

The old system does not suit these days of scientific farming. It was found that in harvest those people gleaned who never turned out to field-work at any other time, whilst now the regular workpeople on a farm have the exclusive right of gleaning or leasing, as it is called here, over their employer's fields. Formerly people with large families had by far the best of it, from the number of hands, and all used greedily to scour the fields, not only of their own parish but those of the adjacent country. I have known a man and his family gather up in this part from twenty-four to twenty-five bushels of wheat and other grain in one harvest season. A little while ago "leasing" was threatened to extinction, by the use of the horse-rake; fortunately, however, it proved not to pay the expense of working. Still the golden days of gleaning are gone. Since "bagging" the wheat has been adopted, which is a close shave to the ground (so that each stray ear is seen), both gleaners and "gunners" have found the difference; birds have no cover, and the reapers' wives and children little corn to pick up: hence the complaint every September, that the birds are too wild, and the regret that all the ears go into the sheaf. So that the custom of ringing the gleaners' bell undoubtedly lingers in some small parishes, but is doomed, and will gradually die out before the better plan of each farmer allowing only his own workpeople to lease over his land.

In the parish of Midsomer Norton, near Bath, there is a piece of land that was left as a bequest by an old lady who was once benighted there, the proceeds to go to the clerk on condition that he rings the church bell every night at eight or nine o'clock, — a custom still observed. F. S.

Being on a visit, two years since, to the incumbent of Aldeby, a village in Norfolk, but within three miles of Beccles in Suffolk, I heard for the first time in my life the "gleaners' bell." My friend informed me it was an old custom there, but he thought there was nothing more attached to it than insuring "fair play" to the gleaners, no one being allowed to commence gleaning before the morning ringing, or to remain in the fields after that in the evening. At Tibenham also the custom prevails, or did prevail, but it is not usual in Norfolk. E. S. Taylor.

WIFE-BEATERS: ROUGH MUSIC.

(2nd S. x. 363.)

The custom of treating these delinquents with a *charivari* was common not long ago in Surrey and Sussex. On hearing of the first offence a sort of warning was given by strewing a lot of chaff from a *threshing*-floor before the man's door in the dead of the night. If this tacit, but symbolical warning had no effect, and the offence was repeated, the hapless man was treated with "the rough music." I remember witnessing such a scene, which forcibly reminded me of the "Skimmington" or "Riding" in *Hudibras*. As soon as it was dark a procession was formed. First came two men with huge cow horns; then another with a large old fish-kettle round his neck, to represent the trumpeters and big drum of a serious procession. Then came the orator of the party, and then a motley assembly with hand-bells, gongs, cow horns, whistles, tin kettles, rattles,

bones, frying-pans, every thing in short from which more and rougher noise than ordinary could be extracted. At a given signal they halted, and the orator began to recite a lot of doggrel verses, of which I can only remember the beginning:—

"There is a man in this place
Has beat his wife!! (*forte.* A pause.)
Has beat his wife!! (*fortissimo.*)
It is a very great shame and disgrace
To all who live in this place,
It is indeed upon my life!!"

After some score or more lines of such "sweet poesy" another signal was given, and the orchestra burst out "in transport and rude harmony," aided by the howling and hooting of those whose breath was not otherwise engaged in giving wind to the horns and whistles. A bonfire was then lighted, round which the whole party danced as if they were crazy. I was told the noise was heard two miles off. After keeping this up for near half an hour, silence was proclaimed, and the orator advancing hoped he should not be obliged to come again, and recommended better conduct for the future. This rough music was secretly encouraged by the neighbours, who clubbed for beer for the band, and it was believed to have the best moral effect on all parties. The husband was certain to be ashamed of his position; and if the wife by her ill-conduct had brought this on herself, she could not avoid the suggestions of her own conscience thereon. I believe it to have been a more effectual remedy than appeals to police-magistrates, or Sir Creswell Cresswell, or even to the cat-o'-ninetails threatened by Lord Palmerston. But there was this practical inconvenience. The whole time the rough music and the bonfire were going on the road was utterly impassable, and in one case a gentleman was severely injured by a fall from his horse, which took fright at the sudden burst of the noisy orchestra, and ran away. The magistrates, therefore, notified it would not be permitted, and the police silenced for ever "the rough music." The "speech" seemed to be as well known as the boys' celebrated

"Remember, remember
The fifth of November."

I should be glad to recover it if possible. Some of the readers of "N. & Q." may be able to assist me. It would add another curiosity to your literature of the folk. A. A.

Poets' Corner.

Leckhampton Custom (2nd S. x. 363.)—The Sheffield newspapers for the weeks ending Nov. 10 and Nov. 17, contained long accounts of disturbances caused by the police interfering at Greasbro,' near Rotherham, with the time-honoured custom of "riding the stang"; in which effigies were carried about in the way described by your querist, and of which he will find the history in Brand's *Antiquities*, ii. 118. (Knight's edit.) J. Eastwood.

GHOST IN THE TOWER.

(2nd S. x. 145. 192. 236. 277. 291. 373.)

All those who were interested by Dr. Gregory's account (received from Sir David Brewster) of supernatural appearances in the Tower of London, are much obliged by Mr. Edmund Lenthal Swifte's authentic statement of his personal knowledge of the occurrence, and by his correction of some errors in Dr. Gregory's account of it. But there are two particulars in that account which are neither confirmed by Mr. Swifte in his own narrative (x. 192.) nor denied by him in his rectification (x. 374.) of Dr. Gregory's statement, with which statement he appears to be acquainted only through Professor de Morgan's allusion to it (x. 277.), where those particulars are not mentioned.

Perhaps, then, Mr. Swifte, in addition to the interesting information he has already given upon the subject, will have the goodness to reply to the following Queries:—

1. Is it true, as stated by Dr. Gregory, that "*Mrs. Swifte perceived a form*," apparently *not* perceived in the cylindrical tube by Mr. Swifte?

2. If so, what was her description of the "form" perceived only by herself?

3. Is there any truth in Dr. Gregory's statement of an immediate failure in Mrs. Swifte's health, consequent upon the supernatural appearance, and terminating, though not so rapidly as in the case of the soldier, in a no less "fatal result?"

"The serjeant's comment," of which Mr. Swifte declares himself to be unaware, was probably made to the colonel of the regiment, who, in Dr. Gregory's account, appears to be confounded with the Keeper of the Regalia, the eye-witness of the *indoors* apparition.

Some readers of Mr. Swifte's narrative (x. 192.) have not gathered from his expression—"following hard at heel" that the apparition to the soldier occurred, as stated by Dr. Gregory, on the *same* night as that within the Jewel House. But a collation of the narrative with Mr. Swifte's reply to Mr. Offor (x. 236.) seems to leave no reasonable doubt that the *same* night is indicated by that expression. M. P.

While reading the case of Baron de Guldenstubbé, the "Spectre of the Brocken" rushed into my mind; and farther reflection convinced me that two apparitions so closely resembling each other as those of Mr. Swifte and the Baron must be due to natural causes. The latter case also resembles one which recently occurred at Bonchurch, and was described in *The Times*. I would ask,—Is it

known whether the figure seen by the Baron in the column of vapour resembled himself? Whether the external air was very damp? and whether there had recently, or ever, been a fire in the stove in front of which the ghost appeared? It seems to have kept the line between the Baron and the fireplace, and the doorway was in a line also. As a faggot is mentioned, I suppose the fireplace in the saloon was an open one. Although unskilled in such matters, I venture to offer this hint, feeling very strongly that it is not reverent to refer to supernatural agency anything that can be solved by natural causes; and my reason tells me that the similarity of these two visitations is strong evidence against their being supernatural; while we have the testimony of the tourists, &c., on the Brocken, the gentleman at Bonchurch, Ulloa on Pichincha, and the host of Scotch "second-sight" seers as to such effects in the open air. Then why may not the same have occurred in a column of fog descending a damp chimney?

Mr. Swifte's case is more difficult to account for, particularly as regards the sentinel; still, I think, if one case can be solved the other may, the clue once given.

One word as to the Baron's "electric shocks." Can these be accounted for by atmospheric causes? His frame seems not to have been in a healthy state, as he could not sleep. Were they not simply those twitchings of the muscles, or prickings in the veins, which are not uncommon in ailing persons? We know how a state of semi-sleep magnifies every sound and feeling, and hence I think the truth of the Baron's "electric shocks" may be doubted. F. C. B.

Scarlett Family (2nd S. ix. 196.) — I beg to offer Genealogist the following gleanings: — Osbert Pratt, son of Edw. Pratt, Esq., of Hockwold (ancestor of the Pratts of Ryston Hall, Norfolk), married the eldest daughter and *heiress* of Thos. Scarlett, Esq., but died without issue in 1650. (Vide Burke's *Commoners*). Sir George Stonhouse, 4th baronet of Radley, "married Mrs. Anne Scarlett, *of an ancient family but no fortune*." From this ensued one of those "strange episodes" in family history, of which (the pages of) our journalists sometimes speak; for the 3rd baronet (father of the above Sir George) "surrendered his father's patent of creation, and had a new one granted him . . . with remainder to his 2nd and 3rd sons, intending to exclude thereby his first son George; who, however, claimed and enjoyed the title." His son succeeded him, and had no less than *sixteen children*, only two of whom survived him, a son and daughter; the former of whom succeeded, and dying unmarried, the title became extinct. The succession has been continued under the second patent, which, but for the circumstances above narrated, would never have been obtained. Debrett, whose account I have followed, differs from Wotton, who gives only the succession under the later patent, adding the particulars of the disinheriting by way of parenthesis. Henry W. S. Taylor.

Brawn (2nd S. x. 429.) — A slight knowledge of the natural history of the pig would have dispelled the absurd notion of the process detailed by your correspondent J. E. T. for producing the "rich and glutinous gristle" of brawn. This substance, which is semi-transparent, is sometimes called "lantern," from its similarity to the horn used in lanterns; and consists, in fact, merely of that portion of the skin of the boar or brawn (as the male pig is commonly called) which covers the sides of the body, and which nature has increased to a considerable thickness, as a "shield" to protect the vital parts from the tusks of an adversary. The boar pig alone is provided with this "shield," and from the boar alone is "brawn" (properly so called) made. In brawn-making this shield is placed round the inside of a cylindrical mould, and the middle filled up with the meat and fat properly prepared. It is then subjected to many hours' boiling, after which it becomes a collar of brawn. The town of Shrewsbury has long been famous for the manufacture of brawn, and has furnished the royal Christmas table during the present and many preceding reigns. W. H.

Shrewsbury.

The story mentioned by your correspondent I believe to be a simple myth. There are altogether only two or three makers of the brawn in question. By far the largest quantity is manufactured by Mr. Ruse of Bardfield in Essex, about eight or nine miles from Braintree. "The rich and glutinous gristle in which the brawn is enveloped" is simply the very thick skin which is formed across the shoulders of two-year-old *boar* pigs. After being removed with much care, it is partially dissolved by the heat to which it is subjected in the process of making the brawn.

I speak with some degree of confidence, as it has been my pleasure to stay in Mr. Ruse's house during the brawn-making season. W. F. R.

Foreign Names of Playing Cards (2nd S. x. 449.) — I am unable to give the desired information about playing-cards (except that an Hungarian tells me he knows of but one kind — Diamonds, &c. — called by his countrymen *Carten*); but the concluding Query of Mr. Taylor may be thus explained: — The review was probably one which appeared in the *Edinburgh Review* for October last on the 2nd edit. of Prof. Max Müller's *History of Ancient Sanskrit Literature*.

Dyaus (from the root *div* or *dyu*, "to shine,") is a Sanskrit word, and means "the sky," which

was considered by the Hindus as a god, and the father of the goddess Ushas, "the dawn." The word occurs on p. 551. of Prof. Müller's book.

The root *div*, "to shine," has been the parent of many words: the Sansk. *deva*, "god;" the Latin *Deus*, *dies*, and *divus*, *&c.*; the Lithuanian *dievas*; the Greek Ζεύς; the German *zio* or *tyr*; the Zend *daēva*, "a demon;" and the modern Persian *dev*, "a demon."

The Sanskrit numeral *eka* (pron. *aykă*), "one," presents some affinity to *ace*; and the Sansk. *dwi*, Zend *dwa*, Greek and Latin *duo*, is not a bad derivation for the German *daus*, as well as our *two* and *deuce*. F. P.

Early MS. discovered at Cambridge (2nd S. x. 428.) — The following extract from the Cambridge correspondence of *The Daily Telegraph* of the 2nd of April last will answer this Query: —

"Some time ago Mr. Henry Bradshaw, F.S.A., Fellow of King's College, discovered among the MSS. in the University library, of which he is the keeper, a curious quarto volume, respecting which a very erroneous account has found its way into some of the public prints. The contents of the volume in question are: The Gospels according to the version of St. Jerome, in the Latin language, but written in Irish characters of the eighth or ninth century; the concluding portion of a mass according to the ancient Scottish rite, in a handwriting of the eleventh century; and a small cartulary of the clerics of Deer in the county of Aberdeen. The last portion is the most interesting. It is chiefly in the ancient Gaelic language, and may be referred so far back as the middle of the twelfth century — one of the grants bearing date the 8th year of King David (1131-2.) Mr. Bradshaw intends, I believe, to edit the volume for the Cambridge Antiquarian Society, and not, as has been stated, for the Spalding Club. I may add that Mr. Bradshaw possesses an almost unrivalled collection of books — many of them of excessive rarity — relating to the history and antiquities of Ireland."

D. T.

An article in the last number of the *Saturday Review* will answer the Query put by Δδ. A description of the volume may also be seen in the new Catalogue of Cambridge MSS., vol. iii. p. 530. (Cambridge, 1858, 8vo.) H. B.

Singular Cure for Sore Eyes: Animal Remedies (2nd S. x. 338.) —

"Bentley at this period corresponded with many of the most learned men in Europe, and received from them all that homage which his wide-spreading reputation demanded. From one of these letters it appears that, in 1707, his candlelight studies had injured his sight, which was restored by the application of the insects called *multipedæ*. To this benefit he pleasantly alludes in two Latin elegiac couplets: —

"'Quod liceat Veli doctas mihi volvere chartas,
Ponitur hæc vobis gratia, Multipedæ.
At vobis maneat crebris, precor, imbribus uda
Subque cavo quercus cortice tuta domus.'

"'That learn'd Deveil's deep page I may peruse,
Ye things of many feet, to you I owe.
Moist be your darkling cells with frequent dews,
And safely snug, the rough oak's rind below.'

"The cure of which the things of many feet obtained the credit was so effectual, that to his remotest old age Bentley's sight remained unimpaired, notwithstanding the intense exertion of his eyes in reading small type and decyphering scarce legible manuscripts." — *Lives of Illustrious Worthies of Yorkshire, by* Hartley Coleridge, p. 98.

In the letter above alluded to, Bentley writes to his friend: —

"Sed qua ratione oculis meis malefactum rogas? Hercle non usque adeo canis annisque obsiti sumus. Sed quia noctu ad lucernam et quidem luce satis malignâ, in lecto supinus legere jam olim consueveram, nihil parcens misellis: Hinc illis prima mali labes. Verum haud longa mora contemptissimi animalculi beneficio, quam credo Multipedam vocant, simul illi acumen suum, et nos libros (in primis autem tuos) resumpsimus."

Whereupon follows the epigram which the biographer translates. E. H. A.

Lord Pembroke's Port Wine (2nd S. x. 386.) — The reputation of Lord Pembroke's "Port wine" has been handed down through successive generations, and the receipt as carefully preserved.

The receipt was in the first instance given to an ancestor of the present Marquis Townsend by the Earl of Pembroke, and by the former nobleman to the Rev. Arthur Branthwayt, the rector of Stiffkey in Norfolk, with whose descendants it now remains, and is as follows: —

"*To make a Hogshead of Port Wine.*
"Twenty-seven Gallons of rough Cider;
Thirteen gallons of Bone Carlo Wine;
Three gallons of Brandy."

H. D'Aveney.

Knights of Malta (2nd S. x. 411.) — If Constant Reader will state the particular point on which he requires information, I shall be happy to furnish it by letter, as it would, I fear, occupy too large a space in the columns of "N. & Q." to enter fully into the present constitution of the English branch of the Order of S. John of Jerusalem.

I may, however, briefly add that the Langue, ever since its formal reorganisation in 1826, has continued to fill up all the great offices, elect members, and to exercise all the functions of a corporate body. J. W. Bryans.

Royal U. S. Institution,
Whitehall Yard.

Sir Clement Cotterell (2nd S. x., foot note, 365.) was hereditary Master of the Ceremonies at the Court of St. James's. P. P.

The Bridge at Montreal (2nd S. x. 410.) — The boulders distributed over the course of the river St. Lawrence, are erratic blocks of granite with the corners exfoliated by weathering. They are brought down by *packed* ice. I must not supply you with extracts from text-books, and will therefore simply refer F. C. B. to Lyell's

Principles (ed. 9. p. 220.), where, besides a full account of the subject, he will actually find an illustration, showing the appearance of the bed of the St. Lawrence bestrewn with boulders.

Farther, see Capt. Bayfield's papers on the locality (*Proceedings of the Geol. Soc. of London*, 1836, vol. ii.), and Sir Charles Lyell's *Travels in N. America* (Murray), for pretty well all that is known of the boulder drift in Canada. To be more explicit, I may mention that all boulder drift contains occasional detritus of the rocks against, or over which, it has travelled. F. G. S.

Peculiar Names on Monuments, etc., in Jamaica and Barbadoes (2nd S. x. 405.) — Among other names, to which your correspondent's Query refers, is that of Palæologus. The pedigree and present existence of this branch of the imperial house of the Eastern Cæsars has been discussed in your pages at considerable length. See "N. & Q.," 1st S. v. 173. 280. 357.; viii. 408. 526.; ix. 312. 572.; x. 134. 351. 409. 494.; xi. 31.; xii. 480. Spal. will also find considerable information relative to this race in the *Archæologia*, vol. xviii. pp. 85—104.; *Chambers's Journal*, vol. xvii. p. 24.; Burn's *History of Foreign Refugees*, p. 230.; Schomburgk's *History of Barbadoes*; Oldmixon's *West Indies*; *Gentleman's Magazine*, January, 1843; Lysons' *Cornwall*, p. 172.

K. P. D. E.

In the arms given by Spal. some of the tinctures are either wrongly painted or described. Perhaps the following suggestions may be of use to him: —

The first quarter may be Hatton: Az. a chev. between 3 garbs, or.

The second is for Stevens: Per chev. az. and arg. in chief two hawks rising (or).

The third, arg. on a cross or, would be false heraldry; perhaps one of the following coats is intended: —

Arg. on a cross gu. 5 escallops or, for (Villiers.)

Arg. on a cross gu. 5 escallops of the field (Shrimpton).

Arg. on a cross sa. 5 escallops or (Stoneham).

J. Woodward.

Shoreham.

Sir Thomas Lawrence, Bart. (2nd S. x. 428.) —A good deal of mystery is attached to the above. It has been doubted even whether the baronet buried at Chelsea in 1774 was identical with the Secretary of Maryland. Of the American Lawrences an elaborate, but not very correct, pedigree is given in Holgate's *American Genealogies*.

The family meant by Magdalenensis is that of Lawrence, Baronet of *Iver* (not St. Ives). If I am not mistaken, the arms assigned to the Lawrences of Chelsea are different from those of the Iver family, of which the Secretary of Maryland was the head.

In the *Gentleman's Magazine* for July, 1815, p. 12.; Aug. 1829, p. 105., and Oct. 1829, p. 312., will be found some notices of the Lawrences of St. Ives and Lawrences of Chelsea, written by James Lawrence (Knight of Malta), and of a Jamaica branch of the former. His arms are given in Burke's *General Armorie*.

In the will of a Mrs. C. Franklyn, 1831-2, at Doctors' Commons, are many allusions to her connexion with the family of the well-known William Penn. She died at a very advanced age, and was the sole surviving child of a certain *Lawrence Lawrence*, who died about the middle of the last century, and who had in early life lived in Maryland and Pennsylvania, but died in Jamaica.

There was a later connexion between the families of Lawrence of St. Ives and Iver, and that *Lawrence Lawrence* was the representative of the *latter* family I have heard from members of the former now alive. I am not aware what (if any) arms Mrs. Franklyn used on her carriage.

I think that it is quite possible that the "fragments" of the family in question might be traced. I only venture to suggest a clue of which I have myself no doubt. Spal.

Lewis and Kotska (2nd S. ix. 355. 432.)—The following lines, from a not very common book, may be interesting as relating to the pictures of Kotska and Gonzaga: —

"De B. Aloisio Gonzaga, Societatis Jesu, ad Pictorem.

"Cæli Quirites parvulos, et Olympiæ
Aulæ camillos, plumeos germanulos,
Quoties laboras, albe pictor, pingere;
Violas rosasque, scio, ligustra et lilia,
Gygenque, Athymque, Hylamque, Nisum, et Nirea,
Hæc cuncta misces; mille formas colligis
Ut una constet: hasne vis curas tibi
Minuamque lites? aspice Aloisium;
Vis pingere angelos? fac Aloisios."

Bernardi Bauhusii *Epigrammata*, p. 107., Antwerp, 1620.

W. D.

Henshaw (2nd S. x. 331. 396.) — There can be no doubt, I think, that the whole bearings of this family (of which Earnshaw seems a variation) were originally adopted in allusion to the old game of hawking — once so favourite a diversion with our ancestors: heronshaw being the old name for the heron (*Ardea major*), and hence arose the old proverb — "He does not know a hawk from a her'nshaw," — vulgò, *handsaw*, and now applied to mean "ignorance in any science."

Henry W. S. Taylor.

Heir of Lady Catherine Grey (2nd S. x. 419.) —I take it for granted that the eldest male in lineal succession from a given ancestor, the founder of a family, is the representative of that family; and that, on default of such male issue, we must take the eldest female and her lineal descendants in similar succession. In the case of the Lady

Catherine Grey, Edward L. Beauchamp, her eldest son, was her representative during his life, and after him William, his 2nd but eldest surviving son, succeeded his grandfather, Edward E. of Hertford, in 1621, and as 2nd D. of Somerset carried on the line until 1660, when he was succeeded by his grandson, William 3rd D. of Somerset, who died unmarried in 1671. He was succeeded, not by his sister Elizabeth, the ancestress of the D. of Buckingham, who married Thomas L. Bruce, afterwards 3rd E. of Elgin, but by his uncle John, 4th D. of Somerset, who died s. p. in 1675, and who must have been the representative of the family during his life. After his death the male line of the family was carried on by Francis 5th D. of Somerset, eldest surviving son of Charles 2nd L. Troubridge, son and heir of Sir Francis Seymour, Kt., cr. L. Seymour of Troubridge, 3rd son of Edward L. Beauchamp, and grandson of Lady Catherine Grey. This Francis, 5th D. of Somerset, must surely be regarded as the representative of the family; and so must his brother Charles, who succeeded him as 6th D., and his son and heir Algernon, the 7th and last D. And then, on the death of George Visct. Beauchamp, s. p., his only surviving child and heir, the Lady Elizabeth Seymour, was married to Sir Hugh Smithson, cr. D. of Northumberland, in whose descendant, the present Duke, must, I contend, be vested the representation of the family rather than in the descendants of Lady Elgin. With all possible deference, therefore, to J. R., I must *question the descent of the D. of Buckingham*.

P. R.

Edo Neuhaus, or Neuhusius (2nd S. x. 420.) — He was born, Oct. 21, 1581, at Steinfurt, a city in Westphalia, being the eldest son of Reincrus and Sarah Neuhaus of that city. Having lost both his parents about the age of nine, he was adopted and educated by an uncle, Otho Casmannus, rector of the Gymnasium at Stada. In 1607, he was appointed to the rectorship of the Gymnasium at Lieuwarden, and in 1613 was chosen presbyter of the Protestant church in that place. He died March 7, 1638. His writings are: —

Princeps Agapetianus, sive Commentatio de officio Principis quam Agapetus ad Imp. Justinianum I. præscripsit, in Aphorismos digesta, et metricis adstricta numeris. Francofurti, 1603. 8°.

Theatrum Ingenii humani. Amstelod. 1633, 1648, 1664. 12°.

Fatidica sacra et profana. Amstel. 1635. 8°.

Triga Scholasticarum Artium. Leovardiæ, 1636. 8°.

Gymnasium Eloquentiæ. Amstel. 1641. 12°.

Infantia Imperii Romani sub Septem Regibus. Amst. 1657. 12°.

For the above I am indebted to a memoir by his son Reinerus, published in Witten's *Memor. Philosophorum, &c.*, and to Jöcher's *Allgemeines Gelehrten-Lexicon*.

Αλιεύς.

Dublin.

MS. of Archbishop Ussher (2nd S. x. 410.)— I do not know that I have anything to add to a reply which I gave on this subject in 1st S. iv. 110. Dr. N. Bernard, the Archbishop's chaplain, is there quoted as stating that "indeed, he was displeased at the publishing of it, without his knowledge, but hearing of some good fruit which hath been reaped by it, he hath *permitted* it."

This *permission*, I think, may be fairly construed into at least an implied *imprimatur*.

May I venture to inquire anew after the concluding volumes of Ussher's Works, announced nine long years ago as undertaken by Dr. Todd? It is possible that they may have slipped into existence without my being aware of it; but my unhappy shelves still sigh for vol. xiv. and vol. xvii.

C. W. Bingham.

John Aylmer, Bishop of London (2nd S. x. 287.)—There is a farmhouse, called Aylmer's Hall, at Tivetshall St. Margaret, in Norfolk, which was anciently the residence of a family named Aylmer. In Blomefield's *Norfolk* (vol. i. p. 139.), it is stated that, "on a gravestone (in the church of Tivetshall St. Mary, the adjoining parish), were Aylmer's arms, viz. Ar. on a cross ingrailed sab. 5 bezants between 4 magpies, proper; it lies in the chancel, but the effigies, arms, and inscription are gone." And in the description of the parochial chapel of St. Margaret's parish it is said: "On the screens are Aylmer's arms in proper colours." Was this the birthplace of John Aylmer, Bishop of London?

George Rayson.

Pulham.

The Jacobite's Curse: "Who is McKartney?" (2nd S. iv. 167.)—"Let them wander thro' the earth like Cain and McKartney." I think the following extract from a contemporary newspaper, concerning the fatal duel between Charles Lord Mohun and the Duke of Hamilton and Brandon, will suffice to satisfy your readers as to "Who is McKartney?

"Whereas it has been industriously reported that Mr. Macartney has made his escape, and is now in Holland, This is to inform the Publick that the said report is false, and that whenever he is either taken or has made his escape, Notice shall be given in the *Gazette*, this Paper, and all other Prints; and, for the more easy apprehending him, the following description is given.

"He is a well set, middle-siz'd Man, of a dark, ruddy Complexion, dark Eyes, dark Eyebrows, has a wide Mouth, and good Teeth; generally wearing a black Peruke, but, of late, has appeared in Woman's Cloaths and other Disguises.

"Whereas by Inquisition taken the 17th day of November last, upon the View of the dead Body of James, Duke of Hamilton and Brandon, it was found that George Macartney, Esquire, was aiding and assisting the Lord Mohun to commit the Murder on the said Duke, and that the said Macartney is fled for the same, And whereas it hath since appeared, upon Oath, that the Wound whereof the said Duke died was given him by the said Macart-

ney: and Her Majesty having been graciously pleased to issue out her Royal Proclamation for apprehending the said Macartney, promising a Reward of Five hundred Pounds to such person as shall apprehend him. Her Grace the Dutchess of Hamilton & Brandon doth bereby Promise that whosoever shall discover the said George Macartney, commonly called Lieutenant-General Macartney, so that he be apprehended and brought to Justice, shall receive from Her Grace a reward of Three hundred Pounds (over and above what is promised by Her Majesty) to be paid by the Right Honourable Sir Richard Hoare, Lord Mayor of this City."

An advertisement follows:—

"To be sold by Auction, a Curious Collection of Original Paintings by the best Masters; being the Collection of Charles St. George, lately deceased, at the Pall Mall Coffee House, in Pall Mall, on Friday next, tbe second of January, at ten in the forenoon. The Pictures to be seen on Wednesday and Thursday before the Sale, when Catalogues may be had gratis."

"The Case at large of Duke Hamilton and the Lord Mohun, first, a full and exact relation of the Duel; second, the authentic Depositions taken before the Coroner, with Colonel Hamilton's examination before the Council; third, a particular account of the Wounds. Printed for E. Curll, at the Dial & Bible, against St. Dunstan's Church in Fleet Street. London, printed by E. Berington, in Silver Street, Bloomsbury; and sold by F. Morphew, near Stationers' Hall."

The Evening Post, No. 529. From Saturday, Dec. 27, to Tuesday, Dec. 30, 1712.

H. B., F.R.C.S.

Haddiscoe Font (2nd S. x. 411.) — On a visit to Haddiscoe church last week, I was looking at the two trefoil-headed recesses mentioned by Mr. D'Aveney, and the idea that they must have been intended for the reception of the baptismal oil struck *me* too.

In the curious little church of Thorpe next Haddiscoe is a recess in the wall, near the font. This is in size more like an aumbrie, but, from its position, it might have had a similar use to that at Haddiscoe. Haddiscoe church is now undergoing *repairs*. Enough of the whitewash on the north wall of the nave has been scraped off to show part of two good frescoes. One is St. Christopher. Let me here express a hope that the modernising hands of a restoring (?) rector and churchwardens may not, as so often happens, destroy these interesting remnants of ancient art.

G. W. M.

The two recesses were unquestionably constructed for the reception of the "oil of catechumens" and the "holy chrism" used in the administration of baptism. It was strictly enjoined by the canons that they should be securely kept under lock and key. We read in the Constitution "De Conservatione Olei et Chrismatis," enacted in the Council of Oxford, 1322, under Archbishop Reynold, —

"Item tam sanctum Oleum, quàm Chrisma, sub fideli custodiâ, clave adhibitâ, conservetur; ut non possit ad illa temeraria manus extendi ad horribilia."

I presume, therefore, that in the present case there are marks remaining which indicate the former existence of doors. If not, the recesses were used as convenient places for depositing the vessels during the administration of the baptismal rites. Perhaps it may not be amiss to quote the directions of St. Charles Borromeo, Archbishop of Milan, as to the construction of this "armarium:"—

"Armarium autem, in quo sacri chrismatis et olei catechumenorum vasculum, liber ritualis sacramentorum, mantilia, et reliqua ad baptismi ministrationem necessaria reponuntur, ad baptisterii Romano Ambrosianove more extructi usum, in ipsa capellâ ab aliquo latere in pariete, aut parieti adhærens, de consilio architecti fieri poterit; valvis, serâ et pessulo bene clausum; marmoreoque opere, sculpturâve piis imaginibus elaboratâ, ornatum: intrinsecus autem, partitum ac decenter distinctum, pro ratione et usu rerum quæ ibi asservandæ sunt."

In the synod held at Oscott, July, 1352, it was ordained, —

"In novis ecclesiis ædificandis, præparetur locus in quo recondantur (oleum catechumenorum et sanctum chrisma) in ipso baptisterio."

It would be an interesting subject for an archæologist to ascertain how far this arrangement was carried out in our old churches. Mr. D'Aveney thinks it a "rare appendage." Perhaps some well-informed archæological architect will enlighten us as to this point. My own impression is, that it was not uncommon; but that its vestiges have disappeared in many instances, in consequence of alterations and repairs.

John Williams.

Arno's Court.

Paraphernalia (2nd S. x. 438.) — Surely the legal definition of *paraphernalia* does not bear out the statement of F. C. B.

As *paraphernalia* (from παρὰ and φερνὴ) are to be accounted in our country only the woman's wearing apparel, jewels, and personal ornaments suitable to her rank and degree, it has been questioned whether her bed is or not to be reckoned among her *bona paraphernalia*.

Ulpian seems to think that παράφερνα may be rendered by *peculium:* for *paraphernalia* may be roughly defined as the private property of a wife, not being part of her dower. W. C.

Equestrianism, temp. Richard II., and Sir Richard Baker (2nd S. x. 187.) — Your correspondent must have quoted from one of the earlier editions of the "Chronicle." My copy, which is the "*9th impression, freed from many errors and mistakes of the former Editions*," 1696, does not contain the obnoxious passage referred to. The only other edition which I have been able to examine is the seventh, or 1679 edition, in which, notwithstanding it bears the above assurance on the title-page, the passage is not suppressed, so that the work of expurgation was a gradual one.

It ought, I think, to be remembered, "that it was during his imprisonment, and as a means of subsistence that Baker wrote his *Chronicle* and various other works, chiefly devotional; a circumstance which should, perhaps, induce us to judge leniently of their imperfections." — *Nat. Cyclop.* (*sub voce.*) HENRY W. S. TAYLOR.

DEDICATIONS TO THE DEITY (2nd S. ix. 180. 266. 350.; x. 177. 217. 258. 418.) — In addition to the works with the above dedication alluded to in the various pages of "N. & Q.," I have to add the following publication: —

"Lingua Tersancta: or, a most Sure and Compleat Allegorick Dictionary to the Holy Language of the Spirit; Carefully and Faithfully expounding and illustrating all the several Words or Divine Symbols in Dream, Vision, and Apparition, &c. By W. F. Esq., Author of the New Jerusalem. London, Printed for the Author, and sold by E. Mallet near Fleet Bridge, 1705."

The dedication commences at p. iii., and finishes at p. v.: —

"To the Eternal and Infinite Majesty of the Almighty and most Glorious God.

"Most Just and Holy Lord:

"If Prophecy and Foreknowledge," &c. (And the concluding sentence is): "To thee, and besides whom nothing is, much less may pretend to either of Glory or Power, but at thy pleasure, be all Honour and Glory both now and for ever more."

The Allegorick Dictionary consists of 566 pages, and a table of chapters and errata, two pages. In the same volume are two other works by the same author: —

"The Fountain of Monition and Intercommunication Divine; by W. F., Esq. Master in the Holy Language, and Author of the *New Jerusalem*," &c.

The second: —

"The Pool of Bethesda watch'd; or some of the Various Divine Monitions, Prophecies and Revelations of our Author, Fairly and Carefully Expounded, with their fullest Intents and Purposes."

The last two works are together, printed in 266 pages in the year 1703, without any dedication. Some former possessor has printed in a very neat hand the author's name, William Freke.

Can any of your readers inform me where this William Freke lived?* In his first dream, June 86, he gives it as ["seeming at my Brother F.'s House at Hannington"], and in the ninth dream, Jan. 12, 9⅝ ["seeming in my Old School at *Somerford*, and in which I was formerly educated"], from whence he appears to have gone to Oxford. In another place he says, in explanation of a dream, "Seeming in a large room with my brother F., and my cousin F. of *Shrawton*, since dead." In fact the author appears to have been an extraordinary dreamer altogether; and no doubt if he had been living at this time of day, his friends would have sent him to dream in a lunatic asylum. P.

[* There was a William Freeke, son of Thomas Freeke of Hannington, Wilts, entered as a Gentleman Commoner of Wadham College, Oxford, in 1677, who afterwards became a barrister and an author; but it is not clear that he was the writer of *The Allegorick Dictionary*. *Vide* Wood's *Athenæ*, iv. 740.—ED.]

PHILIP STUBBS, B.D. (2nd S. x. 429.) — Archdeacon Stubbs was son of Philip Stubbs of London, vintner. In 1682, at the age of seventeen, he proceeded from Merchant Taylors' School to Wadham College, Oxford, of which house he became subsequently scholar and Fellow. Admitted B.D. in 1722. He was sometime curate of St. Benet Gracechurch and St. Leonard Eastcheap, and afterwards held the rectories of St. Alphage and St. James, Garlick Hill. No doubt the books of the Vintners' Company would afford some information respecting his father's family.

C. J. ROBINSON.

JAMES OGDEN (2nd S. x. 428.) — He was born in 1718 at Manchester, and was by trade a fustian shearer. Dissatisfied with this employment, he afterwards became master of a school in connection with the Collegiate Church. He died August 17, 1802. One of his sons was William Ogden, the once notorious radical reformer of Manchester. His publications were —

"The British Lion roused." Manchester, 1762.
"The Revolution," an Epic Poem, in 12 Books, 1790.
"Emanuel, or Paradise Regained." A Poem, 1797.
"Sans Culotte and Jacobine," 1800.

The above are all the publications of this author mentioned by Mr. Procter in his *Literary Reminiscences and Gleanings*. Two other works are, however, enumerated by Dr. Watt under the name of James Ogden. Ἀλιεύς.

Dublin.

Miscellaneous.

NOTES ON BOOKS.

Shakspere: his Birthplace and Neighbourhood. By John R. Wise. *Illustrated by* W. J. Linton. (Smith & Elder.)

No admirer of our great Dramatist need ever henceforth wend on his pilgrimage of love to

"That shire which we the heart of England well may call,"

for the purpose of visiting the birthplace of William Shakspeare, and sauntering along the banks of the Avon in the leafy month of June, without a suitable and most instructive companion in this exquisitely got up little volume, which is destined to become from this time forth an indispensable Guide to Stratford-upon-Avon. But the book has another interest for Shakspearian students besides the pleasant gossip to be found in it about Shakspeare, and the scenes among which he moved and had his being; and that is, in the valuable illustrations of his writings drawn from Warwickshire sources, which the industry and good judgment of Mr. Wise has here collected together.

The Tempest. By William Shakspeare. *Illustrated by* Birket Foster, Gustave Doré, Frederick Skill, Alfred Slader, *and* Gustave Janet. (Bell & Daldy.)

The transition from the last book to the present is a

very natural one. Why the editors of the First Folio placed in the front of that volume this wonderful ideal drama, in which, as Coleridge remarks, Shakspeare "did not appeal to any sensuous impression," it is not very easy to determine; but the act was a wise and loving one, for *The Tempest* will ever rank among the most admired of Shakspeare's wondrous Dramas; and its selection for illustration does credit to the judgment of our worthy publishers. The artists have done their spiriting gently, and the book is so tastefully got up, that it might have formed one of that library which Prospero speaks of as "Dukedom large enough."

Parables from Nature. By Mrs. Alfred Gatty, *Author of "Proverbs Illustrated," &c. With Notes on the Natural History, and Illustrations* by C. W. Cope, H. Calderon, W. Holman Hunt, W. Millais, Otto Speckter, G. Thomas, and E. Warren. (Bell & Daldy.)

Mrs. Gatty's admirable *Parables from Nature*, rich in high morality, and abounding in evidence of the imaginative character of Mrs. Gatty's mind, is a work as original as it is instructive; and at this season we have no doubt many will rejoice at being enabled to place in the hands of their children a book so excellent in itself, and so beautifully illustrated as this is, by the accomplished artists who are associated with Mrs. Gatty in the production of this beautiful Christmas Book.

Legends from Fairy Land: narrating the History of Prince Glee and Princess Trill, the Cruel Persecutions and Condign Punishment of Aunt Spite, the Adventures of the Great Tuflongbo, and the Story of the Blackcap in the Giant's Well. By Holme Lee. *With Eight Illustrations* by H. Sanderson. (Smith & Elder.)

Holme Lee is of a surety one of those described by Drayton —

> " . . . . . who will
> Be talking of the Fairies still.
> Nor never can they have their fill,
> As they were wedded to them;
> No tales of them their thirst can slake,
> So much delight therein they take,
> And some strange things they fain would make,
> Knew they the way to do them."

But Holme Lee does know the way. These *Legends from Fairy Land* are full of frolic and quaint conceits; and with Sanderson's fanciful Illustrations, will win the hearts of hundreds of youthful readers, and of no few older ones.

Andersen's Tales for Children. Translated by Alfred Wehnert, *with One Hundred and Five Illustrations by* E. H. Wehnert, W. Thomas, and Others. (Bell & Daldy.)

We did not think it possible that anything could add to the popularity of Andersen's *Danish Story Books*, but these 105 illustrations go far to make us alter our opinion. The pictures are every way worthy of the text, and we do not think it possible to pay them a higher compliment.

The Boys' Book of Ballads, illustrated with Sixteen Engravings on Wood, from Drawings by John Gilbert. (Bell & Daldy.)

There is nothing this Christmas in the way of illustration more striking, forcible, or original, than these sixteen designs by John Gilbert, illustrative of as many of our best English ballads. Many a boy's heart will be moved more than with the sound of a trumpet, as he reads these time-honoured relics of our old poetry, and ponders over Gilbert's graphic renderings of them.

The Play-Book of Metals, including Personal Narratives of Visits to Coal, Lead, Copper, and Tin Mines, with a large Number of interesting Experiments relating to Alchymy, and the Chemistry of the Fifty Metallic Elements. By John Henry Pepper. (Routledge.)

This is a Christmas book of a very different character from any of the preceding, for it deals with facts, not fictions. But Mr. Pepper is thoroughly master of his subject, and has moreover the gift of telling plainly what he understands most clearly, so that the result is a book alike amusing and instructive. In all schools where chemistry is studied, this volume will assuredly be often found in the list of Prize Books.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below: —

Aristophanes, translated by Frere.
Kirke's Secret Commonwealth.
Maskell on High Church Party. Pickering, 1850.
Dean's Worship of the Serpent. 2nd Edition.
Chester Plays. Shakspeare Society.

Wanted by *C. J. Skeet*, 10. King William Street, Charing Cross, W.C.

Notices to Correspondents.

Among other articles of interest which we are compelled to postpone until next week, we may mention one on Pope's Letters, 1735; Was Macbeth a Usurper? The Causidicade; Ficher, an Unknown Poet; *Mr. Keightley* on Blank Verse; *as also many* Notes on Books, *including those of Mr. Wilkins' admirable* Political Ballads; Blunt's Essays; The Greatest of the Plantagenets; Military Architecture in the Olden Time; *Dr. Hook's* Lives of the Archbishops of Canterbury, &c.

We hope next week to announce for publication early in the ensuing year some new and valuable materials illustrative of the History of English Literature.

W. L. L. "*No man is a hero to his* valet-de-chambre," *is a saying of the Prince de Condé.*

Abbba. *Giraldus Cambrensis's work*, Topographia Hiberniæ, *is printed in M. Bouquet's* Recueil des Historiens des Gaules, fol. 1738, tom. xiii. p. 209, *as well as in Camden. His* Expugnatio Hiberniæ *has been printed in Latin by Camden, and in English in Holinshed's* Chronicles.

S. *will find an answer to his Query in* "N. & Q.," 1st S. ix. 423.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, DECEMBER 22. 1860.

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Notes on Books.

Notes.

POPE'S LETTERS, 1735.

The late inquiries respecting Pope's Letters have given an interest and even importance to what might otherwise be considered a mere bibliographical question—the exact order of publication. I propose, therefore, to enter somewhat minutely into the subject, and shall take as my model, so far as circumstances admit, the papers in *The Dunciad*, which appeared some years since in "N. & Q.," and which settled that vexed question. I fear that my inquiry will be a little more tedious, and require more attention on the part of the reader, from the fact that the editions or issues to be referred to have all the exact same title-pages, and are not different editions, but the same with particular sheets reprinted.

My conclusions will rest on evidence deduced from the "Narrative" published by, or with the sanction of, Pope, the "Initial Correspondence" published by Curll, the evidence taken before the House of Lords, and the editions published in 1735. The first inquiry will be for one of the fifty copies, the "perfect copies" delivered by R. Smythe to Curll, and which Curll acknowledged that he had received and sold before the 12th May; and then for one of the "horseload"—the imperfect—received at Curll's house on the 12th May, and seized, before the bales had been opened, by the Messenger from the House of Lords.

The difference between the fifty and the "horseload" is easily shown. Lord Islay, who had a copy, bought, he said, at Curll's—one, therefore, of the fifty—found on the 117th page "a letter to Mr. Jervas, which contained, as he apprehended, an abuse of the Earl of Burlington." That letter could not be found in the copies seized. Notice was also taken of a note, "which mentions that a letter from the D. of Chandos to Mr. Pope may be printed in the 2nd volume," which note also, as I presume, was not found. Curll who, be it remembered, had never seen the seized copies, could give no explanation; but subsequently, after examination, he stated in a Letter to the Peers, that he found the letters to Jervas, Digby, Blount, and Arbuthnot, were wanting in all those copies.

Here, then, from Lord Islay and Curll, we have an account of the differences between the first—the perfect copies—and the "horseload," or imperfect copies. But as the letters wanting in the imperfect copies were reproduced in all subsequent editions, we must seek for some other test of the first edition.

The first edition, or rather first issue of the first edition,—we will call it A—and the "horseload," B,—have a table of errata. The passages referred to in this table are found by its directions in an edition "printed and sold by the Booksellers of London and Westminster," 1735. There are, however, many editions or many issues so described. To distinguish this particular edition A, I will notice other peculiarities. Thus at p. 22. the catchword is a misprint, "I thanhk" for "I thank." Curll also asserted in his letter to Pope (ii. p. 14.) that the copies of the Wycherley letters printed in 1728 [1729] were used in the first edition of the letters, 1735. This is substantially correct: they were used, but tampered with; and one letter, at least, inserted. There is strange confusion in the pagination of these Wycherley letters; but that it was not mere blundering is proved by there being equal confusion in the sheet lettering. Thus p. 1. is on a sheet marked "*B." This B with an asterisk is only half a sheet, pp. 1 to 4. As the next sheet is "B," and the pagination begins with repeating p. 3., I suspect that the Wycherley letters of 1729 had only two pages of letters preceding this p. 3., and that the confusion arises from the introduction of that very suspicious letter of Dec. 26, 1704, wherein, as Dr. Johnson observes, the boy of sixteen wrote with all the "cant of an author," and, I will add, many years before he was an author—before he had even contributed a line to a Miscellany.

The sheet "B" is of eight pages, and was, I have no doubt, transferred bodily from the edition of 1729. It is followed, however, by "*C."

which again is only a half sheet, with a pagination from pp. 11. to 14. The asterisk signifies insertion, and the four pages are occupied with one letter. To accomplish this, to fill the four pages, the letter, contrary to usage, is broken up into seven paragraphs, with double the usual space between each, and it concludes, also contrary to usage, with the formal subscription "Dear Sir, Your most affectionate Servant." Yet after all these typographical extensions, the letter only reaches by five lines into the fourth page; all the rest of the page being blank space. These four pages, from pp. 11. to 14. of "*C," are followed by the "C" of 1729, which begins by repeating p. 11.

As a general description, I may note that the title of this edition is "*Letters of Mr. Pope and several Eminent Persons from the Year* 1705 *to* 1711, vol. i. London, Printed and Sold by the Booksellers of London and Westminster, 1735." The address "To the Reader" fills eight pages. The letters follow, beginning p. 1., and ending at p. 208. The second volume in my copy has no title-page, but begins with a bastard title of "Letters of Sir William Trumbull, Mr. Steele, Mr. Addison, and Mr. Pope. From 1711 to 1715;" and the letters begin p. 3., and conclude, p. 164., with "Finis." I have shown that the pagination is wrong, but it may serve as a guide.

The only copy I have or have seen of the "horseload,"—call it B,—is said in the title-page to have been "Printed for J. Roberts." That the copy I refer to was one of the "horseload" is shown by its deficiencies. It does not contain on the 117th page the letter to Jervas with its reference to the Earl of Burlington; it does not contain the note about the Duke of Chandos; it does not contain the letters to Jervas, Digby, Blount, or Arbuthnot, although in other respects it agrees with the copy A, as appears when tested by the table of errata. These facts prove that the "horseload" were copies, though imperfect copies, of the first edition.

Assuming this B copy to be one of the "horseload," it contains proof that the "horseload" was actually *prepared* for the seizure, with a foreknowledge of the exact points to which Lord Islay, who brought the subject under the consideration of the House of Lords, would direct special attention; for the copies were not merely defective, but there had been an attempt by actual printing and an alteration of the pagination, to make them *appear complete*, and this must have been done *before* the copies were seized on the 12th, for Lord Islay's questionings were not until the 14th. Thus the Jervas letter, p. 117., about which and its offences my Lord Islay was anxious, was not only gone, but a harmless letter to Gay, by alteration of pagination, figures in its place; and as the Jervas letter, with its reference to the Earl of B. began p. 115., the note on Trumbull (p. 114.), is extended decently to cover p. 115. by adding the epitaph on Trumbull. This epitaph, be it understood, had only appeared as an "Ep. *on Trumbull*" in Pope's *Works*, vol. ii., entered at Stationers' Hall on the 11th April. That it was here printed for the purpose assigned is manifested by the fact that it does *not* appear in the copies "Printed for the Booksellers," nor in any subsequent edition. At the end of this epitaph we find the word "Finis," as if the work was complete; but this "Finis" is followed by the letters to Gay beginning p. 117., and the Gay group concludes the volume without a "Finis." The half sheets X and Y with which the "Booksellers'" conclude, and which contain the note about the letter to the Duke of Chandos and the letter to Arbuthnot, are wanting.

The hurry to be in the market with the "Booksellers'" copy after the "horseload" had been returned by the Lords to Curll on the 15th May is shown in this — the Gay group will be found in the "Booksellers'" with its pagination beginning p. 117., although this p. 117. follows p. 194.

But though these omissions and alterations were required to mystify the Lords — to gain notoriety for the publication without the risk of stopping it —I do not see why the Digby and Blount letters were omitted, except to damage Curll and destroy the market value of the "horseload." Curll paid Smythe 10*l.* in cash, and gave him a bill or bills for 20*l.* (See Narr. p. 16.) The 10*l.* cash paid for the fifty copies which Curll had received and sold; and as the bills could not be presented for payment, Curll lost nothing by the copies being defective, and this may have quieted the conscience of P. T., R. S., or A. Pope.

It may seem strange under the circumstances, that I should refer for a specimen of the "horseload" to a copy published by *Roberts;* but Curll, Roberts, Burleigh, and other booksellers of that class frequently speculated in conjunction, each printing a title-page with his name. Curll, hot for revenge, announced on the 22*nd* May that he should *that* week publish a perfect edition; and what with the editions by the "Booksellers," the large and small editions by Curll, editions by Cooper, Smith, and others, the town was soon inundated, and the imperfect copies may have been got rid of as waste paper. Yet it is not improbable that other copies of the "horseload" may yet turn up, with Curll's name or other names upon the title-page.

My copy of the "horseload"—Roberts—may be described thus: It has the address "To the Reader" prefixed; the pagination of the Letters begins p. 1., and ends p. 208. without "Finis," and with "Letter" as a catch-word; the second volume opens with a bastard title, "Letters of Sir William Trumbull," &c., and the Letters begin p. 3., and end p. 154. without "Finis."

We come now to another issue of the first edition—C. It agrees generally with the A. copy. The errors indicated in the errata are found by its direction in this, as in the A and B copies; the catch-word at p. 22. has the same blunder—"I thank" for "I thank": but there are differences; thus, from p. 1. to 16. the pagination is correct, and I presume the letters had, so far, been reprinted,—but no farther, as the next page recommences as before with p. 11. Other sheets, however, must have been reprinted, as I find, ii. 13., a whole line omitted.

The title-page and address to another issue or edition, which I shall call D, appears to be identical with A and C; but here, again, there are differences. The pagination and the sheet lettering of the Wycherley letters are correct throughout: the errors, therefore, in the table of errata are not to be found by the directions there given; and when the passages referred to are found, the errors have been corrected. We have, indeed, conclusive proof of reprinting, so far as the Wycherley letters are concerned, for pp. 30, 31., contain more lines than the A and C copies, and the reason appears p. 32., where twelve lines are quoted in the note, while only six appear in the A and C copies. Other evidence of reprinting will be found on collation. As a farther help to distinguish this D issue, I will notice that p. 208. is followed by p. 281.

This early and hurried reprint of the Wycherley and of some other letters, was no doubt consequent on the interest excited by the proceedings in the House of Lords. Yet that this D copy was not entirely a new edition, I shall proceed to show by very curious evidence.

The number of copies delivered to Curll, whether 300, according to his receipt, or 240 as he said ("Narrative," p. 13. *note*), had reduced the possible supply below the demand, and so far as the Wycherley Letters, printed in 1729, were concerned, there was no means of increasing the number of copies but by reprinting, and I have shown that they were reprinted. Other sheets were also reprinted. But be it remembered the "horseload" of copies were all without the important groups of letters to Jervas, Blount, and Digby. Pope, therefore, or Pope's agent, had all those copies on hand, over and above the number of copies of the other letters: and there is proof, I think, beyond question, that the sheets withheld from Curll were used in this D issue. Thus, in the Digby group, p. 135., the catch-word is "therefor"—the same as in A, B, and C; in the Blount, at p. 165. "interesting" is spelt "interessing," as also in A, B, C; and in p. 176. we read in all "Unh appiness tha I am obliged". Here are proofs that the volumes were not wholly reprinted; further, at ii. 17. and 116., errors remain which were pointed out in the errata; and in the Gay group there are like errors; as at p. 155., where, owing to the letter *s* having dropped out, the word is printed "thou and," which is inexplicable, except on the assumption that they were all printed from the same form. It is probable, however, that the Gay group were partially reprinted, because the pagination runs on correctly up to p. 236.; but then comes the old pagination, p. 155., with the old errors.

This edition D, may be thus known: The first volume of the Letters begin p. 1. and ends p. 286. with "The end of the first volume." In vol. ii. the Letters begin page 3., and end p. 164. with "Finis."

I have another copy of this issue which differs in minute points, and in which some minute errors have been corrected: thus, the pagination of vol. ii. runs on to p. 246.

It is impossible, at least I have found it so, to distinguish a reprint from a corrected sheet. It is obvious to me that Pope was "paper sparing," with print as with manuscript; and that every sheet, even when its errors were known, was saved and sold. Another difficulty originates in the fact, that, in a hurried publication, the "copy," as it is technically called, must have been placed in the hands of many compositors; and the only instructions could have been to follow "copy," which necessarily led to the perpetuation of errors. I have noticed certain marking peculiarities, and the reader may form his own opinion as to the cause.

The history of the subsequent issues in 1735 is of less interest, and I shall reserve what I have to say on the subject till next week. D.

FICHER: A COMMONWEALTH POET.

Possessing a small collection of inedited poems (principally by authors who flourished in the seventeenth century), which I purpose shortly committing to press, I find amongst them several that are ascribed to one "P. Ficher;" who appears to have been no ordinary poet, as the following specimens of his versatile wit will show, but of whose personal history I know nothing, except the little that may be inferred from his few compositions which have come under my notice. From these very meagre materials, I learn that he bore arms under the banner of the Commonwealth, and that he experienced the usual vicissitudes of warfare whilst serving with his regiment in the north of Ireland during the bloody rebellion in that country in 1641 and succeeding years. Perhaps some correspondent of "N. & Q." is able, and may not be unwilling, to direct me to other sources of information concerning him. The courtesy would be duly appreciated.

The first example of our author's genius needs no comment. In my humble judgment, it is singularly beautiful, and is hardly, if at all, paralleled by any poet of his time. The piece is entitled, —

"*A Contemplation on the Sight of a Tombe neere.*

"See'st thou that marble?—mark it well,
How still it lies:
Then mark and heare, and I will tell
Thee what it is.
It is a Hole, where Time lays by
Those ends hee sheares
From Nature's webb, uncancell'd by
His children—yeares.
It is a Bed, where dry bones sleepe
Heal'd ore with clay,
Till through their night-peece curtaines peepe
Th' æternale Day.
A Prison, where at Death's arrest
The corpes must pine
In durance till the grand Inquest
For the debt of Sinne.
It is an Earth, where Man is sowne,
Wormes till and turn it;
One Summer's day shall, when 'tis growne,
Gather and burn it.
It is a World, where wormes are Kings —
Where Night's the day —
Where Nothing is the end of things,
And th' End, the Way."

The next piece is of a totally different cast, and exhibits not only considerable humour, but also skill in the versification. Ficher's temporary location was Church-Island (formerly known as Ynis Teda) two miles off the eastern shore of Lough Beg, and not far from the mouth of the river Bann, county Antrim, a spot which, for strategetical reasons, has been conspicuous in the history of all the insurrections that have occurred in that part of Ireland. The dilapidated church in which our witty author posted his company was, probably, the famous monastery founded there in very early times, and dissolved at the era of the Reformation. Knowing little of the history, and nothing of the locality myself, I must trust alike to the forbearance and correction of your Irish correspondents. The poem is in the form of an epistle, and is entitled —

"*Newes from Lough-Bagge*
In answer to my Left.-Coll. Letter
Upon the first discovery
of it.

"Sr
"I have reade your lines, whose cheife
Heads thus I answer by a Briefe.
Last week from *Toombe* we did put off,
And hoysting sayle ranged round the Loughe;
Æneas-like there seeking some
Fitt place for our *Plantation*.
At last, about *Bellahye*, a mile
Or more, wee spyed a little Ile:
More by chance sure 'twas then by
Our cunning in Cosmography.
"This little Ile, well view'd and scann'd,
To us appear'd some Newfound-land.
And glad wee were, since 'twas our happe
To find what was not in the mappe.
Arriveing heere wee could not lesse
Then think we were in a wildernesse;
Soe dismall 'twas, wee durst engage,
Our lives t' had beene some Hermitage.
And much it did perplex our witts
To think wee should turne Anchorites.
In this sad desart, all alone,
Stood an old Church, quite overgrowne
With age, and ivie, of little use,
Unlesse it were for some *Recluse*.
"To this sad Church my men I led
And lodged the Living with the Dead.
They that dwelt heere, in this place thus
Demolisht, sure kept *Open-House*.
The Roofe soe rent was, and had beene
Soe hospitious to *all Commers* in
That crowes and schreech-owles everywhere
Dwelt, and had Free-quarter heere.
But since wee came wee had none of this,
Wee have altered quite th' whole ædifice,
And whatsoever was enorme
Before, wee have now made uniforme.
Those Birds and Crowes wee have dispossest,
And given them their *Quietus est*.
The rainy Roofe wee have dawb'd up quite,
'Tis now more lasting, tho' lesse light.
The whole place wee have overspread
With shingle-boards instead of lead;
Nor was it, truly, fitt or fayre
Wee should stand cover'd, and it stand bare.
"Thus, like good tenants, wee have cur'd most
Of these decayes at our owne cost;
And tho' wee noe churchwardens are,
Wee've put the Kirke in good repayre.
Without wee keepe a guard; within
The Chancell's made our Magazin.
Soe that thus arm'd, our Church may vaunt
Shee's truely now made *Militant*.
"With works wee have inviron'd round,
And turn'd our Churchyard to a *Pound*.
Workes guard us everywhere, soe that
Tho' wee donte supererogat,
Or stand precisely on popish quirks,
Yet heere wee're *saved by our works*.
"Our little *Navie*, in the Bay,
At anchor rides; rang'd in array;
Halfemoons and Brestworkes doe insconce
Our minor skiffs made for the nonce,
And tho' our *Fleet* have noe stonewharfe,
Yet 'tis secured by a *counterscarpe*.
"As for the Rebells, they keep off,
And seldom come within the Loughe;
Yet now and then wee at distance see
A Kearne stalking *Cap-a-pe*.
About Bellahye lurk a crew
Of Canniballs that lie *perdue*.
These seldom range, but closely keepe
Themselves, like wolves, that watch for sheepe.
Wee see them lively every morning,
And having seene them, give them warning.
Now and then wee send them such
Toakens as they dare not touch,
Wrapt in fire, and smoak enough
To purge them worse then sneezing-stuffe.
"Last night wee took upon the Loughe
A *Callio* in a chicken-troughe,
Which in hir Tree did sliely steale,
Just like a witch in a walnut-shell.
I've seene as large a Coffin sould
For a childe of six yeares old,
As was hir cott, which to our sayle
Shewed like a whiteing to a whale.

Noe other newes hath happen'd since
My coming here, of consequence.
Thus much in haste to let you know
Our safetyes onely, and how wee doe.
Sir, were I not so buisy aboard
The Bark, I had sent exacter word;
If, therefore, what I've writt in matter,
Or forme bee weake, 'twas writt by water;
Now let it serve, when I send o're
John Hodge's boat, I'll tell you more.
"Yors faithfully devoted
"To serve you
"P. Ff.

"From Loughe Bagge,
alias the Church Iland,
Feb. 4th, 1643."

β.

MR. S. LEIGH SOTHEBY'S PROJECTED VOLUMES ON EARLY BRITISH BIBLIOGRAPHY.

In the fifteenth day's sale, July 14, 1858, of the library of Dr. Bliss, by Messrs. Leigh Sotheby and Wilkinson, there were several early printed tracts of John Taylor, the Water Poet; amongst which, No. 4194, is *A Brief Remembrance of all the English Monarchs, with their Raignes, &c., from the Norman Conquest*, London, 1622, 8vo. pp. 86.

In a MS. note in the autograph of Dr. Bliss, he observes: —

"This is the copy of Taylor which Mr. Grenville says Woodburn asked *more than* 12*l.* 12*s. for!* It is exceedingly rare, being, as I fancy, the only copy yet seen, with the set of whole-length portraits. It was presented to me by Sam. Woodburn in commemoration of the purchase of the Lawrence Michael Angelo and Raffaele drawings for the University galleries."

"I close this notice," adds Dr. Bliss, "of this excessively rare volume with the last sonnet; it being a style in which the Water Poet seldom indulged: —

"Prince Charles.

"Illustrious Offspring of most glorious Stems,
Our happy home, our Royall Charles the great,
Successive Heyre to foure rich Diadems,
With gifts of Grace and Learning high repleat.
For thee th' Almighties aid I doe intreat,
To guide and prosper thy proceedings still,
That long thou maist survive a Prince compleat
To guard the good, and to subuert the ill.
And when (by God's determin'd boundlesse will)
Thy gratious Father shall immortal be,
Then let thy Fame (like his) the world fulfill,
That thou maist ioy in us, and we in thee.
And all true *Britaines* pray to God aboue,
To match thy life and fortune with their loue.
"Finis."

Then follows this important announcement from the pen of Mr. S. Leigh Sotheby, the head of one of the eminent book-auctioneer concerns in the metropolis, and who had conducted the sale: —

"The extreme rarity of the preceding work has tempted me to insert the notice I have written of it for my Bibliographical Account of the Printed Works of the English Poets to the Year 1660, a work to which I have devoted much interest for above Forty Years, beginning it when I was at school. Having now completed my labours upon the Block Books, except a supplemental volume with more detailed notices of all the copies known on the Continent, it is my intention, should it please the Almighty to spare my life, to follow up my early literary pursuit.

"Such a work would probably extend to twelve volumes demy octavo. There is not the smallest chance of my undertaking the printing of so extensive a work, a work which, no doubt, would, if brought out in volumes, amply remunerate the publishers. I am, however, not so selfish as to wish that so many years' labour and research should be, as it were, locked up in some public library. The work is now in so forward a state, that, in one year from this time, the first or more volumes might be published. If a few of those booksellers who are interested in the publication of a work of this kind would join to bring it out, remunerating me for my literary labour, at a sum agreed upon *per sheet*, I should be perfectly willing to undertake it. I feel sure that the Publishers would soon meet their reward, and the Booksellers of the Literature of days past would gain such information, elsewhere not to be found, as would amply repay them for placing a copy among their daily books of reference.

"When I use the words, '*information elsewhere not to be found*,' I desire not, for a moment, to detract from the value of the *Censura Literaria*, the *Restituta*, the *British Bibliographer*, the *Retrospective Review*, and lastly, the *Bibliographer's Manual*, — a work compiled with much industry by W. T. Lowndes, who was, for above twenty years, one of the cataloguers employed by the house of Leigh and Sotheby. While in the first four works quoted, the contents of some of the rarest volumes of Early English Poetry are most amply described, the last does not profess to give notices of any particular class of Literature in more detail than others, and, consequently, is deficient in the Bibliographical Minutiæ desired.

"S. Leigh Sotheby."

Notwithstanding the encouragement thus held out by Mr. Sotheby to a company of booksellers to become the publishers of his twelve volumes of bibliography, I have not heard that success has attended his appeal.

It is earnestly to be hoped that Mr. Leigh Sotheby's project may not fall to the ground. He has, by the research and labour bestowed upon his "Illustrated Work on Block Books," obtained a high reputation; there can be no doubt therefore that his Bibliography would be worthy of his name, and the literary world would deeply regret that no publisher or publishers, in this age of progress, should be found to undertake so desirable a work.

J. M. Gutch.

Worcester.

MEWS.

Not long ago I was asked the derivation of the word *mews*. After a little consideration I replied, *mutare* — and farther investigation has convinced me of the correctness of this derivation. *Mew* (or *mewe*) was formerly used in the sense of *hen-coop*, and likewise signified a cage for *moulting* falcons (see Johnson, Halliwell, &c.); whilst *to mew*, meant *to moult*. Now in French, *mue* still means *hen-coop*, and it was also formerly

used of large cages in which falcons or other birds were put to moult (see Bescherelle); whilst *muer* still signifies *to moult*, so that it is evident *mew* (mewe), *mue*, and *muer*, have one common origin. But *muer* (Ital. *mudare*) is plainly derived from *mutare*, in the same way that *puer*, to stink, comes from *putere*, and *suer*, to sweat, from *sudare* — the *t* and *d* being dropped. Whether, however, *mews* were so called because horses were put into them whilst changing their coats, or to fatten (for *mue* also means a dark place into which geese, &c., are put to fatten), or again because horses are *mewed up* in them, I leave to more competent judges to determine. The idea of *moulting* was, no doubt, the primary one. But may not *moult* itself also come from *mutare*? The word was formerly written *mout* and *mowte* (Halliwell); and though these are generally referred to the German (sich) *mausen* (or *mausern*), which has the same meaning, yet I think *mutare* is quite as good a derivation. Very likely there is also a connexion between the German and the Latin. That the Latin *u* was in the cognate languages frequently changed into *ou*, is well known. Compare the old French *moult* = beaucoup, très, from *multum*, and the English *poult* (Fr. poulet) from *pullus*.

Johnson derives *moult* from the Dutch verb *muyten*, but I cannot find this word in a large *Dutch Dictionary* in my possession bearing the date 1783, though there is the substantive *muite* = bird-cage.

Since writing the above I have discovered, quite accidentally, that the derivation of *mews* has already been treated of in "N. & Q." (2nd S. iv. 20.), where *muette* and *mue* are given as the origin of the word: still, as the matter is not there discussed in detail, I think my remarks will not be deemed superfluous. F. C.

SIR ROBERT SIBBALD AND "EDINBURGH REVIEW:" JEFFREY'S "ROXBURGH," ETC. ETC.

The critic in the *Edinburgh Review* (October, 1860), referring to an observation of Dr. Samuel Johnson, on the reconversion of Sibbald, says, "it probably is, and we fear may continue to be, the only fact known to the *general* reader relating to the life of one who has many better claims to be remembered." *General* readers seldom trouble themselves about the biographies of antiquaries, but those who take an interest in such matters will not be displeased to be told, if they are not already aware of the fact, that Sir Robert Sibbald's *Autobiography* (a quaint and amusing production) was printed at Edinburgh in the *Analecta Scotica* (2 vols. 8vo., Stevenson), and in a separate form, with some additional matter.

In reviewing Jeffrey's *History of Roxburghshire*, we are told that the county historian, in speaking of the Pictish Controversy, has followed Chalmers, "and seems entirely to have ignored Pinkerton's *subsequent* labours." If we are not mistaken, Pinkerton's *Early History of Scotland*, in which he demolishes, as Father Innes had done before him, Hector Boethius and the early fabulous writers, appeared many years before that very valuable, but not in some respects satisfactory, Scottish work entitled *Caledonia*.

As one of the specimens of Mr. Jeffrey's performance, the reviewer extracts a passage which appears a somewhat remarkable statement. William Kerswell was the first sheriff of Roxburgh, and custodier of Selkirk Forest, "appointed on the ground of inheritance." He received the appointment as husband of Isobel, Countess of Mar, widow of Donald the twelfth earl. The lady claimed "these offices as belonging hereditarily to the family of her late husband." What claim a widow could lawfully make to an heritable estate belonging to her husband's family is difficult to imagine. But it is afterwards asserted that these offices were as part of *her* "heritage, to be held as by *her* ancestors." This is assuredly curious; for although it is intelligible enough if the offices belonged to her own ancestors that her second husband might be entitled to them *jure uxoris*, it is quite unintelligible how he could get them because they belonged to "her (deceased) husband's family" (p. 505.)

At p. 522. reference is made to certain verses written by "the ingenious and learned William Merton." Who was he? There was a worthy old Jacobite of the name of Meston, whose poetical lucubrations are well known to collectors, and are amusing enough in their way; but we never met, in our researches, any such person as Merton, "late Professor of Philosophy in the Marischal College of Aberdeen."

Perhaps this is an error of the press, and we are the more inclined to hold this opinion from the evident mistakes which appear in many of the extracts from the old records appearing in the Review.

Another strange error is the allegation that Sympson's *History of Galloway* was for the *first time* printed from the original MS., and appended to the history of that portion of Scotland, in two volumes printed in 12mo.

Now there is hardly one historical or topographical student in Scotland who is ignorant that Sympson's *History* was previously published from the original MS. by Thomas Maitland, Esq., afterwards a senator of the College of Justice, with a preface and appendix, and that any Scottish bookseller can furnish a copy of the beautifully printed book at a moderate figure. J. M.

Minor Notes.

Wanted a Bookbinder, who will let you have your books back again in reasonable time. As far as I can make out, the various steps in binding a book, including the drying, &c., occupy only a few days; but I can find nobody who will let me have them again for months. This is a very serious trial to A Bookworm.

Eating and Drinking uncovered. — When staying for some time lately in one of the valleys of the Rhönegebirge in Bavaria, an old and privileged servant (an Irishman) objected to the custom of most of the Germans breakfasting in the open air under the trees; partly, I believe, from the absence of what he considered the proper accompaniments of that pleasant English meal. But he also remarked, that as it was necessary to wear hats or caps when out of doors, it was unseemly, if not actually wrong, so to receive the food provided for us by God's mercy, which should be taken with thankfulness and uncovered head. Since then I have recently seen in Ireland an example of this feeling carried out in a most marked manner, and by persons of the middle rank, so that it is not a mere superstition of the peasantry. Has any reader of "N. & Q." observed this custom? Eastern people never take a draught of water in an erect or careless attitude: always with the body reverentially bowed, and grasping the glass firmly in the whole hand. In my old campaigning days also I have observed the soldiers who wear their forage caps almost always uncover when sitting down to eat.

Cymru.

Porth yr Aur, Carnarvon.

Sir Philip Francis. — There is a copy of *The Earl of Strafforde's Letters and Dispatches*, 2 vols. folio, London, 1739, in the library of the State Paper Office, with the signature of "P. Francis" on the fly-leaf of the first volume; and several notes in pencil and ink, apparently written on different occasions. The notes have reference to the contents of the volumes; some of them are, I think, sufficiently curious in themselves, if they lead to no farther inquiry, to warrant my transcribing them for insertion in your valuable publication. The figures refer to the pages of the volume, where a pencil tick marks the passage alluded to.

" 20. Did James assist both parties?
286. Compare these principles with his first profession.
7. *Blessed fruits* of the Govmt of Charles the First!
143. What an occupation for a gentleman!
145. Justice by solicitation in the Star Chamber.
215. Murder of Wallestein.
4. Madmen generally are cowards.
9. } Compare this with his speeches in the Ho. of
40. } Commons in 1627–8."

Sir Philip Francis seems to have "paid Payne 1*l.* 11*s.* 6*d.*" for this copy of Strafforde's *Dispatches* on the 12th June, 1809, according to a minute of that date. It was bought for the library of the State Paper Office at Evans' Auction Rooms on 3rd Feb. 1838. Is it probable that these notes were ever made use of in any work written by, or attributed to Sir Philip Francis? W. N. S.

Paper and Poison. — Among the various facts recorded in the weekly returns issued by the Registrar-General, there was one lately registered which is so startling, and at the same time so proper to be generally known, that it would be well, I think, to give it a place in "N. & Q.": —

"A child three years old was poisoned by arsenical exhalations from the green paper of a breakfast-room. That the use of paper thus prepared in covering the walls of apartments, especially bedrooms, is highly dangerous, is a fact which by this time should be universally known."

Another mode of *slow* poisoning by paper is the smoking of cigarettes. It should be recollected that the *paper* is smoked as well as the tobacco. Now every one must have observed that of late years burning paper emits fumes which, when inhaled, are instinctively felt to be poisonous. Indeed, the medical men of Paris have lately drawn attention to the prevalence of certain disorders caused by the smoking of paper. Unless, therefore, paper be used, in the manufacture of which no poison is employed — and of that who can be sure? — the habitual use of cigarettes must be injurious. Perhaps it may be said that the tobacco is poisonous also. Well, I have no wish to gainsay it. At all events it is not favourable to the vigour of the mental powers, as has been demonstratively shown by the statistics of the French colleges, in which the habitual smokers are invariably found to occupy the tail end of a class. Mental hebetude is rather a dear price to pay for the indulgence. John Williams.

Arno's Court.

The Surname Turnbull. — The name Turnebus is, according to some, Latinised from the French name *Tournebœuf*, which is further said to be a translation of our Turnbull. It seems to me that most surnames compounded of *bœuf* are derived from locality. There are places named Criquebeuf, Coulibœuf, Quillebœuf, anciently Quilebeuf, and Elbeuf or Elbœuf, in Latin Elbovium (Quillebœuf being situated near the mouth, and Elbœuf some distance up the Seine, and Criquebeuf on the sea coast). Quilbeuf is also a personal name. Chabeu or Chabeuf (Chabot?) is said to be derived from a local name in Bresse; and Belbeuf, Belbœuf, Brébeuf, Cordebeuf, De Marbœuf, Poinbœuf, and Porcabeuf, are also French surnames. But what is the meaning of *bœuf*, and whence is it corrupted? Souvestre (*Nantes et La Loire*) says Paimbœuf, near Nantes, was originally written Penbœuf, and in Bas Bret. Penochen, which would translate "bull's head."

Bœuf however may be derived from the Su.-Goth. *bo*, Ice. *býr*, a dwelling; and this is confirmed by an extract from the *Mémoires of the Royal Society of Northern Antiquaries*, entitled "Orthographe de quelques noms propres Nordiques," in which the writer says "Caldebekkr became *Caudebec*; Langibýr, *Longbu*; and Turnbýr, *Tournebu*," and from this we may have Turnebus and Tournebœuf. Turnbýr, in Icelandic, would translate "tower dwelling." The name *Turnbull* is more probably another orthography of Trumbull (by corruption, Trumble), which, supposing it to be a Celtic-Saxon compound, might mean "dwelling on the ridge or hill." (Cf. Claringbold and Claringbull).

I shall be glad of any information as to the meaning of the vocable "bœuf" in composition of local and personal names. R. S. Charnock.

Gilbert's "History of Dublin." — In Mr. Gilbert's very interesting *History of the City of Dublin*, of which three volumes have appeared (1854-1859), there are sundry inaccuracies, which might easily have been avoided; and to three of which, as examples of what I have casually detected, I beg, through the medium of "N. & Q.," to draw his attention; feeling assured that he will be only too glad to have any mistakes rectified, and thinking it well to notice them (as the author has not done so in his lists of "errata") for the sake of the reader. Though not very serious mistakes, they should not be allowed to pass without observation: —

1. Mr. Gilbert informs us, in vol. ii. p. 318, that Sir William Fownes left a daughter, "who married Robert Cope of Loughgall, co. *Antrim*." I have good reason to know that Loughgall is within three or four miles of the city of Armagh, and far away from the county of Antrim.

2. In p. 322. of the same volume we are told that "the junior branch [of the Annesley family] enjoyed the *baronetcy* of Altham in the Peerage of Ireland." To this I may say, that all the baronetcies in the kingdom, if united in one man, would not convert him from a commoner into a peer.

3. In vol. iii. p. 287, the wife of the ill-fated Lord Edward Fitzgerald is incorrectly spoken of as "Lady *Pamela* Fitzgerald."

Mr. Gilbert's work, as I have said, is indeed very interesting; but one must regret that he has not thought proper to give, in the shape of footnotes, the authorities for his several statements. It was well remarked of Sir James Emerson Tennent's *Ceylon* (2nd S. ix. 316.), that "the author is scrupulously careful in giving his authorities."

B. E. S.

A Cock-knee. —

"A present was made me of a *clach clun ceilach*, or *cock-knee* stone, believed to be obtained out of that part of the bird." — Pennant's *Voyage to the Hebrides*, p. 232.

Cuthbert Bede.

Queries.

"PILGRIMAGE OF GOOD INTENT."

I have a book in my possession entitled *The Pilgrimage of Good Intent in Jacobinical Times*, of the name of the author of which I should be glad to be informed. The title-page has unfortunately been torn away, but I think the date of publication was somewhere about 1794. It is an imitation of Bunyan's *Pilgrim's Progress*, but the dangers to which the pilgrim Good Intent is exposed are all those which might be supposed to confront a traveller towards the Celestial City, during the prevalence of the revolutionary opinions derived from France in the end of the last century. Thus Mr. Philosophy is represented as having erected a palace opposite to the House of the Interpreter for the purpose of inveigling pilgrims and seducing them into becoming his disciples. Good Intent is induced, with a band of companions, to take up his abode there; and after viewing the interior of the palace, and the labours of Mr. Philosophy's pupils, is nearly betrayed into surrendering the Book which he had received from Evangelist, to be consumed as a sacrifice before the shrine of Atheism, but succeeds in making his escape and arriving at the House of the Interpreter. In the subsequent course of his journey he is assailed by Lady Fashion and the Pleasures at the foot of the Hill of Difficulty, and is afterwards beguiled into the abode of the Moral Virtues, Philanthropy, Mental Energy, and Sensibility, a rival establishment to that of the Christian Virtues, occupying the House Beautiful. A similar adaptation of the *Pilgrim's Progress* to modern times pervades the rest of the book. The narrative is well told, and the allegories ingeniously chosen and supported. I have never met with any other copy of the work, nor seen it referred to anywhere; but I have heard an esteemed relative speak of it as popular in the days of her childhood. She ascribes its authorship to Hannah More, but in all the lists of that lady's writings which I have seen no mention is made of this book. Perhaps some reader of "N. & Q." can enlighten me as to its authorship.

D. B.

ZOPISSA: UNDE DERIVATUR?

What is the etymology of this word? In an interesting communication addressed to the *Times* (Oct. 24) on the subject of the *Preservation of Stone*, of which the subjoined is an extract, — "an architect" comments on the use of the compound called "zopissa," the origin of which may be worth discussing in your pages; ζέω denoting the tempering of the substances of which it was composed, *pitch* and wax *boiled* up together, would seem to be the more probable etymology. If zopissa be the correct mode of spelling it, there

will be no difficulty in so deriving it, as *ζύμη ἀ ζέω, ῥυάδης ἄ ῥέω.*

"Mr. Szerelmey followed; his process he keeps a secret, but Professor Faraday states that some bituminous substance is mixed and introduced at some part of the process. But, with this difference, I believe it to be chymically the same as the ordinary process. There is no doubt of the bitumen; for, being in attendance at committees of the House last Session, the smell of bitumen was complained of while the workmen were occupied in the second court at the back of the Select Committee-rooms. For this additional process, or composition, Mr. Szerelmey introduces the term 'zopissa,' and calls his process 'silicata zopissa,' and proposes to apply it to bricks, cements, wood, &c. The word 'zopissa' is an unusual one, though *Πίσσα*, or *Πίττα*, 'pitch,' is, of course, a well-known Greek word. This difficulty sent me to Liddell and Scott's *Dictionary*. They give the word under the authority of *Dioscorides*. I then turned to *Stephens*, and there I found all about it, and extracts from *Dioscorides* and *Pliny* relating to the substance called zopissa by the Greeks. As I write, as I said at the outset, simply to make the question intelligible, I will not quote the Greek. It seems, however, that zopissa was pitch, compounded with wax, scraped from the sides of ships which had been at sea. Sprengel's Latin gives the Greek with great accuracy, and that permit me to quote;—'Zopissam alii dicunt esse resinam cum cerâ navibus derasam, à nonnullis apochyma vocatum, quæ dissipandi vim habet, quia aquâ marinâ est macerata." Pliny, according to the quaint old translation of Philemon Holland, gives it thus:—

"'It would not be forgotten how the Greeks have a certain pitch, scraped, together with waxe, from ships that have laine at sea, which they call zopissa; so curious are men to make experiments, and try conclusions in everything; and this is thought to bee much more effectuall for all matters that pitch and rosin are good for, by reason of the fast temperature that it hath gotten by the salt water.'

"In *Ducange* the word is spelt 'zupissa,' and in *Donnegan's Lexicon* 'Ζαὶς' and 'Πίσσα' are given as the etymology, as if the compound signified 'living pitch.' Ainsworth derives the whole word from the Hebrew 'Zephth'—pitch or bitumen. All this, however, points distinctly at the distinguishing characteristic of Mr. Szerelmey's process."

.F. Phillott.

Wife of Rev. John Lawrence.—Can any of your readers inform me what was the maiden name of Mary, wife of the Rev. John Lawrence, rector of Bishopwearmouth in co. Durham, and prebendary of Salisbury? He died 1732; she died 1746, both at Bishopwearmouth. He was sometime fellow of Clare Hall, Cambridge, and rector of Yelvertoft, co. Northampton, before he got the living of Bishopwearmouth, where he died. He was author of several works on gardening. She is supposed to have been a Goodwin, related to the family of Richard Cromwell's tutor, and to Thomas Goodwin, fellow of Christ's College, Cambridge, and afterwards, 1658, fellow of Eton, but ejected at the Restoration, 1660.

The Rev. John Lawrence, first named, was eldest son of the Rev. John Lawrence, vicar of St. Martin's, Stamford-Baron, co. Northampton (to which living he was instituted October 4, 1666), on the borders of co. Lincoln, and sometime prebend of Sutton-in-the-Marsh in cathedral church of Lincoln. I should also be glad of any information relating to the birth or parentage of this John Lawrence or of his wife Elizabeth, living May 10, 1700, or of her maiden name, or the date of her marriage with the said John Lawrence. A.

Palmyra.—Many years ago I saw in manuscript "Palmyra, a Poem which did not obtain the Chancellor's gold medal." The ghost of Zenobia appears to the author, who is visiting the ruins, and enjoins him to prevent her being worried by the Cambridge poets. I remember the following lines:—

"No trace of man, save that the embers spent
Show where the Arab robber pitched his tent,
But ruin tells, the despot's iron hand,
Stamped desolation on the wretched land;
And mouldered bones and plundered fanes declare
Too plain, the royal robber has been there."

Zenobia describes her weaknesses, and says that she is condemned to haunt Palmyra:—

"The best of monarchs I, in mercy sent
Far from that dreary place of punishment,
Where all the rest who lived in regal sway,
Suffer for their demerits night and day,
And if the best of monarchs thus is curst,
Guess what dread vengeance waits on thine, the worst."

The following fix the time:—

"Oft in the Fives-court have I watched thy skill,
In active *rally*, or in furious *mill*;
Have seen thee firm 'gainst Scroggins' *boring* stand,
Have seen Belasco shirk thy dread right hand;
Oft have I joyed to hear the *gnostics* tell
How well you *faced* the showy Nonpareil,
And bore the *hammering* of the beauteous Man,
The Daisy Knight, fair Ireland's joy, Sir Dan?"

Has this ever been printed? If not, is a copy obtainable? Who was the author? E. J. P.

Wilkins and Coppin Queries.—Wanted, the arms of the family of Wilkins of Thong, co. Kent, *date of grant*, and any information relative to the origin, &c., of the family.

Who was Sir —— Wilkins, a painter, who flourished some fifty or sixty years ago? His arms, &c.?

In Burke's *Armory* are given the arms of "Coppin of Norwich." Now I would feel obliged to anyone giving me some information of this family? Were they originally from Cornwall? Is the name a contraction of *Coppinger*? If not, is it German? Φ. X.

Bugle: Isle of Wight Query.—Bosville (*Armorie of Honour*, fo. 57. vo.) describes the animal thus:—

"He bearethe Argente a Bugle, sable. The Bugle is called in Latyne *Bubalus*, for that hee is so like to an Oxe, & is a beaste of great strengthe, fierse, and cannot well

be tam'd: but with an Iron rynge put thorough hys nosethrille, by the which ryng he is ladde about, and therewith compelled to take gladly the yoke upon him. His colour is black or reade, and having hornes, yet he is but thinne heared: & his fleshe is good, not only to meat, but also to medesine."

This is exactly the description of the animals once said to abound in the Isle of Wight. Is there any mention of them in any other part of England? A. A.

Poets' Corner.

The Prefix "Honorable."—What is the earliest instance of the prefix of "Honorable" having been adopted by sons of peers, and what authority was there for that assumption? C.

Epitaph.—The following epitaph in Crowland Abbey church is said to have been in existence about a century ago. Is it still preserved? Upon whose monument is it found?—

"Man's life is like unto a winter's day;
Some break their fast, and then depart away;
Others stay dinner, then depart full fed;
The longest age but sups, and goes to bed."

T. W.

Baptismal Names.—I recently met with in some MS. pedigrees two remarkably uncommon Christian names for females, Protheza and Dolzabatt. Can you give me any idea of the source from whence they are taken? I would suggest that probably the last is a misreading of Dolzaball, i. e. Dulcibella. Abracadabra.

"The Monstrous Magazine."—I have a copy of the *Monstrous Magazine* for May, 1770 (No. 1. vol. i.), published by Ewing of Dublin, and forming an 8vo. pamphlet of fifty pages. Can you tell me whether any more numbers appeared?

Abhba.

The Unities.—I find the lines below, in a hand of the last century, written opposite to the following passage in Voltaire's *Discours sur la Tragédie*, dedicated to Bolingbroke. The marginal note is "Bienséances et Unitez":—

"S'il prend deux jours et deux villes pour son action, croyez que c'est parcequ'il n'auroit pas eu l'addresse de le resserrer dans l'espace de trois heures, et dans l'enceinte d'un palais, comme exige la vraisemblance."

"A tragedy, in which the unities of time and place are strictly preserved, and the chorus:—

"A 'squire won over the castle-wall,
With a hey down derry;
Quoth the warden, 'Thou art lithe and tall!
Is thy jerkin proof to a good cloth-yard?'
So he stretch'd his bow, and he drew it hard:
—Now the 'squire is stark, 'go fetch a pall,'
With a hey down derry."

Does any contributor to "N. & Q." know the author? Selwouk.

Scagliola.—According to a note subjoined to a letter of Lord Orford to Sir Horace Mann, Sept. 1st, 1747, "scagliola" was a composition made only at Florence by Father Hayford, an *Irish* friar. Lord Orford wrote for some. Can any of your readers give farther information, such as may be explanatory in regard to the history and success of this manufacture? H. E.

Quotation Wanted.—In *La Logique et la Rhétorique*, Cambrai, 1759, is the following quotation:—

"Un chef, autorise d'une juste puissance,
Soumet tout d'un coup d'œil à son obeissance:
Mais, dès qu'il est armé pour soulever l'état,
Il trouve un compagnon dans le moindre soldat."

Voltaire, *La Henriade*.

The lines are not in *La Henriade*. I shall be obliged being told whence they are taken.

W. L. L.

Portrait of Thomas Lord Wentworth.—Is there any portrait known to exist of Thomas Lord Wentworth, a staunch Royalist, who received a commission from Charles II., when in exile, to form a regiment of the Royalists in Flanders in 1656, and who commanded it in the campaign of 1657 and 1658; who, after the Restoration, received another commission on the 26 August, 1660, as colonel of the King's own Regiment of Guards? He is supposed to have died in February, 1665. S. A. S.

Portrait of Edward Earl of Lichfield.—Is there any portrait in existence of Edward Lee, Earl of Litchfield (1st Earl), who married Lady Charlotte FitzRoy, daughter of King Charles II.? He was colonel of the First Regiment of Guards from 13 Nov. 1688 to 31 Dec. 1688. He refused to swear allegiance to the new government of King William III. He died in 1716. S. A. S.

Portrait of Charles Duke of Schomberg.—Is there any portrait in existence of Charles Duke of Schomberg (2nd Duke), who was colonel of the First Regiment of Guards from 27 Dec. 1691 to 26 Nov. 1693, in which year he died of a wound received in the battle of Marsaglia in Piedmont? S. A. S.

Portrait of Lieut.-Gen. Sir C. Wells.—Is there any portrait known to exist of Lieut.-General Sir Charles Wells, C.B., who was colonel of the First Regiment of Guards from 6 Aug. 1726 to 18 Feb. 1742, and who died early in 1742, who left a large fortune to Sir Robert Rich? S. A. S.

Portrait of John Earl of Ligonier.—Is there a portrait of John Earl of Ligonier, C.B., who was a distinguished soldier under the Duke of Marlborough and George II. at Dettingen? Was captain-general of the English army. He was colonel of the First Regiment of Guards from 30 Nov. 1757 to 30 April, 1770. S. A. S.

Moorfields in Cromwell's Time.—Could some one "well up" in London history inform

me to whom Moorfields belonged *about* the time of Cromwell? Any information on the subject, especially as to whether it was ever the property of a gentleman named Smith, a captain of horse in the Protector's army, and who settled in a town in the south of Ireland, would be thankfully received by A. B.

The Gipsy Language. — As I am preparing a vocabulary of the English dialect of the gipsy language, I shall be very much obliged for any help from readers of "N. & Q." I have already collected several hundred words from gipsies in the south of England, but a great many more might be obtained. A. Gorgio.

Balsham, Cambridgeshire.

Oxford Statutes. — Many years ago I remember, as a nervous and overscrupulous undergraduate at Oxford, to have received much satisfaction and comfort from meeting with, at the end of the Statute Book, an "Epinomis," or explanatory appendix, in which the measures of obedience to be rendered to that venerable, but somewhat miscellaneous and perplexing code, were propounded in a masterly and convincing manner.

Can any reader of "N. & Q." inform me, 1. When this valuable addition was made? and, 2. By whom it was composed? My suspicions point to that admirable casuist Bishop Sanderson; and I should be glad to trace it to one to whom Oxford is on other similar scores so much indebted. I allude particularly to his *Judicium Universitatis Oxoniensis*, &c., which ought to be familiar to every Oxford man. I am glad to see that the "Epinomis" is retained in the new edition of the Statutes. F. K.

Captain Schuyler. — Information is requested of a Captain Schuyler, who came over with William III., in whose invading army he was an officer of cavalry. His crest (it is believed) was a ship in full sail. B.

Bibliomaniacs. — Who was the author of the *Dialogue in the Shades*, and of *Rare Doings at Roxburghe Hall*, which form an Appendix to Clarke's *Repertorium Bibliographicum* (London, 1819, 8vo.), and who are the two bibliomaniacs whose portraits are given in the vignette of the first of those pieces? C.

Queries with Answers.

Sydney. — After whom is the colony of Sydney, in New South Wales, so named? And what was that person's Christian name? H. E. W.

[Sydney was so named by its founder, Governor Phillips, in 1788, out of compliment to Thomas, Lord Sydney, then Secretary of State for Foreign Affairs; and who was created Viscount Sydney in 1789.]

Munden, the Comedian. — A person who is much interested in the life of the late Joseph Munden, Esq., the celebrated comedian, would be glad to learn particulars of his last years, and when he died, and where? This link is wanting in a biographical sketch which it is wished to complete. L. R.

[Our correspondent does not seem to be acquainted with the *Memoirs of Joseph Shepherd Munden, Comedian*, by his Son, 8vo., 1844, where he will find authentic particulars of his latter days. About the end of Jan. 1832, this popular actor suffered under a derangement of the bowels, but his malady baffled the eminent skill of Dr. Roots and Dr. Bright. He sank beneath a gradual decay of nature at his house in Bernard Street, Russell Square, on the 6th of February following, and was buried in the vaults of St. George's, Bloomsbury. Most of the periodicals and newspapers of that date contain a notice of him. Munden's *valedictum* was thus pronounced by the most facetious writer of the age, in an ode to Joe Grimaldi: —

"And may be, 'tis no time to smother
Our griefs, when two prime wags of London
Are gone: thou Joseph, one; the other
A Joe! *sic transit gloria Munden!*"

There are portraits of Joseph S. Munden, by J. Opie, engraved by S. W. Reynolds; De Wilde; Shee; Wood, (miniature); De Wilde, as "Autolycus"; Wageman, as "Sir F. Gripe"; G. Clint (with Knight, Miss Cubitt, and Mrs. Orger, in a Scene from *Lock and Key*), engraved by T. Lupton. Also an early print, full length and coloured, but without inscription, as "Jemmy Jumps."]

Episcopal Experiments. —

"They should remember that, before this, a cardinal's hat had been offered to an Anglican archbishop; while there was also a time when a Socinian prelate had sat on the episcopal bench."—("Mr. Disraeli upon Church-rates:" *Times*, Dec. 8, 1860.)

Who were they? S. F. Creswell.

Tonbridge.

[The cardinal's hat was offered to Laud, a few days before his translation to Canterbury, as we learn from his own *Diary*: — "Aug. 4, 1633. That very morning, at Greenwich, there came one to me, seriously, and that avowed ability to perform it, and offered me to be a Cardinal: I went presently to the King, and acquainted him both with the thing and the person." Again: "Aug. 17, Saturday, I had a serious offer made me again to be a Cardinal: I was then from Court, but so soon as I came thither (which was Wednesday, Aug. 21,) I acquainted his Majesty with it. But my answer again was, that somewhat dwelt within me which would not suffer that, till Rome were other than it is." We have also the testimony of the pious John Evelyn concerning the opinion subsequently had of the Archbishop at Rome. In a letter to Dr. Tenison, Bishop of Lincoln, Evelyn says: "It was my hap to be at Rome in the company of divers of the English fathers, when the news of the Archbishop's sufferings, and the Sermon he made upon the scaffold, arrived there; which I well remember they read and commented on, with no small satisfaction, and (as I thought) contempt, as of one taken off who was an enemy to them, and stood in their way: whilst one of the blackest crimes imputed to him was his being popishly affected."

The Socinian prelate alluded to by Mr. D'Israeli is probably Abp. Tillotson, as will be found on consulting Dr. Birch's *Life* of that amiable prelate. The Archbishop printed Four Sermons to clear himself of the charge,

Some of his contemporaries, however, were not satisfied with this defence of his orthodoxy. Hence we find Charles Leslie replied in the following work: *The Charge of Socinianism against Dr. Tillotson Considered*, in Examination of some Sermons he has lately published on purpose to clear himself from that imputation, 4to., Lond., 1695. Dr. Hickes, speaking of this work, says: "In it will be found that Dr. Tillotson's vindication of himself is but a shuffling vindication, which hath much of Arian cunning and reserve in it." — *Some Discourses upon Dr. Burnet and Dr. Tillotson, &c.*, p. 54., 1795, 4to.]

Cecil's "Memoirs." — Who was the author of *Memoirs of the Life and Administration of William Cecil, Baron Burleigh, &c.*: including a parallel between the state of government then and now, with Preface and Appendix of original papers, small 8vo.? This book is dedicated to the "Right Honourable Edward Walpole, Esq., Secretary to his Grace the Duke of Devonshire, Lord-Lieutenant of Ireland," &c., and is signed "R. C." It was printed at London, "for the author," 1738.

J. M.

[The compiler of this work was Raphael Courteville, Jun., "Organ-blower, Essayist, and Historiographer," as he is styled in the *Westminster Journal* of Dec. 4, 1742. He was the reputed author of *The Gazetteer*, a paper written in defence of the administration of Sir Robert Walpole, and by the writers on the side of the opposition stigmatised with the name of the *Court-Evil*. Courteville is also the author of a pamphlet, *Arguments respecting Insolvency*, 8vo., 1761. He was married on Sept. 14, 1735, to Miss Lucy Green, who brought him a fortune of 25,000*l.*]

"Pitch defileth," etc. — Where can I find the quotation running thus, or nearly so?

"Can a man touch pitch, and not be defiled?"

G. M.

[In Ecclesiasticus, xiii. 1.: "He that toucheth pitch, shall be defiled therewith."]

Replies.

"THE CAUSIDICADE."

(2nd S. x. 412. 453.)

In compliance with your suggestion I send you the following Notes; but as there are no less than thirty-four lawyers who are quizzed in this amusing satire, I shall confine myself (that I may not unnecessarily try the patience of your readers) to those characters who are better known to the world as then existing or future Judges; of the former of whom there are five, and of the latter seven.

The principal of the first of these classes is of course the President of the supposed Court, the Lord Chancellor, Lord Hardwicke, whom the author calls

"The son of Good-Luck,
Whom Fortune wrapt early up close in her Smock;"

and gives us some idea of his person and manner by speaking of "his Lilly-white Hands," and describing him thus:—

"So handsome he look'd, thus equipt, on the Bench,
You'd have sworn 'twas Lord Fanny*, or some pretty Wench.
He open'd the Cause why they met, with a Voice
So wond'rously sweet and peculiarly choice,
That charming himself, he quite charm'd all the Bar."

The author's opinion of the Chancellor may be seen by the following sly hits. He makes him say:—

"The man, he declared, whose pretensions were best,
Shou'd enjoy the Inquisitor's Office and Vest;
And, *not to discourage th' Unlearn'd or the Dunce*,
He said he'd been honour'd *himself* with them once."

An insinuation which is reiterated in the speech of one of the candidates:—

"The man who presides in fair Equity's Seat,
Unread in Law Civil, can ne'er be compleat:
One only excepted, for all must concede
He was born to preside, so 'twas needless to read."

By-the-bye, the Chancellor is described as daintily wielding

"A nosegay, compos'd of the flow'rs of the fields,
And eke of the gardens."

I know not whether this custom is continued, but it was in full operation during the first quarter of the present century.

The second of the existing Judges, who is sketched by the author's satirical pen, is Sir Thomas Parker, who from being a Baron of the Exchequer, and afterwards a Judge of the Common Pleas, had been in the previous May (1742) promoted to be the Chief of the former Court. Him, whom he specially despises, he describes as

"... The Dunce P--r, at last made Ch--B---n,
Your fav'rite, my Lord; indeed a most rare one!
A name once detested in the eye of the law,
But your Lordship is grateful."

What fact is implied in the last allusion I do not know; but the author afterwards sums up his character thus:—

"But he who can bend
Like a Reed, or T—m P----r, ne'er wants a good friend."

Of the third Judge, Sir John Willes, he only notices a personal peculiarity:—

"When strait a weak voice was heard crying out,
Like some poor old woman's pent up in a butt;
All took it for granted 'twas Ch—— J—st—ce W——,
But who should it be but my good Master M—lls?"

Sir John had presided in the Common Pleas since January, 1737, and was evidently a favourite.

The two other existing Judges, Sir William Fortescue, the Master of the Rolls, and Sir Thomas Abney, a Baron of the Exchequer, then about to be transferred to the Court of Common Pleas, he demolishes with the mere adjectives — "Goody F—t—sc-e," and "the contemptible A——."

Of the barristers whose elevation to the Bench was yet in the unopened pages of the Book of

* This was Lord Hervey, son of the Earl of Bristol.

Fate, the author does not seem to have a very respectful opinion; though he allows Sir John Strange, the retiring solicitor, whose place is the object of contest, and who afterwards became Master of the Rolls, to escape without a character.

William Noel, who eventually became a Judge of the Common Pleas, thus pleads his claim: —

"If a Gentleman born, and Descent of high blood,
And knowledge of Law, which I think pretty good;
If oft being mention'd in all the News Papers,
At ev'ry Promotion, as one of the Gapers,
Can entitle a man to the Place in Dispute,
I presume that with Justice I can't be left out."

He did not obtain any benefit from his advertised efficiency till fifteen years after, in 1757; and I am afraid that some of the "Gapers" whose merits are lauded by the editors of the modern journals, will have to wait still longer before they succeed.

Dudley Ryder, who became Chief Justice of the King's Bench in 1754, is thus alluded to by a Puritan candidate: —

"The Cloak and the Band, it is very well known,
I've, like R—d—r, declin'd for the sake of this Gown."

The next is a Welshman, Richard Lloyd, not appointed Solicitor-General till 1754, and promoted to a puisne-barony in the Court of Exchequer in 1759, who is described as founding his pretensions on his pedigree "fifty yards long," and the fact that

"The first of my Ancestors held this same Place,
In the reign of King Lucius, the first King of Grace."

He is silenced by the Chancellor's answer: —

"Tho' oft in the Papers Preferment you get,
His Majesty hardly has heard of you yet."

The conceit of Nathaniel Gundry, who was raised to the Bench seven or eight years after this publication, is thus pictured: —

"In the front of the crowd then appear'd Mr. G—nd—y,
'To this Office,' quo' he, 'my Pretences are sundry.
Imprimis my merit, e'en great as t' attract
His M—j—y's notice, so nice and exact
As lately to call me inside of the Bar,
From among the Rear-guard, poor Souls! how they stare!
Which is plain that he meant me some further Preferment,
More worthy my Learning, my Parts and Discernment.
More claims I might urge, but this I insist on
Is sufficient to merit the Office in question.'"

His presumption is thus chastised, with a hint on the ways of advancement: —

"Then the President thus, 'You're too full of Surmizes;
The Man who is stiff, like an Oak, never rises.
. . . . . .
To rise you must fall; 'tis the way thro' the Doors
Now-a-days of Preferment, to creep on all fours.'"

The remaining two Judges *in futuro* are Thomas Clarke, who became Master of the Rolls in 1754, and William Murray, afterwards the great Earl of Mansfield. Of Clarke, beyond his abuse of the "Common Law Dunces," and his reliance on his knowledge of Civil Law, and of Murray, beyond the suggestion of self-laudation which I noticed in the former communication, the satirist says nothing severe or pointed.

The several peculiarities of the characters and manners of the twenty-two other candidates are as sharply depicted; but as the names of most of them are little known at the present day, and as I have already occupied a sufficient space in your pages, devoted to more useful matters, I will leave them to be studied by those who are interested in the scandal of the times. A Templar.

LEIGHTON AND CAREY.

(2nd S. x. 257. 329. 398.)

The statement is quite correct that there never was a governor of Guernsey of the name of Carey, but still your correspondent's inquiry is not altogether without foundation; for during the time that Sir Thomas Leighton was governor, Peter Carey (the same that you have spoken of as being a Jurat) was on several occasions appointed to act as Lieutenant-Governor.

Thomas Leighton, Esquire (who in 1579 received the honour of knighthood), was appointed Captain or Governor of Guernsey, by letters patent bearing date 15th April, 12 Eliz., and he was admitted to the office on the 18th of May, 1570. In the Letters Patent, and also in the Record of his admission, his name is written *Layton*. But there is preserved in the State Paper Office a series of letters written by him from Guernsey — one of them of as early a date as the 2nd of June, 1570 (within three weeks after he was admitted to his office) — and in these letters he invariably signs his name *Leighton;* though on some of them, in the endorsement of the secretary, the name is spelled (as in the Letters Patent) *Layton*. And this spelling of the name no doubt represents the manner in which it was pronounced, — at least in official quarters. But he appears to have been himself somewhat particular about the spelling. For by letters patent bearing date 24 April, 20 Eliz., the queen granted him certain seignorial rights within the island; and in this instrument, his appointment as Captain being recited, it is stated to have been made "Eidem Thomæ *Leighton* per nomen Thome *Layton*, Armiger." I must observe that Sir Thomas Leighton was Governor of *Guernsey* only and its dependencies, and not as your correspondent W. A. Leighton supposes (x. 398.) of *Jersey* also. He continued to hold the office till his death in 1610, and during this time, being a man of some mark, he was frequently absent, sometimes on public and sometimes on private business. On these occasions the duties of his

office were discharged by a lieutenant-governor. But it must be borne in mind that in those days the lieutenant-governor was not an officer appointed by the Crown, but a sort of deputy nominated by the governor or captain. In July, 1600, Edward Lord Zouch was appointed Lieutenant-Governor, and on his having occasion to repair to England in the following April, his place was supplied by the Bailiff, Amyas de Carteret. But the person who most frequently acted in this capacity was Peter Carey. In November, 1596, he was sworn in jointly with Mr. Henry Smyth; in October, 1603, he was sworn in alone; and in September, 1604, jointly with Mr. Thomas Leighton, the son of the Governor. Sir Thomas Leighton was himself in Guernsey in 1606; but we find Peter Carey again acting as Lieutenant-Governor in 1607 and the early part of 1608.

I subjoin the following extracts from the Records of the Island of Guernsey: —

"Le vj^e Jour du moys de Novembre l'an mill cinq cents nonante et six par devant Louys Devyck, Baillyf, presents ad ce Nicollas Martyn Senior, John de Sausmarés, Pierre Beauvoir, Wyllyam Le Marchant, John Effard, et Nicollas Martyn, Junior, Jurés,—

"Mr. *Henry Smith et* } ont esté jurés et assermentés à Mr. *Pierre Careye* } la charge et office de *Lyeuttenant* de *Messire Thomas Leyghton*, Chevallyer Cappitaine et *Gouverneur* pour la Ma^té de la Royne nostre Souverayne Dame, *du Chasteau Cornet* et Isles de *Guernesey, Serck, Herm* et *Aurigny* (et ce par le bon voulloir et comandement du dit S^r Gouverneur), comme à teille charge appartient."

"Le xxj^e Jour du mois d'Octobre l'an mill six cents et troys, par devant M^r. William Le Marchant, Lyeutenant d'Amys De Carteret Esq^r. Bailly, pūts à ce André Harris, Jean Andros, Pierre Careye, Nicollas Martin, George Guille, Edward Blondell, Nicollas Le Feyvre et Pierre Bréhault, Jurez,—

"Mr. *Pierre Careye* a esté juré et sermenté *Lyeutenant* de Messire *Thomas Leighton*, Chev^r *Gouverneur* des Isles de Guerneze, Aureney, Serck, Erme, et des Chateaux et forteresses en iccelles, y ayant esté ésleu et choisy et presenté par le dit S^r Gouverneur avant son partement."

"Le x^e Jour du mois de Septembre l'an mill six cents quatre, par devant William Le Marchant, Lieutenant d'Amys De Carteret, Esq^r. Bailly, pūts à ce Jean Andros, Nicollas Martin, George Guille, Edouard Blondell, Nicollas Le Feyvre, Pierre Bréhault, Hellier Le Pelley, Nicollas Careye et James Beauvoir, Jurez.

"Mr. *Thomas Leighton* et } ont esté jurés et sermentés Mr. *Pierre Careye* } *Lyeutenantz* de Messire *Thomas Leighton*, Chevalier, *Capitaine* et *Gouverneūr Général* soubs sa * * * de l'Isle de Guernezey et autres les adjacentes, et les Chateaux et forteresses en icelle * * * suivant la présentation et nomination que le dit S^r en avoit fait en Justice le * * * jour de ce mois."

From the Peter Carey who thus acted as Lieutenant-Governor are descended all the branches of the family now existing in Guernsey.

I am not aware that any connexion has ever been clearly established between the Careys of Guernsey and the ancient house of Cary of Cockington.

Sir Thomas Leighton was for at least forty years in communication with the leading statesmen of his day. His correspondence, if preserved, would be very valuable. Many of his letters are in the State Paper Office; but it is possible that there may be other papers of his in private collections.

P. S. Carey.

BLANK VERSE.

(2nd S. x. 404. 452.)

I was perfectly aware that I should have to do battle in defence of my hypothesis. All I wished for was, to meet with courteous opponents, and such I have found in Mr. Nichols, while of Mr. Collins I have no reason whatever to complain. Give me but courtesy, and I will bear to be refuted, and even ridiculed; but I deprecate the sneer, the taunt, the malicious innuendo, or the direct charge of dishonest dealing, — in a word, the gantlope which Mr. Collier has had to run. Let the passage of arms be "gentle and joyous," and I am ready at all times to enter the lists.

My opponents must allow me to say that their attempts at turning my poor prose into verse are complete failures; for not more than one half of their lines can claim to be metrical, and in these matters there must be no break-down; and farther, in verse the metric *ictus* must always coincide with the oratorical or natural accent; the only difference is the slight elevation of tone which marks the end of the line. Let any one compare *that* prose-made verse with the following specimens of what I will term *metric prose*: —

"As I remember, Adam, 'twas upon this fashion:
He bequeathed me by will, but poor a thousand
Crowns; and, as thou sayest, charged my brother on his
Blessing to breed me well: and there begins
My sadness. My brother Jaques he keeps at school,
And Report speaks goldenly of his profit;
For my part, he keeps me rustically at home,
Or, to speak more properly, stays me here at home
Unkept: for call you that keeping for a gentleman
Of my birth, that differs not from the stalling
Of an ox?" &c.

"It was in the time that the Earth begins to put on
Her new apparel, against the approach of her lover,
And that the Sun, running a most even course,
Becomes an indifferent arbiter between
The night and the day, that the hopeless shepherd
Strephon
Was come to the sands, which lie against the island
Of Cithera, where, viewing the place with a heavy
Kind of delight, and sometimes casting his eyes
To the isleward, he called his friendly rival pastor,
Claius, unto him, and setting down first in his darkened
Countenance a doleful copy of what he would speak,
'O, my Claius,' said he, 'hither we now are come
To pay the rent, for which we are so called
Unto, by our over-busy Remembrance,
Remembrance, restless Remembrance,
Which claims not only this duty of us, but
For it will have us forget ourselves,'" &c.

I need hardly observe that *remembrance* was

frequently pronounced as a word of four syllables.

In these extracts it will be seen that there are no break-downs, no "halting-blank verses," as Mr. Nichols, most unjustly, I think, terms my arrangement of Malvolio's letter, not a line of which could not be justified by scores of lines in that and other plays of Shakspeare. I do not accuse Mr. Nichols of not knowing how to read dramatic verse, but I can assure him that that accomplishment is a much rarer one than he may imagine; he seems, however, to be somewhat affected with the decasyllabic malady. I farther claim for myself some knowledge of and skill in composing blank verse; for which I can refer to my translations from Homer and other poets in my *Mythologies*.

The last extract, it will be seen, is the beginning of Sir Philip Sidney's *Arcadia*; for I have ascertained that Lyly's plays are *not* the first specimens of metric prose after Chaucer. Lyly himself had written his *Euphues* in it, and before him, Johnson his *Seven Champions:* and if I may trust to extracts, Painter his *Palace of Pleasure*. Sidney wrote in it both his *Apology of Poetry* and his *Arcadia*, and Spenser all his prose, even his *View*, &c. I think I may assert that all the prose of all the plays anterior to the Civil War is metric.

Chaucer, I am convinced, intended this metric prose for verse; and the only reason I can see for his having written it consecutively was to spare cost of paper, rather a high-priced article in his days. This, and this alone, must have been the motive with the French poet Racan, for writing, as we know he did, his riming verses consecutively. Owing to Chaucer's thrift, this verse is now pretty sure to be always printed as prose.

I must finally remind the upholders of decasyllabism that the earliest dramatic verse, that of Bishop Bale, was not such. His *God's Promises*, for example, is in five-foot stanzas chiefly, and here is a fair specimen of them: —

"Cayn hath slayne Abel, hys brother, an innocent,
Whose bloude from the earth doth call to me for vengannce;
My children with mennis so carnally consent,
That their vayne workynge is unto me moche grevaunce.
Mankynde is but fleshe, in hys whole dallyaunce;
All vyce encreaseth in hym contynuallye,
Nothynge he regardeth to walk unto my glorye."

Here we have the five-metric *ictus*, but no regard to the number of syllables.

Let Mr. Nichols or any one else select the most prosaic passages of Shakspeare, and name them to me, and I will engage to put them into a correct metric form. As, however, it might not be fair to occupy the pages of "N. & Q.," I add my address, so that the queries may be sent to me direct. Thos. Keightley.

Mortlake.

I quite agree with your correspondents Mr. Nichols and Mr. Mortimer Collins in their observations on Mr. Keightley's claim to the merit of having "discovered metre" in Shakspeare's prose. When the same subject was discussed above fourscore years ago in the presence of Dr. Johnson, he merely observed,

"Such verse we make when we are writing prose,
We make such verse in common conversation."

And both Kemble and Mrs. Siddons, from their habit of committing to memory and reciting dramatic blank verse, unconsciously made their most ordinary observations in that measure. Kemble, for instance, on giving a shilling to a beggar, thus answered the surprised look of his companion: —

"It is not often that I do these things,
But *when* I do, I do them handsomely."

And when once, in a walk with Walter Scott on the banks of the Tweed, a dangerous looking bull made his appearance, Scott took the water, but Kemble cried out,—

"Sheriff, I'll get me up in yonder tree."

The presence of danger usually makes a man speak naturally, if anything will. If a reciter of blank verse, then, fall unconsciously into the rhythm of it when intending to speak prose, much more may an habitual writer of it be expected to do so. Instances of the kind from the table-talk of both Kemble and his sister might be multiplied.

"I ask'd for water, boy, you've brought me beer,"

is one of the best known.

Upon the whole I am inclined to think that Mr. Keightley has "discovered" no more than what all students of the English language are familiar with. S. H. M.

Dixon of Ramshaw (2nd S. x. 348.) — George Dixon, who appeared at St. George's Visitation for co. Durham, anno 1615, was of Ramshaw, near Bishop-Auckland. The family is no longer there, and is said to be extinct. I take this opportunity of contrasting the conduct of the incumbent of Playford ("The Felbrigg Brass," 2nd S. x. 416.) with that of the vicar of Cheshunt, who, on being recently applied to with respect to the mutilated brass of Nicholas Dixon, called it "the glory of his church," and most obligingly offered every facility for the accomplishment of its restoration.

R. W. Dixon

The family of Dixon of Ramshaw Hall, Durham, I believe is represented by Francis Dixon Johnson, Esq. of Aykley Heads, near Durham. Ramshaw Hall is in the chapelry of Etherley, part of the old parish of St. Helen's, Auckland. It belongs to a person named Humphries, though Mr. F. D. Johnson has property in the neighbourhood. A.

Yule Dolls (2nd S. x. 464.) — "Yul' Doos," as they are there called by all classes, are at the

present day distributed by every family among the children of their relatives, in *one* town, at any rate, in the county of Durham (Sunderland), and I believe that this pleasant and significant custom still obtains in many other places in the north. But these old-fashioned usages, like, in the words of the ballad,

> "The oak and the ash, and the bonny ivy tree,
> They all flourish best in the North Countree."

I need scarcely say that dolls made of sweet dough with currant eyes, currant noses, and currant mouths, are made to be *eaten*, and not *nursed*, by the little folks. As they appear to be unknown to you, Mr. Editor, or regarded as an extinct custom, I promise you that you shall this year, for once in your life, be regaled with a veritable "Yul Doo." And so shall any curious correspondent who chooses to send his address to your office by Christmas Eve. DELTA.

[We are much obliged to DELTA, and only regret that, owing to the period of publication, few of our correspondents will be enabled to express their wishes in time to share our good luck.—ED. "N. & Q."]

NELSON OF CHADDLEWORTH (2nd S. x. 127.) — MR. JAS. EDW. NELSON'S suspicion is not well founded. *William Nelson* of Dunham Parva was the son of *Edmund Nelson* of Scarning, Norfolk, who was the son of *Thomas Nelson* of Scarning, resident there 1596; who is said, in the Nelson pedigree contained in Hoare's *Modern Wiltshire*, to be the son of a William Nelson from Maudesley in Lancashire. It is therefore impossible to identify William Nelson of Chaddleworth with the great-grandfather of Lord Nelson. And although there is a similarity of baptismal names in both families, that of *Francis* also occurring in Scarning, the arms are quite different, the Norfolk Nelsons bearing, Or a cross fleury sa. surmounted of a bend gu. G. A. C.

IS ASTROLOGY ALTOGETHER IMPOSSIBLE IN THE PRESENT DAY? — A correspondent asks this question (2nd S. x. 225.) I beg to assure him it is not only possible, but the practice is much easier than formerly on account of the discoveries in mathematics, and the greater accuracy of astronomical calculation. One of our principal writers, one of our leading barristers, and several members of the various antiquarian societies, are practised astrologers at this hour. But no one cares to let his studies be known, so great is the prejudice that confounds an art requiring the highest education with the jargon of the gipsy fortune-teller, or the obscure almanack-maker, or considers it presumption to consult those heavenly bodies which Providence has set for us for "signs and for seasons." (Gen. i. 14.)

If your correspondent believes there shall be "signs in the sun, and the moon, and the stars" (St. Luke xxi. 25.), if he believes there are "influences in the Pleiades, and bands in Orion" (Job xxxviii. 35.); or "that the stars in their courses fought against Sisera" (Judges v. 20.); or that there were hypocrites of old who could look for prognostications of the weather in the skies, but not "for the signs of the times" (St. Matt. xvi. 2., Luke xii. 56.), if he considers it no presumption to look at the barometer or sympiesometer to foretell the weather, and wishes to know for himself whether there may be any truth in Astral Science, I will tell him how to proceed.

Let him first get Wilson's *Dictionary of Astrology*, which he will find the most clear and common-sense book on the subject, and let him begin with the article "Figure." As soon as he is master of this, let him read the article "Horary Questions." This will give him practice in calculation, and also in reading the various configurations fluently; he may also add the study of Lilly's *Introduction*. After this he may proceed to Genethliacal Astrology, and read the *Tetrabiblos* of Ptolemy and the work of Didorus Placidus de Titis on *Directions*, and he will then be in a fair way to excel, if he bring a candid, laborious, and practical mind to the study.

PHILO-MATHEMATICUS.

WESTON FAMILY, CO. DORSET (2nd S. x. 266.) — The arms on the monument referred to, Sable, a cross engrailed, or, quartered with arg. a cross moline gules — are Willoughby and Beke. The Willoughbys assumed the Ufford arms. G. A. C.

HESIOD AND MILTON (2nd S. x. 347. 437.) — I feel myself called on to say a word or two on this subject, as I happen to have totally neglected it in my late edition of Milton's *Poems*, a circumstance that I can only account for by that imperfection which attends all mortal works; for I surely was well aware that the idea had been suggested to Milton's mind by the passage of Hesiod, which has been adduced.

It is a curious instance, then, of the tyranny exercised by the imagination over the other mental powers. Milton's imagination being fascinated by the Hesiodic lines, and feeling how beautifully they could be amplified and expanded, he, without any hesitation, employed them, never reflecting how utterly these ideas were at variance with the pneumatology of his poem; for if he had been asked who, what, or whence those "spiritual creatures" were, what could he have replied? The World at that time contained none of that kind but Adam and Eve, and Heaven was the abode of the angels, who never entered the precincts of the World but when sent. The whole fiction is in fact as incongruous as the supposition in the preceding book of the stars being inhabited, or as the Limbo of Vanity itself. THOS. KEIGHTLEY.

"HISTORY OF JAMAICA" (2nd S. x. 450.) — ABHBA will find this work noticed in the Rev.

G. W. Bridges's *Annals of Jamaica*, 2 vols. 8vo., 1828 (vol. i. p. 30.): the Introductory Chapter contains a good account of all the writers upon the West Indies. *A New History of Jamaica* was pirated from *A New and Accurate Account of Jamaica*, by Charles Leslie, which contains much curious information. GEORGE OFFOR.

OXFORD HONORARY DEGREES (2nd S. x. 450.)—If CANTABRIGIENSIS will refer to the last *Catalogue of Oxford Graduates*, he will find *all* degrees given between Oct. 10, 1659, and Dec. 31, 1850. The Honorary degrees are marked by the letters "*cr.*" D. C. L.

JACKSON (2nd S. x. 449.) — The pedigree of Sir George Jackson, Bart., who took the name of Duckett, begins (in Sir Bernard Burke's *Genealogical Peerage and Baronetage*,) with Sir John Jackson of Hickleton, who was knighted in 1619. Of his two sons, one died without issue; the other, George, was thrice married, and had children by each wife; but only one son is named. This was William, who had an only son George; whose son, George, was created a baronet, and took the name of Duckett. A sister of the latter, Dorothy, married a Mr. Jeffery Jackson, of Woodford Bridge, in Essex — of whom no particulars are given. T. E. S.

MODE OF CONCLUDING LETTERS (2nd S. x. 326. 376. 434.)—I should say there are five gradations, expressing civility, cordiality, regard, close friendship, and love. They are—obediently, faithfully, truly, sincerely, and affectionately. Each has its lower stage, in which it stands alone; its middle, with *very;* and its highest, with *most.* Certain additions, such as humble, obliged, cordially, respectfully, gratefully, &c. &c. are used according to circumstances. To give no subscription except the name is either condescension, or dignified forbearance, or wounded feeling, &c., and is a very difficult weapon to use rightly. When you make out your correspondent to be a blockhead or a knave, the proper termination is "Yours most respectfully," or "Yours with high consideration." When you wish to neutralise what follows, you say "With truth." "Your friend" is either from a king, or from an anonymous writer who slanders your wife or your daughter. "Your sincere friend" is the proper termination to what schoolboys call a *jawing* or a *rowing.* "Your admirer" is for people who can bear anything, and are to do it. The gradations of commencement are, Mr. surname — Sir — Dear Sir — My dear Sir — My dear Mr. surname — My dear surname — My dear friend — My dear Christian name, &c. To dash into the subject, and then use some mode of address, as "Many thanks, my dear Sir," &c., is a figure the meaning of which depends upon the number of words which precede the words of address, and its right use is the highest art, which cannot be described or communicated. None of these rules apply to love-letters, which no one can make either head or tail of or to, except the parties themselves. M.

HAVARD FAMILY (2nd S. ix. 124.; x. 256.) — I thank your correspondent, MR. ALFRED J. DUNKIN, for the information he has afforded me. But am I to understand that Geo. Havard, of Sydney, is head of the "Ship Commercial Hotel" branch, or of the whole race of Havard? I should feel obliged if he would farther state from *whom*, according to the genealogy of them as found in Jones's *History of Breconshire*, the present head of the family is *directly* descended? In prosecuting my researches, I have lighted upon the following extract, which was inserted some ten or fifteen years since in a provincial newspaper: —

"A new Roman Catholic church is forthwith to be commenced in Brecon. There are some curious circumstances connected with the people for whose more immediate use the new church is designed. They are called the 'Havards,' that being the name of the principal person amongst them, who came to the principality from France in the time of William the Norman. They are a totally distinct race of people, marrying and intermarrying amongst themselves, and having little or no communication with their more primitive neighbours. They inhabit a hamlet about ten miles from Defynog, called 'Senna,' probably being a corruption of the word Seine, inasmuch as a river which runs near the hamlet very much resembles in its course the river Seine at Paris. From the time the Havards took possession of their colony, they have rigidly professed the Roman Catholic faith."

RALPH WOODMAN.

Bristol.

Miscellaneous.

NOTES ON BOOKS.

Political Ballads of the Seventeenth and Eighteenth Centuries, annotated by W. Walker Wilkins. *In Two Volumes.* (Longman.)

Although we do not undervalue the last collection of *Poems on Affairs of State* quite so much as Mr. Wilkins, yet we readily agree with him that its contents by no means realise the expectation which the title is calculated to excite. On the other hand, the title of Mr. Wilkins's collection is amply justified by the nature of its contents. The task which that gentleman has here undertaken is one of no small difficulty, while it is moreover one which calls for the exercise of great judgment in its execution. The difficulty arises from the vast amount of research among flying sheets, broadsides, common-place books, &c. which an Editor must be prepared to encounter before he could hope to form anything like a collection of these political Satires; while, "when found," so many of them exhibit the coarse and licentious character of the age in which they were written, as to render their reproduction at the present day simply impossible. Mr. Wilkins has, however, exhibited both the necessary industry and the requisite good taste, and his volumes will be found admirable exponents of popular feeling on most of the great political events of the seventeenth and eighteenth centuries,—and indispensable companions to

the writings of the graver historians of their respective periods. Let any reader test this by seeing the light which Mr. Wilkins's *Political Ballads* throw upon the four volumes of Lord Macaulay — himself a zealous and indefatigable student of cotemporary squibs and satires —and he will at once see the utility and advantage of the collection before us. Mr. Wilkins has taken considerable pains in identifying the various personages who figure in the Ballads, and has given us brief sketches of them in his Notes; he has also, for which he has our thanks, given us an *Index*. The printing does great credit to Messrs. Spottiswoode & Co. It is everything that can be desired.

Lives of the Archbishops of Canterbury. By Walter Farquhar Hook, D.D., *Dean of Chichester. Vol. I. Anglo-Saxon Period.* (Bentley.)

We confess that when we first saw the announcement of this work, we felt some misgivings as to the propriety of one who had laboured so long and so well as a parish priest, engaging on a work embracing such a variety of biographies, going over such an extent of time, and necessarily requiring such deep and varied researches. We feared lest one, so universally respected as Dr. Hook, should do what no enemy, if he has one, could do, — diminish his high reputation. Our fears have proved utterly groundless. It appears that during the five-and-thirty years that Dr. Hook devoted his energies to pastoral duties, he sought his recreation in the study of Ecclesiastical History; and now, in his comparative leisure, seeks to realise the idea of his youth, that a work of the highest interest might be produced as a history of the English Church — "if placing each Primate in the centre, we were to connect with his biography the ecclesiastical events of his age, and thus associate facts which are overlooked in their insignificant isolation, and customs which, abstractedly considered, are valued only by the antiquary." In the accomplishment of this task, Dr. Hook has had the assistance of many eminent and learned friends; and when we consider the pains which he has bestowed upon this more remote period of our Church's history, and the liberal spirit which breathes throughout the volume, we cannot doubt that every reader will close it with an earnest desire that the book may make good progress, and that the venerable author may be spared to bring to an end a work full both of interest and of information; and destined alike to do credit to Dr. Hook, and good service to that Church, of which he is so great an ornament.

Essays contributed to the Quarterly Review by the Rev. J. J. Blunt, B.D., &c. (Murray.)

The nature and value of the writings of the late Margaret Professor of Divinity are so well known, that we may confine ourselves to pointing out that the volume, which will be welcome to his numerous admirers, contains a reprint of no less than fourteen articles contributed by him to the *Quarterly Review*. They are on the following subjects. I. The Church in India; II. Milton; III. Reformation in Italy; IV. Paley; V. Dr. Paley; VI. Bishop Butler's Works; VII. Townson's Discourses; VIII. Cranmer; IX. Robert Hall; X. Adam Clarke; XI. Church Rates; XII. Village Preaching; XIII. Village Schools; and XIV. Bishop Butler's Memoirs.

Memoirs, Biographical and Historical, of Bulstrode Whitelocke, Lord Commissioner of the Great Seal, and Ambassador at the Court of Sweden, at the Period of the Commonwealth. By R. H. Whitelocke, *Professor Royal of Wurtemberg.* (Routledge & Co.)

Few conspicuous persons of the seventeenth century were more industrious than Bulstrode Whitelocke, in the composition of works of an autobiographical and historical character. Many of these have remained unpublished, either in whole or in part, up to the present time. So far as the present work is founded on the unpublished portion of these manuscripts, it has an original value which it is not difficult to appreciate; and which will render it useful to historical inquirers, in spite of great editorial defects. Whitelocke's manuscripts have been scattered about in a variety of places, few apparently remaining in the possession of his descendants. One written by his third wife, from which the present writer has published some passages, full of curious illustration of the manners and spirit of those times, found its way to the late Mr. Pickering's, and was purchased at one of the sales of his stock by "an individual" who "restored it to the true owners." The writer says it was "abstracted from the family about 200 years ago." Some of the Editor's remarks puzzle us considerably: for example, what is the meaning of a passage in p. 451., in which he designates the British Museum as "an Institution that would be perfect were it only a little more liberal, by allowing no work of learning or genius to stand in its black book — its Index Expurgatorius." Is there any such black book? Or any law, rule, usage, or practice of any kind, which excludes from the national collection any work of learning or genius? We never heard of, and do not believe in the existence of anything of the kind.

A Garland of Christmas Carols, Ancient and Modern. Including some never before given in any Collection. Edited, with Notes, by Joshua Sylvester. (Hotten.)

Mr. Hotten has not been so fortunate in his Editor as in his Printer. The book, which is a capital specimen of Whittingham's press, contains some beautiful Carols; but Mr. Sylvester has much to learn, before he can claim the character of a competent Editor. Certainly, the well-known passage in *Hamlet* — "*Some say that ever 'gainst this Season comes*," and — "*Blow, blow thou winter's wind*," were "never before given in any Collection." But what will the reader say, when we tell him, that the Christmas Hymn from the end of the Prayer Book — "*Whilst shepherds watched*," — is gravely introduced in the following terms: "This piece enjoys great popularity in the rural districts. In the west it is frequently to be met with in the local Hymn-books. It is probably not older than the last century." And that of — "*Hark! the Herald Angels sing*," — which likewise figures in the Collection, Mr. Sylvester tells us: "This Carol possesses some of the elements of the old legendary Carol; yet, as one of the oldest and most popular religious hymns, a place is accorded to it here. Each Christmas it is invariably presented to us, with other favourites, *by the singers and chapmen!*" While he gravely prints the following note: "A broadside copy, printed at Hayle, in Cornwall, gives another verse after this; but the lines appear to have been copied from some local Hymn-book: —

"'Veiled in flesh the Godhead, He, &c.'"

These are dead leaves in the *Garland* which Mr. Sylvester would do well to pluck out. *The Holly and the Ivy* is a very characteristic specimen; and if all the novelties had equalled it, we could have extended to the Editor the praise which we must now confine to the publisher and his printer. We are glad to see that the *Garland of Pepysian Ballads*, announced by Mr. Hotten, is to be edited by Dr. Rimbault. He is sure to do his work well.*

We who sail under Captain Cuttle's flag, and adopt his motto, "when found make a note of," are bound to

* Our Musical Critic speaks in very favourable terms of *A Collection of Ancient Christmas Carols arranged for Four Voices by* Edmund Sedding, published by Novello.

LONDON, SATURDAY, DECEMBER 29. 1860.

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Notes on Books.

Notes.

POPE'S LETTERS, 1735.

I come now (*antè* p. 487.) to the edition of "*Mr. Pope's Literary Correspondence*, printed for E. Curll, 1735." Pope's outcry and hue and cry led the public to believe that Curll was the first printer of the Letters. Curll had no more to do with printing the Letters than any bookseller who sold copies. The first printer and publisher, as shown in *The Athenæum*, was P. T. or Pope himself. Curll, however, finding that he had been made a tool of, that the "horseload" were all imperfect copies, resolved to print an edition of his own—a complete edition as he called it—and announced his intention to do so in his Letter to the Peers, of 22nd May; with, by way of "Supplement," all letters received from E. T., P. T., R. S., and others, and a new plate of Mr. Pope's head from Mr. Jervas's picture.

The copy before me has a portrait of Pope, but without the name either of painter or engraver. It has the address "To the Reader" from the Booksellers' edition, here called "Preface"; except that the passage, referring to the Wycherley letters is omitted; and it may be well to notice, that the same passage was omitted in the edition published by Roberts. It has not the promised "Supplement."

It must, however, be remembered, before this fact be allowed weight on the question of priority, that Curll's advertisement, promising the "Supplement," is dated the 21st, and his Letter to the Peers 22nd of May; and it was not announced till the 24th that the clergyman, &c., had discovered the whole transaction, and that a "Narrative" of the same would be speedily published. This may have suggested to Curll the policy of remaining quiet until the "Narrative" was published. But he could not, in regard to his interest, defer the publication of the *Letters* which had been announced for *this* week; and this week ended Saturday the 24th May, and the "Narrative" did not appear before the 10th of June.

The "Supplement," however, did appear prefixed to what Curll calls the second volume of Pope's *Correspondence*, which also contained a copy of the "Narrative," with notes by Curll. This second volume must have followed quickly, as a *third* is announced on the 26th July as to appear next month.

It may be well to note that Curll's "Supplement"—the "Initial Correspondence"—has a different pagination, and a different sheet-lettering from the "Narrative." There is no reference to it in the "Narrative": it brings the account down only to the 22nd May, in brief, suggests by its silence and by circumstances that it had been printed *before* the "Narrative" was published. It is strong evidence of this, that Curll's "Supplement" does contain the "Initial Correspondence"; and among other letters, the two of Oct. 11, and of Nov. 15, 1733, which two letters were published in the "Narrative," and are not, therefore, included in Curll's reprint of it.

The Letters begin p. 1., and end p. 232., without "Finis"; and vol. ii. begins p. 1., and ends p. 316., which is announced as "The end of the first volume." I have two editions. My description is general, and merely to help the curious at a bookstall. It will be found, however, on examination, that the pagination of the second volume ends p. 128., and then recommences p. 233., which would make what follows the proper continuation of vol. i.

I have also four editions of 1735, in 12mo. As, however, the interest attaches only to the first edition and its various issues, these 12mos. may be briefly dismissed.

The first, as I believe, was "Printed for T. Cooper, and sold by the Booksellers of London and Westminster." After a hurried examination, I am of opinion that it was reprinted from the A copy, corrected by the table of errata. It was advertised as "this day published," in the *Country Journal* of June 16th. The copy itself bears evidence that it must have been got up in great haste, and it was intended probably to undersell Curll's 8vo., which was only announced on the 21st May. Three of the letters are throughout printed in

italics, and after p. 244. the pagination recommences with p. 217.; and all that follows is in a different type. This was probably the edition which Pope "connived at," as he was forced to acknowledge to Fortescue.

The next edition was probably one "Printed, and sold by the Booksellers of London and Westminster." This was a still cheaper reprint, probably by or for Cooper. Here again haste is evident: four letters are printed, throughout, in italics. It is professed in the title-page that this "Edition contains more letters, and more correctly printed, than any other extant." As to the superior accuracy I have not collated, and therefore cannot say; but it certainly contains two letters not before published, one from Atterbury and one "To ****," no doubt contributed by Pope. It has also a portrait of Pope, copied I presume from Curll, and therefore reversed; it is inscribed, "Mr. Alexander Pope," whereas Curll's is "Mr. Pope." The portrait may have been, and probably was, a subsequent insertion. This is the edition to which Bowles referred in his controversy with Roscoe. (See "N. & Q.," 2nd S. x. 381.)

Another edition, which asserts the same superiority as the last — that is, "more letters, and more correctly printed" — is said in the title-page to be "Printed for J. Smith, and sold by the Booksellers of London and Westminster." This, I suspect, was another of the issues "connived at." Whether it preceded or followed the last edition, I have not considered: my impression is that it followed, because there is only one letter in italics.

The best, typographically, of these 12mo. editions, is "Printed for T. Cooper." It was, I think, a reprint from the first 12mo., also "Printed for T. Cooper." The pagination is wrong in both, and at the same places. Thus p. 216. is followed by p. 221., and p. 263. by p. 294. It contains the additional Letters, and the "Narrative." There was a second issue of this edition, with a sheet of portraits prefixed, no doubt in rivalry of Curll's edition "with portraits."

All the above 12mo. editions have the "Narrative" prefixed or affixed.

Curll also issued a 12mo. edition of the letters, "Printed for E. Curll, in Rose Street, Covent Garden." I have a third edition of it with date of 1735. D.

"COLLINO CUSTURE ME!"

I have an idea the Sphinx spoke Irish. A specimen of that language appears in Plautus, to puzzle the wisest etymologists, and a passage in Shakspeare that has baffled a hundred critics, turns out to be Irish too. Being rather awkwardly situated for a "Query," in consequence of the failure of the ocean cable, I beg your permission to make a "Note" on this subject — one that, curiously enough, connects your great dramatist with a little cotemporary song in the Irish vernacular which is still heard on both sides of the Atlantic — in Manhattan and Momonia alike — in Cattaraugus as well as in Cork.

In the 4th Act of *Henry V.*, Pistol is made to say: "Quality! Call you me; construe me," a sentence which carries a very Shaksperean look with it, and satisfies most people. At least it satisfied me till I saw what the poet actually wrote, to wit: *Collino custure me.* I have just seen this sentence quoted in Lover's *Songs of Ireland*, and I understand it at a glance. Warburton, Steevens, Malone, Ritson, Boswell, Payne Collier, Knight, Singer, and Lloyd, and the rest have given explanations and emendations of this with all the usual insight and sagacity of those Shaksperean criticisms. Lover also comes forward with his interpretation, which likewise looks fairly; "Capote me, but it wears a face!" He believes it to be Irish, which it is; but he supplies a set of words — which it is not. He came to his conclusion on the authority of an Irish teacher in London, named Finnigan, — who guessed, I am sorry to say, no better than a mere Anglo-Saxon, — and he supposes that *collino* means "colleen-oge," and *custure me* "astore," a solution so Irish-looking and so poetical, that it is with a pang of compunction I am about to set it aside.

And yet I cannot help smiling to think how an old Irish song which I heard in childhood from the tailor, who, sitting cross-legged on a kitchen table, fashioned my first breeches to a long lamenting tune, should enable me to bring sense out of the nonsense of forty Shakspearean critics — "the forty guessing like one" — to say nothing of nonsensical Pistol, who knew as little about it as any of them. The *refrain* of that sartorial melody ran as follows, as it does still: —

"Thaim sh'am chulla, na dushture me."

This means, "I am asleep, let me not be awakened," and is part of a long-drawn plaintive air represented in Moore's version — "Erin, O Erin!"

Irish songs, as may be seen in the "Talbot Papers," and other notices of that Elizabethan period, were sung in the courtly and fashionable society of England, and Irish *refrains* were popularly hummed by thousands ignorant of Gaelic. The above line, *per ora volitans*, was shortened in a slang way like "Nix my Dolly," and quoted — *Chulla na dushture me*, the pronunciation of which in English would be, *Collino custure me*, or *Kalen o custar me*, as presented in some of the various readings of the passage. Shakspeare himself seems to have set it down as *Collino custure me;* and when the Frenchman in the dialogue pronounces his word *qualité*, Pistol is made to pun or play upon the similarity of sound between the two jargons, — as they seem to him.

I thus give you the Irish "Open Sesame" of

the mystery. I don't suppose any of your critics will allow it (the behaviour of Tom Sayers being fresh in my memory), and do not write to make a discovery — a thing which people in general accept very ungraciously, since the hunting for anything, as Lessing or Pascal says, is always liked better than the catching of it. The most interesting part of the subject in my mind is the fact, that long before Moore's time the Irish melodies made a famous incursion into England, where they were well received, not in the neat Anglo-Saxon longs and shorts, but in the *glibbe*, and *coolin*, and *cotamore*, so to speak, of the wild old motherland; not in English, but in veritable Irish. They were sung in a state of nature at the picturesque and high-spirited court of the Tudor Lioness; and we may fancy their influence on the gallant circle of poets, soldiers, and "shepherds of the ocean" that bent their heads before the hard, grey glance of that indomitable eye. Sydney and Spenser have recorded their admiration of the Irish music, and Surrey a little before might have nourished his romance about the fair Geraldine upon the plaintive and touching harmonies of her ancestral home. I can fancy that British queen herself strumming my old tailor's tune on the "virginals" * before Scotch *Melvil*, giving the *Collino custure me* the lugubrious long shake natural to it, just to let him see, and to let that "other queen" know, by his next despatches, that there be musical fancies and delectable poesies to be heard now and then at Nonsuch or Westminster, as well as at Holyrood or Linlithgow, among the Gows and the Dows, and the vagabond Italian fiddlers and *guisers* of those parts — Gad's Death! It was surely the queen's own pronunciation of those Irish words which helped to puzzle the British critics for so many generations. That is no scandal against Queen Elizabeth I hope.

A little Irish is a handy thing, even in a Shakspearean criticism; and perhaps if the old language were more generally cultivated, we should have better guesses at the cognate Etruscan of the Gubbio slabs (no offence to Sir W. Betham), and even at that bit of Punic in Plautus. Mr. Lover, no doubt, will be glad to see the critical virtue that may be lurking in an Irish melody — not, however, without a slight clutch at his hair to think it is an American citizen of the great sherry-cobbler metropolis who has "gone and done it." And yet he should recollect that this here is the traditional ground of *Irlande it mikla*. The criticism is pretty much at home. William Dowe.

New York.

[* There is little doubt that our correspondent is correct in this supposition. On referring to Mr. Chappell's *Popular Music of the Olden Time*, p. 793., it will be seen that among three *Irish Airs found in Queen Elizabeth's Virginal Book*, which, having never been quoted or printed, Mr. Chappell submits to his readers, is *Callino Casturame*, which he describes as alluded to by Shakspeare, and being "as rhythmical as could be desired."— Ed. "N. & Q."]

WILL OF LADY MARY WORTLEY MONTAGU.

As a new edition of the *Works* of this accomplished and remarkable woman is about to appear, under the editorship of Mr. Moy Thomas, perhaps you may think the following copy of her will may be of interest to that gentleman, as well as to the readers of "N. & Q." generally. W. L. M.

LADY MARY WORTLEY MONTAGUE'S WILL,

Extracted from the Registry of the Prerogative Court of Canterbury.

In the name of God, Amen. I give and bequeath to her Grace Margaret Duchess of Portland a white brilliant ring, with this motto enamelled, Maria Henrietta. I give to Signora Chiara Michielle Brigadine, her choice of all my rings, excepting that already bequeathed to the Duchess of Portland. I give to Doctor Julio Bartholomew Moco, who hath faithfully served me seven years, five hundred pounds sterling. I give to Maria Fromenta all my wearing apparel, either made or not made, and all my linen, either for the bed, table, or my person. I give to my son, Edward Wortley, *one guinea*, his father having amply provided for him. I give to the Hon. James Stewart Mackenzie, one large gold octagon snuff-box. To my dear daughter Mary, Countess of Bute, I give and bequeath whatever I am possessed of, all my messuages, lands, tenements, and hereditaments, whether now in possession, or in reversion, desiring her to see duly executed this last will and testament of her affectionate mother. I give to all the servants living with me at the time of my decease a year's wages each; and if there are among them any foreigners, their charges to their own country; and ten guineas above the said legacy to Maria Anna Smith Fromenta. I hereby publish and declare this to be my last will and testament; in witness whereof I have to two parts of this my will set my hand and seal, this 23d of June, 1762.

Mary Wortley Montague.

Signed, sealed, published, and declared by the said testatrix, as and for her last will and testament, in the presence of us, who have hereunto subscribed our names as witnesses thereof, in the presence of the said testatrix, and at her request, and in the presence of each other (the words *and hereditaments* being first interlined).

David Rees,
John Lane,
Thomas Burch.

PROLOGUE AND EPILOGUE TO WESTMINSTER PLAY.

The success which has attended the revival of the *Trinummus* of Plautus, which was performed at Westminster School on the 14th, 18th, and 20th of this month; and the applause which greeted the Prologue and Epilogue, more particularly the latter, induce us to believe that the preservation of them in "N. & Q." will be acceptable to many of our readers:—

DRAMATIS PERSONÆ.

Luxuria - -	A. J. MACKEY.
Inopia - -	G. OSBORN.
Megaronides I. -	R. B. DICKSON.
Callicles - -	R. J. MURE.
Lysiteles - -	H. B. HARRISON.
Philto - -	W. S. WRIGHT.
Lesbonicus -	P. R. WORSLEY.
Stasimus - -	W. A. HETHERINGTON.
Megaronides II. -	A. MAUDE.
Charmides -	A. C. ONSLOW.
Sycophanta -	A. H. HARRISON.

PROLOGUS.

ORATORE, HERBERTO B. HARRISON,

Præfecto.

Jam sæculares tertiâ ludos vice
De more priscâ concelebramus in domo;
Annos trecenos numerat, invidæ tamen
Digitum senectæ protinus ostendit Schola.
Jam rure siquis urbem nosmet ac Lares
Mutare jubeat — religio loci vetat:
Ætate hîc actâ stetimus; hîc manebimus!
Verum renovatam, quæso, nonne agnoscitis
Faciem loci? Verendi nempe Præsules
Cur amplius delicta majorum luant?
Qui templa Musarumque labentes diu
Ædes reficiunt, et situ nigrantia
Fumoque tecta. Quo nos læti munere
Grates agamus debitas: sit fas simul
Oremus, ut benefacta sic semper sua
Benefactis aliis pertegant, ne perpluant.
Vestrum quinetiam nos recordari decet,
Dulces Patroni: quorum et nunc et antea
Accepta tot referimus auxilio bona.
Ah! quam juvat vos rursus in subselliis
Videre! — Quanquam hoc heu! non omne gaudium est:
Desideratur aliquid. Ille scilicet
Juvenis cum Patre præsens qui juvenum modo
Favit catervæ, patriam optato redux
Princeps revisit: — sed quis abreptos suis
Reddet sodales? His non ordinis decus *
Amplissimi, multoque quondam prælio
Spectata virtus: non vis eloquentiæ
Aut in Camœnis inclytum Graiis opus †;
Non ædium nostrarum amor ‡, et quæ deviâ
Florens sub umbrâ vulgi conspectum fugit
Propriisque virtus erubescit laudibus,
Differre mortem valuit, ut noster dolor
In seriorem caderet amotus diem.
Sed vos nimis moramur — aperient statim
Aulæa scenam: — siquid etiam istic novi est,
Benignè accipite; namque his ipsis in locis
Vestri sales risere Plautinos avi:
Et vobis idem ut placeat, quantum possumus,
Operam navamus. Ecce! jam versam Anglicè
Tenent puellæ fabulam; haud quicquam pudet.
Vestra ergo certe fefre nos suffragia
Speramus, dominæ: vester ut adfuerit favor,
Viri sequentur, et uno ore omnes omnia
Bona dicent, plausuque adstrepent lætissimo.

* The Duke of Richmond.
† Colonel Mure.
‡ R. Richards, Esq., Master in Chancery; W. P. Richards, Esq.; Wm. Phillimore, Esq.

EPILOGUS.

Enter LESBONICUS *and* LYSITELES. STASIMUS (*behind.*)

(LES.) Conradenda mihi est alicunde pecunia; planè
Id liquet. (LYS.) Ex nihilo nil fit, opinor. (LES.) *Agros*
Jam *Tothiles Ludumque*, (via hæc suprema salutis,)
Antiquum hunc certum est vendere. (LYS.) Vendere, ais?
Dî tandem avortant! (LES.) Quidni? sordescit ab usu
Tota domus longo. (LYS.) Sordida, cara tamen;
Nil pietatis habes? (LES.) Sine re pia pectora frigent.
(STAS.) At mihi prospiciam, nunc opus esse reor.
(LYS.) Nec scenæ te tangit amor quâ ludere quondam
Suetus eras? (LES.) Et quâ verbera multa pati!
(LYS.) Quâ Musas colere? (LES.) Hexametrorum et Pentametrorum
Serâ inconcinnos pangere nocte modos —
(LYS.) Tum dilectæ ædes — hæc dormitoria longa,
Haurit ubi rarum celsa fenestra diem,
Dulciaque hæc patrios referunt quâ nomina fastos,
Et nitet auratis clara tabella notis,*
Trita *Decanalis* pedibus quondam *area* nostris,
Et Schola per multos scansu adeunda gradus;
Dein sanctum τέμενος nostrûm quâ sanguine honesto
Claustris cincta suis sæpe madebat humus —
Cuncta, eheu! positâ sunt venundanda sub hastâ!
(STAS., *coming forward.*) Salve! here,—num verus rumor in urbe volat,
Hos te venales inscribere velle recessus?
(LES.) Verum est. (STAS.) Ah! cave sis feceris. (LES.) Ito, tuâ
Quid refert? tibi egon' rationem reddere cogar,
Furcifer? — effodiam, ni taceas, oculum!
(STAS.) Si sic non liceat certum est mihi dicere lusco;
Ne tu projicias commoda tanta—viden'?
Hîc *Tothiles* rident æterno lumine *campi*,
Et decorat latas regia crebra vias.
Thamesis hîc refluit vitreis argenteus undis,
Et placido lintres fertque refertque sinu.
(LYS.) Atque ubi vicinas prætexens *Curia* ripas
Vertice multiplici tollit ad astra caput,
Audit quanta *Fori* facundia, quanta *Senatûs*,
Discit et eloquii fingere verba puer!
Hîc etiam, Hesperidum superans pomaria, floret
Hortulus, Elysiis anteferendus agris;
Lilia habet naso non olfacienda profano,
Pomaque plebeiâ non violanda manu!
Sed, si forte potes, mihi dic — urbemne lubenter
Dilectam conjux deserit? (LES.) Hem! fateor,
Hoc dubium esse. (LYS.) Hominem teneo (*aside*) — tua te vocat uxor!
I modò! (victor ero) te vocat uxor, abi. (LES. *goes.*)
En! abit — at nondum victoria parta—procul jam
Calliclis emptoris forma videtur— (STAS.) Ohe!
Ne dubites—modò tu taceas; (*Enter* CALLICLES)—hem, Callicles, harum
Dic mihi, tun' emptor, si licet, ædium eris?
(CALL.) Quidni? (STAS.) Per si qua est, oro, tibi cura tuorum

* The tablets of "Captains."

Has ne tu sedes siveris esse tuas!
Conditur æternâ *Tothilis* caligine *campus*,
Tristis et omnigenis pestibus halat ager; —
Aspectum atque habitus horum perpende locorum,
Densatum nebulis aëra perpetuis,
Sol nunquam aspicitur! dubiâ sub nocte per umbram
Vivitur in mediis fæcibus et facibus!
(Call.) Lumine at æterno campos ridere putabam —
(Stas.) Hydrogeni gassis lumine ridet ager.
(Call.) *Thamesis* at refluit vitreis argenteus undis,
Et placido lintres fertque refertque sinu!
(Stas.) Quæ te fallit anus? Scin' tu quot *Thamesis* iste
Subter odoriferas turbidus amnis aquas,
Ossa canum, felesque et putida corpora volvat
Spurcificus, salsus, Styx grave semper olens?
(Call.) Sed si tanta mali coëant elementa, quid obstat
Quin abeas? Standi hîc qui tibi tantus amor?
(Stas.) Nominor a Divis *Stasimus*; mortalia sæcla
Johannem titulo nobiliore vocant.
Est nostrum nigro soleas aspergere succo,
Et pueris solitas suppeditare dapes.
Est etiam octuplici fasces contexere furcâ
Virgea quos tremulâ betula fronde parit.
Sic pedibus *soleæ*—ventri *cibus*—ingenioque et
Moribus est nostrâ *virga* parata manu.
Hic labor, hæc patria est; parvos educere natos,
Hâc solâ his solis fas erit arte locis.
Quid prosunt soleæ si non puer ambulat ullus?
Betula quid si nil quod feriatur erit?
Sed tu, qui forsan mediis in fluctibus erras,
Quo tandem hæc vultu, Charmidis umbra, vides?
(*Enter Shade of* Busby.)
Quisnam huc accedit tam pallidus?
(Bus.) Alterum eundemque
Aspicitis;—nimium ne trepidate, boni.
Adsum Busbeius, non Charmidis umbra, Palæstræ
Arbiter atque hujus Conditor usque Domûs.
Otia securè, baculo virgâque repôstis,
Nostra apud infernos egerat umbra diu,
Grammaticen semper meditans; nunc omine lævo
Mî fuit ista omnis fracta repente quies.
Nimirum vetus hoc quidam mussabat alumnus,
Trans Stygian nuper qui rate vectus aquam est,
Vendere te, Fili, has ædes, ingrate, paratum; —
Et pretium nostræ solvere velle domûs
Calliclem, amicitiæ conjunctum fœdere, cujus
Mandâram fidei prædia, filium, opes;
Cumque domo *Thesaurum* altè penetralibus imis
Defossum, solus scis ubi condiderim.
(Les.) Thesaurum? —at citò quæramus, vos, ferte ligones.
(Lys.) Heus, tu! Thesaurus *Lexicon* esse potest.
(Call.) "Alloquere, O Philto, tu nam facundus," * et hujus
Si poteras terræ non minus emptor eras.
(Phil.) O Lux Grammatices! "dubiâ sed amicte figurâ," *
Indefinito mortis in *Articulo*,
Num *Substantivi* solido de corpore constas,
Anne *Adjectivi* nominis umbra volas?
Sive *Accusativus* ades, seu fortè *Dativus*,
Cælibe nam vitâ non *Genitivus* eras;
Qui te cunque affert *Casus*; quo, maxime, *Verbo*,
Dic quo te *Flectam Tempore*, quove *Modo*?
Indicat os trepidum quàm fervidus *Imperet* ardor,
Quo me *Subjungit*, quàmque *Potente* jugo!
Tu *Præsens* audi mea vota, nec *Imperfectæ*
Tempore sint ullo *Præteritæque* preces.
Infinita adeò *Paullò-post* gaudia reddet
Plus-quam-perfectus ritè *Futurus* amor!

* Hamlet, Act I. Sc. 1.

(Call.) Stat tibi sive aurum, sive æs, seu Lexicon, ille est,
Thesaurus nostrâ salvus amicitiâ!
(Bus.) Hâc de causâ empturus eras? (Call.) Sanè.
(Bus.) Optume, salve!
Nam sine Thesauro nil valet ipsa Domus:
Non aurum est, non æs, non Lexicon; — effode! —
(*The attendant Alumni dig — a gigantic Rod is produced.*)
— Solas
En! tibi Busbeius quas sepeliret opes!
Cælum non sellam mutant qui trans mare currunt,
Post equitem, pueri, virgea cura sedet!
Aurea virga tibi est portas quæ pandit honorum,
Hoc vitæ *primum mobile*, —*finis* idem!
At vos, nostra quibus fama est et gloria curæ,
Personæ (*to the Pit*), *Numeri* (*to the Gods*), *Fœmineumque genus* (*to the Ladies*),—
Busbeius salvere jubet; — jam visere sedes
Gestio, quas Minos, quas Rhadamanthus habet,
Com-que-*petitivo* trepidos examine Manes
Exercere; — velis si quis adesse, veni,
Vestræ hos commendo fidei, et pro meque meisque,
(*Looking round to his "Alumni" in a circle behind.*)
Tartareas grates, (ne renuatis,) ago!
(Call.) Sed prius, oro, senex, sociis quàm redderis umbris,
Hæc lustres oculis singula rite tuis;
Luce novâ circùm plateæ candere videntur,
Sordida nec squallent atria, ut ante, situ;*
Tercentum totos regnatum hic jam fuit annos,
Nascitur atque novis regibus ordo novus!
Sunt pueris Thalami quos vitæ postulat usus,
Et quales hodie vellet Eliza dapes!
(Bus.) Laudo;—et ago grates tibi, Præses amate†, lubenter;
Macte esto inceptis Tu Sociique bonis!
Ædibus antiquis Ludum hunc trabibusque sub isdem,
Vellem ego florentem perpetuumque fore.
At si immutetur ratio volventibus annis,
Et sedes placitum sit petiisse novas,
Ibitis hinc quocunque mea adjungetur Alumnis
Præsens usque locis omnibus Umbra comes!
Ceu prius infundant animum præcepta virilem,
Et solitæ accendat pectora laudis amor,
Libertatem unà discant Soliumque vereri,
Et colere hos fidâ relligione Lares.

* The late improvements in the School and its precincts.

† The Dean of Westminster.

Minor Notes.

Gough and Paton Correspondence. — The proposal to publish this exceedingly interesting correspondence was abandoned from want of patronage. Paton was a very well-known Scottish antiquary of the last century, and collected one of the most curious libraries that was ever brought to the hammer in Scotland.

The *Letters of Bishop Percy to Paton* were published at the suggestion of Sir Walter Scott, Bart., by Stevenson, Edinburgh, and are now out of print. This led to the proposal of printing the Gough Correspondence under the editorial care of W. Turnbull, Esq., the well-known genealogical antiquary and barrister. J. M.

Burns (Robert). — In a recent autumnal visit to London I made some excursions to its adjacencies, in the course of one of which, "taking mine ease at mine inn" at East Sheen, on the road from London to Richmond, I had the good fortune to fall in with a very intelligent countryman of mine, a native of Dumfries, not certainly a contemporary of Burns, for he was born the year after the great poet's death, but a schoolfellow of his sons, and the personal friend in after life of one of them, and a great worshipper of Auld Scotia's most brilliant poetic genius. From his lips I took down the following lines, an impromptu of Robby on a premature announcement of the death of the once celebrated "Tom Payne," which my good old new friend assured me (and he knows all that has been said, sung, or printed about Burns) has never been published; there most certainly is no namby-pamby about them, and they smack of the true vernacular: —

"Lang, pale and lanky Tammy Payne
Arriv'd last nicht in hell;
The Deevil struk him by the han',
Says 'Tammy art thou well?'

"They put him in a furnace hot,
An' on him barred the door;
Lord, hoo the Deevils lap't an' leucht,
To hear the —— —— roar."

Kirktown Skene.

Irish Manufactures. — The following plan, as recorded in Pue's *Occurrences*, 15th June, 1731, was adopted in Dublin for the encouragement of Irish manufactures: —

"Dublin, June 15. On Saturday last the hangman rode to the execution of Monaghan, the butcher, in a new suit of flowered fustian, given him by the weavers of this city, in hopes to bring into contempt the wearing of foreign manufactures, so highly prejudicial to the trade of this kingdom, which has already in a great measure produced the desired effect."

Reference to the same circumstance is made in the *Dublin Intelligence*, 9th June, 1731, and following number. Abhba.

Portrait of Lord Nelson. — Having seen Lord Nelson's name frequently mentioned of late in "N. & Q.," it has occurred to me that I have in my possession an original drawing of this hero, done by Downman, in his peculiarly-delicate style, date 1802, and the more interesting as having a few lines in Italian, written by Lord Nelson in pencil with his *left* hand. I beg to state that, if any of his lordship's descendants would wish to possess so valuable a memento, I shall be happy to present it to them, much as I value it. It is a profile, and little more than an outline, still a faithful likeness. The sketch has been for so long a time in an old album that I fear the written lines are somewhat obscure from constant friction. A communication, either through the medium of this publication or privately, shall be attended to, if addressed to E. C. Gresford.

Wrexham.

Queries.

Chaucer at King's Lynn. — In an old poem, entitled *Lennæ Rediviva, or a Description of Kyng's Lynn in Norfolk, &c.*, the following lines occur: —

"Lynn had the honour to present the world
With Geoffery Chaucer, Capgrave, and the curled
Pate Alanus de Lenna . . . . .
. . . . . .
All famous in their time, nursed, Lynn, by thee."

Who was the author of this poem? And what authority had he for giving Lynn the honour of being Chaucer's birth-place? Some of the poet's family were in all probability natives of Norfolk: at all events *two* persons at least who bore his name have been citizens of Norwich, as appears from documents quoted by Kirkpatrick. Q.

Talbot Edwards. — At the chance of evoking another "Ghost in the Tower," let me mention the stout old yeoman of the Jewel House, who rescued the crown from Colonel Blood, and was grievously wounded in the struggle. Until some twenty years ago, when the interior of the Tower Chapel was remodelled, and its pews dislocated, his century and a half's sepulture among its royal and noble occupants had been noted by a ledger-stone, simply bearing his name and age, and death-date: subsequently — I know not on what authority — a London newspaper told us that the said stone had been, Joseph-Hume-ically, transferred to the common yard of the Fleet Prison; and, in the immediate approach to its *Forica*, mortared down on the gangway of the gaol-birds in Fleet Ditch.

"To what base uses may we not turn, Horatio!"

Will not some kind reader of "N. & Q." satisfy us, that this shameful story is of penny-a-linear extraction, and point out the present whereabout of the ejected memorial? Never, surely, did our Saint Peter of the Tower hold communion with the Diva Cloacina of Farringdon Within!

Obiter.—His Honour the Colonel escaped unscathed, and was pensioned with 500*l.* a year; while the plebeian exhibitor got a broken head and a Treasury-warrant for 200*l.*, one half of which never reached his pocket. Quere: Had Charles the Second's left-handed policy aught to do with a settled appropriation of the regal booty to the necessities of the regal spendthrift? Most men have their hypothesis: this is mine.

Old Mem.

Lumisden and Smith. — In a genealogy of the family of Lumisden printed in the *Analecta Scotica*, I find that Mr. Michael Lumisden, Advocate, who died 1738, had by his second wife, a daughter of Dundas of Arniston, a daughter who married her cousin, Mr. Robert Smith of Browsterland, and *left issue*. Can anyone tell what this issue was, and if any descendants still remain? Sigma-Theta.

Severe Frost of 1789. — The recently published correspondence of the first Lord Auckland (Lond. 2 vols. 8vo.), contains a letter from M. Huber to Lord Auckland (then Mr. Eden), dated 16 January, 1789, and written at Paris, in which there is the following passage. It should be added that Mr. Eden was at this time resident at Madrid, as British minister: —

"I must not forget to tell you that the sea on the French and English coasts is frozen, they say, two leagues out; the harbour at Calais is one piece of ice, and the vessels fast. We have now a serious thaw, but the thermometer has been 17½° below ice. The winter has been uncommon, and so have also the acts of benevolence in this town; the French are a good people, we must own it." (Vol. ii. p. 276.)

M. Huber, the writer of this letter, is stated to have been a Genevese, resident at Paris, who was intimate with M. Necker (*ib.* p. 247.).

The severity of the weather, both in England and on the Continent, in January, 1789, is mentioned in the *Annual Register* for that year, *Chron.* pp. 193-6. It is stated that the Seine was entirely frozen over; that the Rhine was frozen over at Cologne, and that in many places loaded waggons and carriages passed over it; and that the Thames and the Shannon were similarly frozen. But nothing is said of the sea being frozen on the English and French coasts. Is this fact recorded in any meteorological register of the winter of 1788-9, and can it be relied upon as authentic? Is the freezing of the sea upon the coast of France or England mentioned in any other year? L.

Cloisters of the Abbey of Jumieges. — I have recently received a letter from the celebrated Abbé Cochet, of Dieppe, in which he requests me to assist him in finding out: "In what part of England the cloister of the Abbey of Jumieges is to be found?"

The tradition on the spot is, that this cloister was taken to pieces, stone by stone, and conveyed across the seas to this island, and re-erected somewhere.

As I have entirely failed in my attempts to find its whereabouts, perhaps some of your correspondents may be able to enlighten, J. J.

Sir James Brown. — As your correspondents Ina (*ante*, p. 347.) and Spal. (pp. 405 and 419.) seem to be interested in families connected with Barbadoes, perhaps either of them, or one of your readers, may be able to give me some information concerning Colonel James Brown of that island, who was created in 1664 a Baronet of Scotland.* In the English Baronetages it is mentioned that Sir William Yeamans, Bart., was married in Barbadoes to Willoughby, daughter of Sir James Brown, Knt., most likely the above individual. The Lord Willoughby of Pasham was appointed, soon after the Restoration, Governor of Barbadoes, where he was drowned in 1666; and it is not improbable, judging from his daughter's Christian name, that Sir James was related to his lordship, whom, perhaps, he accompanied to the West Indies. Sir William Yeamans' descendants continued to reside in the island for several generations. R. R.

* In the patent he is called "generosum in insula de Barbadoes, colonelluu,"

Smith's Tavistock MSS. — In the *Gentleman's Magazine* for June, 1830 (p. 495.), mention is made of a Mr. Edward Smith, who left a large collection of MSS. relating to Tavistock. I shall be glad if any of your readers can inform me in whose possession they now are; also, if any portion of them have been published, and, if so, where? A Devonian.

Divorced Women. — A question often arises amongst clergymen of the present day, as to how the condition of a woman, who has been divorced and is married again, should be described in the parish register; or, if she is married by banns, in what form they should be published. "A spinster," it is said, she could not be called, since a spinster expressly means a woman who has never been married. Nor could she possibly deserve to be designated by the respectable term of "widow," since her former husband might be still living. "Single woman" is the only appropriate description I can suggest; and yet this is so invidious that I fear it would not be very generally acceptable. Recent legislation on the subject of marriage has made a more radical change in our laws than the unreflecting public trouble to consider. I believe, although it is only conjecture, that by the canon law the designation would be that of "spinster," since the Church contemplates no divorce *a vinculo matrimonii*, excepting for causes in force, although unknown, before the marriage was solemnized. Can any of the correspondents of "N. & Q." inform me if there is a proper legal term as to the condition of a woman who is divorced, and, if there is, what it is? T. D.

Conscience Money. — Is the following the first record of the payment of "conscience money?" —

"*Effect of Conscience.* — On the 30th of March, 1789, 360*l.* was carried to the account of the public, in consequence of the following note received by the Chancellor of the Exchequer:

"'Sir,—You will herewith receive bank-notes to the amount of 360*l.*, which is the property of the nation, and which, as an honest man, you will be so just as to apply to the use of the state in such manner that the nation may not suffer by its having been detained from the public treasury. You are implored to do this for the ease of conscience to an honest man.'" — Hone's *Table Book*, p. 402.

Erica.

The Bulk of Insects.—In Barbut's work on insects, *Les Genres des Insectes de Linné*, is the following statement, which struck me as very curious. I should wish to see it a little more authenticated and proved.

He writes, speaking of *Insects* generally: —

"In point of duration they are annual (except such as inhabit the waters), and considered as individuals, are the smallest of animals, but taken all together, form the greatest part (with regard to bulk) of the animal kingdom."—P. 7, ed. 1781.

Francis Trench.

Islip.

Queen Dick. —

"Will ye now see a mother teaching her daughter a lesson of good government? — 'Child' (says she) 'you know that modesty is the great ornament of your sex; wherefore be sure when ye come in company, that you don't stand staring the man in the face, as if ye were looking babies in their eyes, but rather look a little downward as a fashion of behaviour more suitable to the obligations of your sex.' — 'Downward!' (says the girl) 'I beseech you, Madam, excuse me. This was well enough in the days of *Queen Dick* when the poor creatures knew no better. Let the men look downward, towards the clay of which they were made: but man was our Original, and it will become us to keep our eyes upon the matter from whence we came.'" — L'Estrange's *Visions of Quevedo*, 11th edit. p. 27.

Who was Queen Dick, when did she flourish, and where did she reign? Some of the fast young ladies of the present day would, I think, agree marvellously well with Quevedo's girl.

A Constant Reader.

"Happy the man."—An inquiry in a late "N. & Q." concerning Horace's Ode, "Persicos odi," &c., induces me to ask a similar question, as to the author, and a complete copy of a like translation of the 2nd Epode? I can only give from memory a few of the lines: —

"Happy the man, who free from busy hum,
Ut prisca gens mortalium,
Whistles his team afield with glee,
Solutus omne fœnore.

"Who shuns the forum and the gay
Potentiorum limina;
Therefore, to vines of purple dross,
Altas maritat populos.
And pruning of the boughs unfit,
Feliciores inserit," &c. &c."

Concluding —

"Alfius, the usurer babbled thus,
Jamjam futurus rusticus;
Call'd in his money at th' Ides, but he
Quærit Calendis ponere."

B. D.

Cricket, Peg Fitchet. — Bailey, in the *Dictionary*, describes the former word as a low stool, probably a three-legged stool; but gives no etymology of it, neither does he allude to the game. Richardson derives the latter from A.-S. cpicc, a crutch or staff, supposing the bat to be alluded to. But a bat is not at all like either a crutch or a staff. Common tradition says that the derivation is from the stool, its three legs having an analogy to the three stumps in the game. Which is correct? What also is the game Peg Fitchet, said to be played in Wilts, Somersetshire, &c.? Does it resemble cricket? A. A.

Poets' Corner.

Ice Islands in German Ocean. — Cowper has a short poem on this subject; but my edition does not say in what year they occurred, nor at what season of the year. It has been conjectured (see Admiral FitzRoy's article in *The Athenæum* of November, p. 671.) that the southward movement of the Arctic ice, caused by the hot summer of 1859, may have contributed to produce the inclement weather of 1860. It would therefore be interesting to know when these ice-islands were seen — their dimensions — how near the British coasts they came — and what weather preceded and accompanied them. In another of his poems he speaks of a fog that hung over all Europe and part of Asia in 1783. Was this when the icebergs were seen? E. G. R.

Queries with Answers.

Sir Richard Pole.—I shall feel obliged to any one who can supply me with information respecting the family of Sir Richard Pole, who married Margaret, Countess of Salisbury, daughter of George, Duke of Clarence. Was Sir Richard a member of the Cheshire family of that name, seated before the Conquest at Over Pool and Nether Pool, in the Hundred of Wirral? Or was he a Welshman, as usually stated? If so, to what county in the Principality did he belong? A. M.

[In a pedigree of the Pole family, taken out of the Heralds' Office, and printed in *The History of the Life of Reginald Pole*, ed. 1767, vol. i. p. 1., it is stated that Sir Richard Pole was a descendant of an ancient Welsh family, and nearly related to Henry VII. (See also *Collect. Topog. et Genealog.*, i. 295. 310.) The father of Sir Richard was Geoffrey Pole (ob. 4 Jan. 1479), who by his will, dated 12 Oct., 1478, directed his interment in Bisham Abbey, designating himself of Wythurn, in Medmenham, Bucks. (Lipscomb's *Bucks*, iii. 612.) Sir Richard Pole being a valiant and expert commander, was first retained to serve King Henry VII. in the wars of Scotland, and being a person highly accomplished was made chief gentleman of the bedchamber to Prince Arthur, and elected a Knight of the Garter, 23 April, 1499. He married Margaret (the last of the Plantagenets), daughter of George, Duke of Clarence, who was, by King Henry VIII., created Countess of Salisbury (beheaded in 1541); by whom he had Henry, Lord Montagu, Sir Geoffrey, Arthur, and Cardinal Reginald Pole, and one daughter, Ursula, married to Henry, Lord Stafford. The coat of Sir Richard Pole, on his plate as Knight of the Garter at Windsor, is Party per pale Argent and Sable, a saltire engralled Counter-charged. The ancestry of this branch of the Pole family was discussed in our 1st S. v. 105. 163. 567., and requires still farther investigation.]

"Life of Peter D'Aubusson."—There was printed at London, in 1679, *The Life of the Renowned Peter D'Aubusson, Grand Master of Rhodes.* In the Address to the Reader, the author on reviving, as he calls it, the memory of this distinguished "Grand Master of Rhodes," says that this history is derived from an ancient manuscript written "by William Caoursin, Chancellour of the Order, an eye-witness, and from original papers found in Malta." He then adds, that "he did not refuse the help of Khodgia Afendy, a Turk, who, living at the time, wrote a relation of the siege with a great deal of justice to the high merits of the Grand Master."

All this is very plausible, but is it true? Do any of the works, specially referred to, at present exist? The Malta papers are indefinite and general; but the two works by the Chancellor and Turk are referred to particularly, as then (1679) in existence.

The subject of the memoir is very interesting, and has, from the minuteness of its narrative, every appearance of being a true and veritable history. Nevertheless, it would be satisfactory to know if the statements as to the sources of the biography are correct, and whether this is a genuine English book, or only a translation from the French? J. M.

[This work, with the omission of the "Epître" and "Avertissement," is a translation of Dominique Bouhours's *Histoire de Pierre D'Aubusson, Grand-Maistre de Rhodes.* A Paris, 1676, 4to. The English translation, without the least variation except in the title-page, was republished in 1683, and entitled, *The History of the Turkish War with the Rhodians, &c.*]

Salvador Jacinto Polo de Medina.—I am in want of information as to Salvador Jacinto Polo de Medina, a Spanish poet of the seventeenth century. I have his *Academias del Jardin*, and *El buon Humor de las Musas*, but no notice of his writings or his life. Quintana states, that after his death, all his works were collected by a friend and published, with an extraordinary dedication, at "Barcelona y Zaragoça," 1670. I cannot get a sight of the volume. If known to any reader of the "N. & Q.," I shall be greatly obliged by a brief notice of the title-page, table of contents, and dedication, especially if the latter gives any account of the author's life. C. T.

Paris.

[The following is a copy of the title-page: "Obras en Prossa, y Verso, de Salvador Jacinto Polo de Medina, Natvral de la Ciudad de Murcia. Recogidas por vn Aficionado suyo. Dedicadas a la Soberana Reyna de Cielo, y Tierra, Maria Santissima Señora nuestra, Concebida en gracia en el primer instante de su animacion, Amen. Con licencia, en Zaragoça, por Diego Dormer, Impressor de la Ciudad, y su Real Hospital. A costa de Juan Martin Merinero, Mercader de Libros, vive en la Puerta del Sol. Año. 1670." The work contains:—"Academias del Jardin." "El Buen Humor de las Musas." "Fabula de Apolo, y Daphne." "Fabula de Pan, y Siringa." "Hospital de Incurables, y Viage de este mundo, y el otro." "A Lelio, Govierno Moral." "Fabula de las tres Diosas." "Vniversidad de Amor, y Escuela del Interès," Parte i. ii. The Dedication is simply an oratorical rhapsody, without a line of biography.]

Replies.

WOOLLETT'S MONUMENT: SNAGGS OF CHISELHURST: JOHN PELTRO.

(2nd S. x. 450.)

Woollett's *head-stone* is the *second* immediately within the iron gate, next to the west door of Old St. Pancras Church. Having recently made a careful sketch of the *stone* and its *inscription* (for the purpose of engraving on a somewhat larger scale than is usually allotted to the representations of this tomb), I can assure P. that it is still in very fair condition.

Some years ago a small engraving of Woollett's tomb was published in the *Illustrated London News*, upon the occasion of its restoration, at the expense of the Graphic Society. In that engraving it is shown as the *third* stone within the gate, but the centre stone there figured has since been removed. In a view of the reconstructed church (published in the same newspaper), Woollett's tomb is also figured as the *second* from the west door, and as I myself saw it this very day, December 9th, 1860.

In the *Illustrated London News* is an engraving of the portrait of Woollett, painted by G. Stewart, and now in the National Gallery. This portrait was also engraved by Caroline Watson in 1785, and is without doubt a fine specimen of her surprising powers of engraving.

In that charming privately-printed volume, the *Autobiography of Abraham Raimbach* (the eminent engraver of many of Wilkie's works), occur the following scraps about Woollett, which Raimbach says he had from his own master, Hall, who was the intimate friend of Woollett:—

"In person, Woollet was rather below the middle stature, and extremely simple and unpretending in manner and demeanour. . . . . He was accustomed, on the completion of a plate, to assemble his family on the landing-place of his study (the first floor), and all give three cheers. . . . . Woollet was a man of integrity, candour, and liberality, worthy of his elevated station as an artist. I have seen a letter of his, in which he bore the highest testimony of his admiration and respect for the talents of his then-considered rival, Bartolozzi."

I hope it is not too late to answer a Query, which appeared in this work about six years ago, from P. W. S. of Dublin, concerning "the family of Snagg, who for some years, towards the end of the last century, resided at Chiselhurst":—

"Here lies the Body of Mr Henry Snagg, late of this Parish; who died Jany 19th, 1760. Aged 72. Also two of his Grand-Children. Also (*sic*) lies the Body of Mrs

Sabell Snagg, Widow of the Abovesaid; who died Augst 20th, 1760. Aged 62."

The foregoing inscription is on a stone slab, slightly raised above the ground, a little north-east of the church-tower; and by it, on a black marble slab similarly situated, is the following:—

"Here lyeth interr'd, the Body of Mr Richard Snagg, Son of Mr Henry Snagg, Citizen of London, who departed this Life 28th of April, 1763, in the 46th Year of his Age. Also lies the Body of Mrs Ann Snagg, Widow of the Abovesaid. Who died Janry 28th, 1786. Aged 60 Years."

In Hendon churchyard a reproduction of the peculiar pattern of Woollett's tomb is to be found. It is to the memory of John Peltro, whose power as a landscape etcher was, I am well informed, deserving of the praise contained in his epitaph. A MS. in my possession informs me that Peltro's tomb was erected through the efforts of Holland, the printseller, whose name appears as the writer of the epitaph, which may perhaps be interesting to the admirers of art. Besides the few copies of it in my little volume of *British Monumental Inscriptions*, I am not aware that it has been before printed:—

"TO THE
"*MEMORY OF JOHN PELTRO,*
LANDSCAPE ENGRAVER.
Died August the 5, 1808; *Aged* 48.

"The hallow'd dead demands a tear,
From all who hold sweet friendship dear;
The Man of Genius here enshrin'd,
Wore God's pure image in his mind!
The labours of his now cold hand,
Th' applause of millions could command!
In all his works, the face of nature
Was drest with ev'ry witching feature!
Angels have borne him to the skies,
To bliss his happy spirit flies:
His works remain the Gems of Art;
His worth Engraved on many a heart!
"WILLIAM HOLLAND."

Abraham Raimbach, the line-engraver, also lies buried at Hendon: where, on the tombs of his father and mother, are to be found most excellent epitaphs, written at his request by his friend, W. Hayley. EDWIN ROFFE.

Somers' Town.

THE STATIONERS OF THE MIDDLE AGES.

(2nd S. x. 347.)

I am obliged to MR. WILLIAMS for noticing my inquiry on this subject, but I cannot agree with him that the writer in Rees's *Encyclopædia* "has certainly drawn on his imagination," for his description of the manner in which the stationers of the middle ages transacted their business. The paragraph I before quoted (and it is the whole that Rees gives on the subject) is indeed very incomplete, in stating that the Stationarii only "*lent out* books to be read;" but the passage cited by MR. WILLIAMS (in which "*præcedant*" is a misprint for *præbeant*) would be equally so if taken alone; for it is clear from other quotations presented in the last edition of Ducange (edit. Henschel, 1846), that the *Stationarii* lent their books as well as sold them. The distinction between the *Stationarii* and the *Librarii* who were the actual book-writers, appears to have been this,—that the former were the accredited keepers of the book-stores (bound by oath to be obedient to the laws of the University and its Rector or head), and that they distributed, either by selling copies made by the *librarii*, or by lending books to be copied by the students themselves, the necessary literature of the university. Such is the information which I collect from the several passages given in Henschel's edition of Ducange; one of which, from the *Leges Alfonsinæ* of Castile, speaks of the scholars both making and mending their books from the texts *lent* them by the *estacionarios*. Therefore it is not at all improbable that the stationer might, particularly for "mending," lend out only detached quires or sheets: nor can I doubt that the statement in Rees's *Cyclopædia* is derived from some substantial authority, though not among those in Ducange. Therefore I beg to repeat my inquiry.

I am surprised to find this serious subject totally ignored by all our modern Cyclopædias, with the exception of the *Encyclopædia Metropolitana*, which speculates upon the derivation of the word STATIONER, but merely in the wake of the *Dictionary* of Dr. Richardson, who suggests that "It is not improbable that the name may have been given to the sellers of books, paper, &c., from the stalls or stations kept by them, especially at fairs, as is still the case at Leipsic, Francfort, and other towns in Germany." This, it will be perceived, was a conjecture made in ignorance of the real origin of the term in the universities, which no English writer that I can discover has hitherto recognised.

It is very remarkable that the word does not appear to have been engrafted into any modern language but our own; with the exception of the Spanish: in Delpino's *Spanish and English Dictionary*, 1763, I find *Stacionero* as "the *old* name for a bookseller," but it is not now in use. In England it was the name for a bookseller until a more recent date, and for a publisher especially, as shown in the quotations from Dryden and Pope in the larger editions of Johnson's *Dictionary*. But its present more popular meaning prevailed at the beginning of the last century, as will be seen by the following entry from Abel Boyer's *French Dictionary*, second edition, 1702 (the first, which I have not seen, being dated 1699):—

"STATIONER, *Subst.* (one that sells Paper, Ink, Wax, &c.), Papetier, Marchand de Papier, d'Encre, de Plumes, de Cire, et de Livres de Papier en blanc.

☞ A Stationer (*or* Bookseller), *Libraire, Marchand-Libraire.*

The Company of Stationers, (which includes Printers, Booksellers, Bookbinders, and Stationers properly so called,) *La Société* ou *le Corps des Libraires.* Cette Société comprend en *Angleterre* quatre metiers distinguez, savoir, *les Imprimeurs, les Papetiers, les Libraires, et les Relieurs de Livres.*"

A similar statement will also be found on the English side of the early editions of Ainsworth. In Littleton's *Latin Dictionary*, 1678, both meanings are recognised, but the Bookseller first: —

"*A Stationer.* Bibliopola, Chartopola."

I am desirous to discover some example of the early use of the Latin word (*Stationarius*) in this country. The Company of Stationers of London is traced back to early in the reign of Henry the Fourth, when its laws were sanctioned by the city authorities. John Gough Nichols.

MENTION OF PAINTING IN THE OLD TESTAMENT.

(2nd S. x. 207.)

I give the following Notes in answer to the question of P. S. D. on the subject of "Pictures," as mentioned in the authorised version of the Old Testament.

The word מִשְׂכִּית, in Numbers xxxiii. 52., translated in the authorised version "pictures," is, with its other forms מִשְׂכִּיוֹת and שִׂכִּיוֹת, used seven times in the Old Testament. It is a word of very doubtful meaning, and has been variously rendered by different translators. In Leviticus xxvi. 1. it is translated "image;" in Numbers xxxiii. 52. "pictures;" Psalm lxxiii. 7. "the thoughts;" Proverbs xviii. 11. his "conceit;" Proverbs xxv. 11. "pictures" or "baskets;" Ezekiel viii. 12. "imagery;" and Isaiah ii. 16. "pictures." It is not a Hebrew but a Chaldee word, from the root שָׂכָה, "he looked at." The word "Mosaic," applied to inlaid work of coloured stones, is said to be derived from it. The idea seems to have been "ornamentation." The Onkelos targum of the text in Leviticus has סְגִידָא, "adoration;" and the Syriac equivalent in Numbers is ܣܓܝܕܐ also "adoration." The Septuagint gives σκοπὸν. In Psalm lxxiii. 7. the Syriac equivalent is ܣܟܠܐ, "imagination." In Isaiah the Syriac has ܚܙܘ, "aspectus," "speculatio." Rosemuller renders the word in this text "images." In Proverbs xviii. 11. the Syriac has ܡܫܟܢܐ, his "habitation;" they probably misread it. In Proverbs xxv. 11. the word is supposed to come from a different root, שָׂכַךְ, he "covered;" and here the Syriac bears out the view, as it uses the word ܟܣܐ, "calix." The last quotation is from Ezekiel. The Rev. James M'Farlane translates the word here "concealment," he taking also for the root שָׂכַךְ; and the Syriac bears him out, as it gives ܟܣܝ, "occultus." The word seems on the whole to refer to "images," with a leaning to images or idols of stone: but though what is called "Mosaic" work may be included, I do not think it ought in any one instance to be translated "pictures," as properly so called.

Alb. Magen.

Merchant Adventurers (2nd S. x. 411.) — The original charter of this company was granted by Hen. IV., and bears date 5 Feb. 1406-7. It was confirmed by Hen. V. 21, Oct. 1413, and by Humphrey D. of Gloucester, on behalf of Hen. V., 6 July, 1420; again by Hen. VI., 9 Nov. 1438; by Hen. VII., 28 Sept. 1505, and 4 Jan. 1506. He also granted the company a mart at Calais, 15 Jan. 1505.

Further grants or continuations to the company occur 14 June, 1506; 5 Feb. 1554-5; 26 Feb. 1559-60; 18 July, 1564; 28 April, 1586; 28 Jan. 1617-8, and 1st Jan. 1661.

Amongst the Domestic Papers in the State Paper Office of Charles II., vol. xxvii., is a parchment volume of 113 pages, containing inspeximuses of several of the above charters. M. A. E. G

Reuter's Telegrams (2nd S. x. 346.) — In answer to An Octogenarian Journalist, I am happy to be able to furnish the following particulars respecting the mysterious Mr. Reuter. I can vouch for the perfect authenticity of my information, which amounts to the following *heads:* —

1st. Mr. Reuter is of German origin, and a naturalised British subject, who, during the last nine years, has resided in London, and has established an office, known as Reuter's Telegraph Office, for the supply of political and commercial news to the British and Foreign press.

2nd. This is effected by an organised system of agencies throughout the world, but more particularly on the Continent of Europe: whence Mr. Reuter's correspondents, both diplomatic and commercial, flash their intelligence to him. The expression "throughout the world" is not a poetical exaggeration, but a fact; inasmuch, as intelligence is regularly telegraphed, or otherwise expedited, from all India, China, and the East, from North and South America, and from the Cape.

In the London Office this intelligence, after undergoing the necessary revision, is rapidly transcribed by means of manifold writers.

The despatches thus prepared are conveyed by messengers to the offices of the various journals.

Within the last three years this office has ac-

quired considerable importance, and Mr. Reuter's reputation is now widely spread.

Octogenarian desires to know where to address Mr. Reuter. About this I should think there can be little difficulty. A letter, addressed simply, "Reuter's Telegraph Office, London," would doubtless find him; or a reference to the *Post Office London Directory* would at once suffice. J. T.

Bishops and their Seats in Parliament (2nd S. x. 355.) — Chief Justice Hale and Bishop Warburton are not unsupported in their opinion respecting the bishops' seats in Parliament. A right reverend and learned prelate of the present day considers their seats *independent* of any tenure *per Baroniam*, and that they sit in Parliament *ratione officii*. Your querist may like to have the corroboration which the following extract from the work of the eminent prelate referred to supplies, viz.: —

"Edward the Confessor granted his charters to the Church of Westminster *cum consilio et decreta Archiepiscoporum, Episcoporum*, Comitum, aliorumque Optimatium.

"And it is particularly worthy of remark, that they had this their seat in the Parliament, or Great Council of the Realm, not by reason of the tenure of their temporal possessions (for hitherto their lands were held by them in frank-almoigne), but simply and merely as *spiritual* lords; so that even "the guardians of the spiritualities, in the times of vacancy," as Selden* tells us, and the Vicars-General of Bishops beyond the Sea "had sometimes place and suffrage in the House of Lords in the ages following."†

To which the author adds the following note:—

"After the Conquest, a new title to these seats accrued to the Bishops by the change of the tenure of their lands from frank-almoigne to military tenure. But this, as we have seen, was not the foundation or origin of their seats, but only conferred a new right to them. Before, they sat *ratione officii*, thenceforward, both by right of office, and in respect of their possessions.

"And so plain is their right at common law to sit in the House of Lords, that when Henry VIII. erected six new Bishoprics, these new Bishops took their seats, without any Act of Parliament empowering them to do so, but simply by their common-law right, *ratione officii*."— *Letter to an English Layman on the Coronation Oath.* By Rev. Henry Phillpotts, D.D., Rector of Stanhope. 8vo. Murray, Lond. 1828, p. 11.

J. R.

"Come thou Fount of every Blessing" (2nd S. vi. 55. 420. 485.)—Some time ago many of your readers were surprised by my claiming the authorship of the well-known hymn, "Come, thou fount of every blessing," for the Countess of Huntingdon. It was generally understood that the Rev. Robert Robinson of Cambridge had written two hymns, of which one was, "Mighty God! while Angels bless thee;" and that mentioned above was supposed to be the other. Having lately been engaged in authenticating the authors of several hundred hymns, I have found the one which Robinson really composed, and send you a copy of it. You will see that it very much resembles that of the Countess, being of the length*, and written in the same measure; and the opening lines are so nearly alike, that it is no wonder if Dr. Rippon and others confounded them, and ended by putting Robinson's name to her ladyship's production.

I might add that the author of the *Life and Times of the Countess of Huntingdon*, when he saw the manuscript in my possession, confessed that she had written several hymns, although he could not specify them. Of course it is obvious from the dates, that she could not have borrowed from Robinson, but he probably did not scruple to borrow from her.

"*Fellow heirs, and of the same body.* Eph. iii. 6.

"Hail! Thou source of ev'ry blessing,
Sov'reign Father of mankind;
Gentiles now, thy grace possessing,
In thy courts admission find.
Grateful now we fall before thee,
In thy church obtain a place;
Now by faith behold thy glory,
Praise thy truth, adore thy grace.

"Once far off, but now invited,
We approach thy sacred throne:
In thy covenant united,
Reconcil'd, redeem'd, made one.
Now reveal'd to eastern sages,
See the star of mercy shine;
Myst'ry hid in former ages,
Myst'ry great of love divine.

"Hail! Thou all inviting Saviour,
Gentiles now their off'rings bring:
In thy temple seek thy favour,
Jesus Christ, our Lord and King.
May we, body, soul, and spirit,
Live devoted to thy praise,
Glorious realms of bliss inherit,
Grateful anthems ever raise."

Daniel Sedgwick.

Sun Street, City.

Napoli (2nd S. x. 410.) — *Nauplia*, in Argolis, like *Nauportus* of the Taurisci, has *ναῦς*, *a ship*, for the root of the first syllable. *Napoli*, *Naples*, and *Neapolitani*, are formed from *νεάπολις*, *a new city*, and *Nablous* is the Arabic corruption (not having the letter *p*) of the same Greek word, and which is probably also the origin of *Napoule* in France. T. J. Buckton.

Lichfield.

Vulgar Errors in Law (2nd S. x. 191.)—Another prevails in this country, and may be derived from Europe. It is firmly believed by many of the uneducated, that it is wrong for anyone to

* Selden's Works.

† Titles of Honor, vol. iii. p. 748.

* Three verses. The Countess did not publish the two last verses that are in the Manuscript.

meddle with the body of a person who has attempted suicide before the arrival of the coroner. The lives of persons who have hanged themselves, or tried to drown themselves, are sometimes lost owing to this notion. UNEDA.

Philadelphia.

PIGTAILS (2nd S. x. 457.) — The last worn in Cambridge was by John Lodge Hubbersty, M.D., Senior, and Lay Fellow of Queen's College, in 1835.

R. R. F.

BARRETT OF ESSEX (2nd S. x. 450.) — The arms given by H. S. G. are those borne by the family of Barrett-Lennard of Bell House, near Romford. They are as follows, quarterly: —

1st. Or on a fess gu. 3 fleurs-de-lis or (Lennard.)
2nd. Az. 3 lions rampant or (not arg.) (Fiennes.)
3rd. Gu. 3 escallops or . . . . (Dacre.)
4th. Arg. a chev. engr. between 3 trefoils slipped gu. —— ?

The second quartering, which H. S. G. appears most anxious to identify, indicates the descent of the Barrett-Lennards from the Fiennes Lords Dacre.

The Barrett arms, quartered with the above, were: Per pale arg. and gu., barry of four, counter-changed. At present the Barrett and Lennard coats are borne quarterly, within a bordure wavy, sa. 1st and 4th, Lennard; 2nd and 3rd, Barrett. J. WOODWARD.

Shoreham.

NAPOLEON II. (2nd S. x. 429.) — Has not the memory of your correspondent BAR-POINT played him false with regard to the name contained in the list (which he refers to) of the possible claimants of the British crown? I presume from his saying that it was published *about* thirty years ago, that he had not the list before him when he wrote his Query.

In the year 1817 (forty-three years ago), at the end of a pamphlet entitled *The Real or Moral Cause of Her Royal Highness the Princess Charlotte's Death*, there is given a list of all the descendants then living of the Electress Sophia, in which the name of the Duke of Reichstadt does not appear. But though the list does not contain his name, it does that of another of the Napoleon family, viz. Jerome Buonaparte (either the present Prince Napoleon or a brother) then three years old, the son of Jerome Buonaparte the Emperor's brother, by his second wife, Frederica Catherine of Wurtemberg, the daughter of Frederick II., the eighth Duke of Wurtemberg by his first Duchess, Caroline Frederica Louisa, the daughter of Charles William Ferdinand, Duke of Brunswick, by his Duchess, Augusta of England, the eldest daughter of Frederick Prince of Wales, the son of George II.

George III. had at that time no grandchildren, and the youngest of his family, the Princess Sophia, was forty years of age. The descendants of the Duke of Gloucester, who were the next in the succession, were only two — a son and a daughter; and then came the descendants of Augusta, the Duchess of Brunswick, and young Jerome Buonaparte, her great-grandson stood the 26th in the succession, his mother being the 25th. None of those who claimed before his mother had children, except his two uncles, the King of Wurtemberg, and Paul his brother.

Independently, however, of his being a Papist, the little Jerome had very little chance of ever becoming the rightful heir to the throne of these realms, as there were several young lives amongst the claimants of the House of Brunswick; but we have reason to be thankful that England has been preserved from the then not very remote misfortune of again having a foreign king to reign over her. A CONSTANT READER.

MEANING OF PLATTY (2nd S. x. 368.) — In my (partly published) *Glossary of Kentish Provincialisms, &c.*, I have spelt the word *platty*, and render it as "in plats," or "in plots." Thus the hops, or other agricultural crop, for the phrase is not confined to hops, "is in platty," — not an uniform crop, but good in places. A. J. DUNKIN.

Dartford.

"A NEW COVERING TO THE VELVET CUSHION" (2nd S. x. 371.) — Without subscribing to the censure which A CONSTANT READER has bestowed on *A New Covering to the Velvet Cushion*, he may like to know that the author of that book was the late Dr. F. A. Cox, of Hackney — a name not unknown to literary men. Dr. Styles of Brighton was the author of *The Legend of the Velvet Cushion*, which appeared shortly after. The piety and ability of the author of *The Velvet Cushion* was recognised in both rejoinders, but it was scarcely to be expected that certain offensive remarks which the vicar of Harrow rather indiscreetly made, should pass scatheless. Such a passage for instance as the following (I quote from the first edition) might have been spared, however *smart* it may seem to read: —

"As I am likely to say a few hard things of Popery presently, I wish, by way of set-off, to remind you good Protestants, that you owe to Popery almost every thing that deserves to be called by the name of a Church. Popery is the religion of Cathedrals, — Protestantism of Houses, — Dissenterism of Barns."

X. A. X.

ALDERMAN NEWNHAM (2nd S. x. 448.), citizen and mercer of London, Alderman of Vintry Ward, 1774; Sheriff, 1775; Lord Mayor, 1782-3; the same year President of St. Thomas's Hospital; M.P. for the city, 1780 and 1784, but lost his election in 1790, chiefly for having proposed in Parliament the payment of the Prince of Wales's debts. He afterwards contested Luggeshall unsuccessfully, and was equally unsuccessful in a

petition to unseat the sitting member, Samuel Smith, Esq. The alderman was also Colonel of the West London Militia, and twice master of his company.

His business was that of a banker in Mansion House Street; he resided in John Street, King's Road, Bedford Row, where he died on the 26th Dec. 1809, in his sixty-eighth year, being then the Senior Alderman, except Sir Watkin Lewes. In politics he was a Whig, and at one time a very popular man, but he is said to have changed his politics previously to his contest for Luggershall.

See a Memoir of him in *Gentleman's Mag.* vol. lxxx. pp. 91. and 179., where he is praised for his sweetness of disposition, his generosity and benevolence, and the warmth and steadiness of his attachments.

H. S. G. will find the arms borne by Alderman Newnham at Mercers' Hall; and having the date of his death, a reference to his will at Doctors' Commons will doubtless furnish information respecting his family, at the cost of one shilling.

GEO. R. CORNER.

OLIVER CROMWELL (2nd S. viii. 147.) — ITHURIEL asks if there is any corroboration of Drury's statement, 1654, that the Protector changed the Great Seal of England, calling himself thereon "Grand Emperor," &c.? I should doubt: for the two Great Seals for England, made by the celebrated Thomas Simon for Oliver and his son Richard, read on the obverse respectively, Olivarius, or Richardus: "Dei. Gra. Reip. Angliæ Scotiæ et Hybernie, etc., PROTECTOR." And though these have no date on them, a third made by the same artist for Scotland for the Lord Protector Oliver, bears date on the reverse "1656." And "1654" would appear to be about the date of Oliver's seal for England, as it was ordered to be made shortly after Oliver Cromwell became Lord Protector, in April, 1653. (See Simon's *Medals, Coins, and Great Seals*, Vertue, 1753.)

In my copy of this work is an entry, "nearly the whole impression destroyed by fire." Query, Was this so? Jos. G.

MOSHEIM AND MORGAN (2nd S. x. 145.) — Among the mottoes on the title-page of Collins's *Scheme of Literal Prophecy*, London, 1727, is —

"Est hominum quoddam genus, quod ex tenui quadam vocabulorum adfinitate, rerum statim cognitionem odoratur; ac, si voces modo faveant, Judæorum in media Nova Zembla origines quærit.—*Mosheim.*"

I do not know from what work of Mosheim the above is taken.

Thomas Morgan, satirised by Pope, died Jan. 14, 1743, so *The Babylonish Captivity*, 1746, if by him, must be either a posthumous work or a reprint. It is not among his writings noticed by Lechler, *Geschichte des Englischen Deismus*, Stutgard, 1841, nor by Noack, *Die Freidenker in der Religion*, Bern, 1853. M. Cooper published many "freethinking" books, but I do not find his name to any of Morgan's, who seems to have had some difficulty in finding publishers, as the first volume of *The Moral Philosopher* is "Printed for the Author;" the second, "Printed and sold by the Booksellers of London and Westminster," and the third, "Printed for ——, and sold by T. Cox at the Lamb in the Royal Exchange." Lechler gives a full account of Morgan's system, and Noack freely appropriates Lechler. The style of *The Moral Philosopher* is not inviting, and I should not like to read the three volumes, but the philosophy is as profound, and the theology as orthodox as Pope's in the "Essay on Man."

Whiston says that Morgan lost his employment as a dissenting minister at Marlborough for becoming an Arian.

"However, he soon fell upon the study of physic with great pretences of nostrums, and with a great degree of real skill in the Newtonian philosophy. When he came to London things did not succeed with him; though he turned infidel, and with very little knowledge of the Scriptures assailed them outrageously. Yet when he was going to practise physic at Bristol among the rich Quakers there, he wrote a pamphlet for such divine assistance of good men as might recommend himself to them."—*Memoirs of Mr. William Whiston, written by himself*, p. 319. London, 1749.

Is this pamphlet known? I cannot find any other trace of it. FITZHOPKINS.

Garrick Club.

SMYTANITES (2nd S. x. 457.)—Can S. B. B. give me any farther particulars about the *Smytanites*, and inform me whether the sect is still in existence? INQUISITION.

BARNEVELT (2nd S. x. 472.) — I am unable to give F. H. any information about the *Dutch* play of Barnevelt; but if he is interested in the matter, the following notice of the *English* play may be of service to him. It is a curious subject; and if F. H. cares enough about the matter, he might give "N. & Q." an interesting paper on the affair.

"Our players have found the means to goe through with the play of Barnavelt, and it hath had many spectators, and receaved applause, yet some say that (according to the proverb) the Divell is not soe bad as he is painted, and that Barnavelt should persuade Ledenberg to make away w^th himself (when he comes to see him after he was prisoner), to prevent the discoverie of the plott; and to tell him that when they were both dead (as though he meant to do the like), they might sift it out of their ashes, was thought to be a point strayned. When Barnavelt understood of Ledenberg's death, he comforted himself, which before he refused to do; but when he perceaveth himself to be arrested, then he hath no remedie, but with all speede biddeth his wife send to the Fr Ambr, w^ch she did, and he spake for him," &c.—"Lock to Carlton, Aug. 27, 1619" (State Papers, Domestic, James I., 110-37.)

I am sorry that I have mislaid my note of its exact place; but F. H. will find the MS. of the

play of "Barnavelt" in the British Museum, I think amongst the Additional MSS.; and moreover, will find it well worth his reading. I have somewhere other notices of the play, and its effect on the court, but cannot put my hand on them.

G. H. Kingsley.

Atour (2nd S. x. 413.)—In the old French court, the "Dame d'Atour" handed the articles of dress, at the queen's toilet, to the lady whose office it was to put them on. She, therefore, stood *apart* from her majesty; probably near the wardrobe or cabinet. On certain occasions, this office was filled by the first Princess of the Blood.

F. C. B.

Orientation (2nd S. x. 432.)—Conceiving that A. A. is incorrect in stating that the churches abroad generally stand in any direction which may best suit the locality, and that orientation, as it is called, is quite unknown, I beg to ask the following question:—

Can a dozen instances be adduced of churches, to the north of the Alps, built before the year 1500, in which the altar is turned elsewhere than towards the east?

Meletes.

"Thomas Carey, a Poet of Note" (2nd S. x. 424.)—In my collection of medals, relating to English medals, is a very beautiful one of Thomas Cary by "Warin," diameter 3 in. and ⅞: legend, "Tho. Cary, R. Carol Cubicular Etatis sue 75, 1633." The description of this medal, in the *Medallic History of England*, is "Thomas *Carew*, a Gentleman of the Bedchamber to Charles 1st, in his 75 year, 1633 (Warin)." The 75 is surely a mistake for 35; and this must be the poet, Thomas *Carew*, one of the Gentleman of the Privy Chamber, and Sewer in ordinary to his Majesty, as the title of his *Poems* bears, London, 1640. See a specimen of them in *Reliques of Ancient English Poetry* (vol. iii. p. 246.), where it is mentioned that he died in the prime of his age in 1639. There is a fine medal of his wife: legend. "1633, Margarita vxor Tho. Cary, Ætatis sue 25 (Warin)"; described in the *Medallic History*, "Margaret, the wife of Thomas *Carew*, in the 25 year of her age, 1633." This sometimes occurs as the reverse of her husband's medal.

W. D. Haggard.

Windsor.

"Drunken Barnabee's Journal" (2nd S. x. 421.)—In the latter part of the admirable description of this poem and its author, Mr. Yeowell has given the date of the 4th edition as 1786: if he will refer to the "History of Richard Brathwait," given in the *Worthies of Westmoreland*, by George Atkinson, Esq., he will find that the date of the 4th edition is 1774, in support of which assertion I beg to say I have a copy bearing that date. Mr. Atkinson also gives 1815 as the date of the 7th edition; as to the correctness of this, I am not able to speak. Perhaps I may be allowed to add, that Mr. J. Russell Smith, of Soho Square, announced in his Catalogue for March 23, 1860, No. 41., that he had a small 8vo. edition, with plates, bearing date 1822: an edition not mentioned by Mr. Yeowell, and probably unknown to him.

J. Braithwaite.

Christopher Ebdon (2nd S. x. 368.)—I find that C. Ebdon was an exhibitor at the Great Room of the Society of the Artists of Grea Britain:—

1767. No. 237. A View of the Inside of Durham Cathedral.

1770. No. 198. Plan and Elevation of St. Cuthbert's Shrine, Durham.

1783. Mr. C. Ebdon, F.S.A.,

and styled "Director." At Earl Cowper's, George Street, Hanover Square, are several stained drawings of Temples, Jupiter Stator, Concord, Vesta, &c., &c.

J. H. A.

Sawney Bean (2nd S. x. 386. 457.)—I am much obliged to R. V. for the reference he has given me to Johnson's *Lives of Highwaymen, &c.*, and I shall most certainly consult its pages the first time I have an opportunity; but I fear that Johnson's book would not help me much, unless he refers to his authority as to how much dependence can be placed on this marvellous tale. The relation in the *Terrific Register* is full enough; and all I want to know, is, from whence it originally came—whether from an author of credit or not? May I repeat my Query: Is the cave he inhabited now known?

A Constant Reader.

Riding the Stang (2nd S. x. 477.)—The following is taken from the *Caledonian Mercury* newspaper of 29th March, 1736:—

"George Porteous Smith, at Edmiston (a village near Edinburgh), having severely beat and abused his wife, thought himself so highly affronted by the neighbours *riding the stang* for him, that taking remorse, he went and hanged himself the day after. What is most remarkable is, that his hands were tied behind his back, and a cloth upon his face."

"He who beats his wife (says Dr. Jamieson) is sometimes set astride on a long pole, which is borne on the shoulders of others. In this manner he is carried about from place to place. A henpecked husband was also sometimes subjected to this punishment."—*Scottish Dictionary, voce* "Stang."

G.

Edinburgh.

Gleaners' Bell (2nd S. x. 476.)—Some few years ago, the curate of Gillingham, Norfolk (the next parish to Aldeby, mentioned by one of your correspondents), was requested to give notice in church, that the gleaners were not to go into the fields before a certain hour in the morning, I think it was 8 o'clock. On suggesting that it was an unusual thing, and not very fitting to be given in church, he was told that it was the custom;

and that, unless he gave it out, some people would go into the fields too soon. He, therefore, complied. G. W. M.

Brede Lepe (2nd S. x. 428.) — Your correspondent asks for the derivation of this name for a street, or an ancient building. Perhaps the following may be of service to him. In Chambers's *Cyclopædia*, 1786, I find: —

"*Bredewite*, in ancient law writers, an amercement arising from some default in the assize of bread."

And in the same work: —

"*Lepa*, in our old writers, a measure which contained the third part of two bushels. Whence we derive a seed leap."

Brede lepe may, therefore, by a synecdoche, stand for *a measuring place for bread*.

Frederick Wonham.

Bognor.

Seven Children in One Year (2nd S. x. 471.) — I cannot confirm the statement of the *Dublin Gazette*, quoted by Abhba; but I do not see any reason for doubting its truth. In the *Natural History of Oxfordshire* (Oxford, 1677), is an amusing case of this kind, which I give as there related (p. 194.): —

"That *women* may bring forth *three* at a birth, appears evidently by the example of the *Horatii* and *Curiatii*; to whom may be added, though of unequal rank, the three children of a *Tayler* here in *Oxford*, which *he* had all at a birth. But to go above that number, says *Pliny* *, is reputed and commonly spoken of as *monstrous*, and to portend some mishap: for confirmation whereof, he instances in a *Commoner's* wife of *Ostia*, who was delivered at one birth of *two boys* and *two girls*; but this, says he, was a most prodigious token, and portended no doubt the *famine* that ensued soon after. . . . . Witness the *four children* brought all at a time by *Elenor*, the wife of *Henry Deven* of *Watlington*, *An.* 1675. Since which time we have yet lived (thanks be to God) in as great *health*, *peace*, and *plenty*, under our good and gracious *King*, as ever People did," &c.

Are there any superstitions of this kind existing now?

Many very curious stories may be seen in the book from which I quote, but I do not think they are suitable for the pages of "N. & Q."

G. W. M.

Shakspeare Music (2nd S. x. 342.) — Mr. Alfred Roffe will find an earlier setting than Weldon's of "Take, oh take those lips away," as a song in the several editions of *Select Musicall Ayres and Dialogues* published in 1652, 1653, and 1659. The composer was Dr. John Wilson, then Professor of Music in the University of Oxford, who is believed to be identical with the "Jack Wilson," whose name appears in the folio Shakspeare of 1623 (in *Much Ado about Nothing*), instead of that of Balthazar, the character he represented. Dr. Wilson was born about 1594, and, if we accept Malone's conjecture that *Measure for Measure* was written before 1607, may possibly have been the original representative of the Boy by whom the song, "Take, oh take those lips away" is sung to the "dejected Mariana." Neither is it altogether beyond the bounds of probability that his music was that originally "married to" the "immortal verse" of Shakspeare. W. H. Husk.

* *Nat. Hist.*, lib. vii. cap. 3.

Marshall Family (2nd S. iv. 512.) — Δ. will find pedigrees of this family in Harl. MSS., 1082., fol. 74b.; 1400, p. 91., &c.; 1394, p. 85.; 1420, 65.; 1484, p. 48.; 1415, 98.; 1484, p. 12. (arms as at p. 48.); 1995, 126b.; 1487, pp. 291b–2.; 2118, p. 121b.; 1555, fol. 146b., and in several others. Some information may be obtained from Thoroton's *Notts*, and there are some pedigrees in the *Visitation of Yorkshire*, lately published by the *Surtees Society*. If Δ. could furnish farther information, he would much oblige, G. W. M.

Sheep and Mutton (2nd S. x. 411.) — *Mutton* is derived by Menage and others from Ger. *Mutzen*, to cut; but the old form, *Multones*, which constantly occurs, seems to point to *mutilo* or *muleto* as the etymon. The word is equivalent to the *vervex* of classical Latin, and the *wether* of the English grazier. The following extract, translated from an (unpublished) inventory of goods and chattels belonging to an alien priory in 1337, shows the relative value of the animals in question five centuries ago: —

"There were in store 13 cows, each worth half a mark; 30 pigs, each worth 20*d.*; 140 *multons*, each worth 10*d.*; and 100 *sheep*, each worth 8*d.*"

J. Eastwood.

In the passage S. M. quotes from the Earl of Salisbury's will, viz., "a thousand *sheep*, three hundred *muttons*," sheep is probably used either of *ewes* (= French *brebis*), or of *ewes* and *rams* (*real* sheep); whilst by *muttons* is doubtless meant *castrated* sheep, *wethers*. *Mouton* in French, though very commonly used of sheep in general, strictly speaking only means *wether*: see Bescherelle *s. v.* Curiously enough the Italian *montone* (whence *mouton*) means *ram*, not *wether*; and the German *Widder* (whence our *wether*) also *ram*. F. C.

Burial in an Upright Posture (2nd S. ix. *passim.*) — I think several instances of this are recorded in Blomefield's *Norfolk*. Clement Spelman of Narburgh, Recorder of Nottingham, who died in 1679, is immured upright, enclosed in a pillar in Narburgh chancel, so that the inscription on the pillar is directly against his face. So says my note-book. E. S. Taylor.

The custom of Mahomedans and Christians in Europe and Asia Minor is to bury in a horizontal position. During my residence in Turkey I in-

quired strictly as to the manners and customs as to burials, &c., and have never known an instance, either from inquiry or hearsay, of any person having been buried in an upright posture. The body is always carried to the grave dressed in the holiday attire of the deceased, decorated by the poorer classes in all the finery they and their friends can beg or borrow; but after the funeral service is read, the clothes and jewellery are stripped off, and the body, bound round with linen "à la mummy," is consigned to a shallow grave never more than eighteen to twenty-four inches in depth, and the earth heaped over, and in country districts large stones are placed over the grave to keep the wild dogs from scratching the earth off and gnawing the body. This is the modern custom, as can easily be testified by any resident in Turkey, who I dare say, in common with the writer, has often, after heavy rains, seen the half-decomposed bodies exposed, by the washing away of the thin covering of earth. W. B. C.

"Pencil Writing" (2nd S. x. 57. 255. 318. 457.)—I remember an old "Philomath," who used to tell me that he was an acquaintance of Bonnycastle, and who kept a somewhat celebrated local academy in Ireland, acting exactly as described by Professor De Morgan, in regard to lead pencils. The impression was not so easily removed as that made by the present pencil. Lead combs are to be had in the shops of all *coiffeurs* of the present day. S. Redmond.

Liverpool.

Sir John Gayer (2nd S. x. 128. 175. 238.)—Sir Andrew Henley of Henley, created Baronet by King Charles II., "married Mary, daughter of Sir John Gayer, Knt., of London." Sir Robert Gayer, K.B. (p. 238.) married *Mary*, daughter of Sir Thomas Rich of Sunning, and from the arms quoted by Mr. Macray it would seem the family were of Scotch extraction, being the same as borne by Gair of Scotland; and Burke, in his *Armory*, spells the name "*Gaire*," *Lord Mayor of London*, 1647, but quotes the arms given in p. 175. without the charge on the chief. Whom did Sir John Gayer marry? Henry W. S. Taylor.

Forged Assignats (2nd S. vi. 70. 134. 255.; vii. 16.; viii. 314.)—The following quotation, from Ruding's *Annals of the English Coinage* (vol. ii. p. 93., 3rd edit. 1840), may be deemed curious, taken in connexion with the alleged issue by the English authorities of the forged assignats, which bore date (*see* Mr. Fisher's article, 2nd S. vi. 135.) Oct. 1792; or rather professed to be under the authority of the law of that date:—

"1792. The want of silver coin and bullion is said to have been very much increased in this year by the policy of the French, who exchanged their assignats for as much of either kind as they could possibly procure. And so rapidly did they effect their object, that in the year 1792 not less than the enormous quantity of 2,909,000 ounces of silver were purchased with assignats and sent into France."—*Marsh on the Politics of Great Britain and France.*

Jos. G.

Reference in Bartholinus (2nd S. x. 147. 259.)—The lines seem to be translated from Tryphiodorus's description of the Trojan horse:—

Σύρετο δὲ πρυμνοῖσιν ἐπ' ἴχνεσιν ἕκλυτος οὐρὴ
Ἄμπελος ὡς γναμπτοῖσι χαθελχουμένη θυσάνοισιν
Οἱ δὲ πόδες βαλίοισιν ἐπερχόμενοι γονάτεσσιν,
Ἅπτερον ὥσπερ ἕμελλον ἐπὶ δρόμον ὁπλίζεσθαι
Οὕτως ἐπείγοντο.

Ilii Excidium, v. 74. ed. Didot, Paris, 1841.

I cannot find in the Greek any equivalent to "Saxa," nor any meaning for it in the Latin. "Zil." is equally a mystery to me. H. B. C.

U. U. Club.

Dear is that Valley (2nd S. x. 410.)—These lines of Rogers's are not from the *Fragments* of Euripides, but appear to be suggested by, certainly not translated from the Hippolytus of Euripides:—

"Σοὶ τὸν δε πλεκτον στέφανον ἐξ ἀκηράτου
Λειμένος, κ.τ.λ. V. 73.

And by

Ὠκεανοῦ τις ὕδωρ, κ.τ.λ. V. 121.

Lichfield.

T. J. Buckton.

O'Driscoll's Family (2nd S. viii. 415.)—Some months ago, I asked in "N. & Q." for some information about the O'Driscolls of Baltimore, co. Cork; but regret that, up to the present, I have not been answered.

I am fully persuaded, that among the correspondents of "N. & Q.," there must be many who are familiar with the early history, its ancient kings, tribes, &c.

For the guidance of anyone kind enough to assist me, I here subjoin all I at present know of this family:—

It was one of the royal tribes of Ireland, and in possession of vast estates some hundred years back. In Mr. and Mrs. S. C. Hall's *Tour in Ireland* there is a notice of it, accompanied with two engravings of ruined castles "of the O'Driscolls." A member of the family held a Colonel's commission in the Irish army of King James II.

In 1642, according to Burke's *Peerage* (Pedigree of Lord Kinsale), Mary, daughter of Gerald, 19th Baron, was married to a *Donagh O'Driscoll*. Now I would feel much obliged by anyone *confirming* the *tradition*, held by the present representative of this ancient family, that this Donagh was the *then* Lord of Baltimore. Theta.

Earl of Halifax (2 S. x. 188.)—Chas. Montague, "the witty Earl of Halifax," married the widow of his second cousin, the third Earl of Manchester, who was Anne, daughter of Sir Christopher Yelverton, first baronet and ancestor of the

extinct Earls of Sussex. This lady was mother of the first Duke of Manchester by her first husband, who was grandson of the first Earl by his first wife Catherine, daughter of Sir Wm. Spencer, and the Earl of Halifax was also grandson by his third wife Margaret, daughter of John Crouch, Esq., and widow of John Hare, Esq.

Henry W. S. Taylor.

English Translation of Cicero (2nd S. x. 347.)—The work entitled "Cato Major," called by the Querist "a *translation* of Cicero de Senectute, *in verse*, printed in 1725," is styled in the title "a *Poem upon the model* of Tully's Essay on Old Age;" and in the Preface a "kind of *Paraphrase*" of that piece. Its author was, as stated in the title-page, "Samuel Catherall, M.A., Fellow of Oriel College in Oxford, and Prebendary of Wells." It is a curious performance, thrown somewhat into a dramatic form, in blank verse; its matter professedly drawn from other classical sources besides Cicero. In point of execution it seems not destitute of merit, considering the strange and unpoetical nature of the undertaking. In his preface the author refers to a metrical *translation* of the above piece by Sir John Denham, whom he censures as "falling below the spirit [and no wonder] of the Roman orator, in his English metre." F. K.

Bath.

Widercombs (2nd S. x. 447.)—*Widercome*, or *Vidrecome*, was a name given by the Flemish to the beautiful jugs or tankards (vessels of silver gilt, highly chased, with graceful ornaments in low relief), of the sixteenth and seventeenth centuries.

"*Vidrecomes*, habituellement consacrés à la bière d'Alsace." (*Gerfaut*, a French novel by Bernard, vol. ii. p. 115. Bruxelles, ed. 1838.)

The name is derived from *wieder-kom*, "come again," *i. e.* replenish. R. S. Charnock.

This word is usually written *vidrecome*, in modern French, and may be found in the ordinary dictionaries. In old French it was *vilcom*, and in Italian it is *vellicome*. It is derived from the German *willkommen*. The origin and meaning of the word are explained in Diez, *Romanisches Wörterbuch*, p. 747., and in "N. & Q." 2nd S. ix. 240. L.

The First Free Settler in New South Wales (2nd S. viii. 294.)—The reference made above to Geo. Barrington's *History of New South Wales*, induces me to quote from the same curious work an allusion which, at this time of day, may be worthy of recording in your pages:—"In the course of this month," says the light-fingered historian, viz. Feb. 1791, just three years after the landing of Governor Phillip, "the *first* settler, James Ruse, after having been fifteen months on his ground, became desirous of giving up all claim on the public stores, as he found he could live on the produce of his farm" (p. 96.). It is afterwards said (p. 107.): "The Governor, in July (1792), pardoned Elizabeth Perry, who came over in 1790; as James Ruse, a settler, had married her, which, with her own prudent conduct, added to her husband's industry, procured this kindness from the Governor." One other reference is made to this *first* settler (p. 126.), where it is recorded: "Ruse, the first settler, and one Williams, having imprudently sold their farms and spent the money they produced, gained permission to begin new ones, about twenty-four miles from Paramatta, with some others who were about settling." Jos. G.

Blondin Outdone (2nd S. x. 406.)—One, and perhaps not the least surprising, of the feats performed by the Turk seen by Evelyn in 1657 (query, at Bartholomew Fair?) was, even at that time, not unprecedented. When Edward VI. passed through London the day before his coronation (19th February, 1546–7) a Spaniard descended on a rope stretched from the battlements of St. Paul's steeple and fastened to an anchor near the gate of the Deanery; "lying on the rope with his head forward, casting his arms and legs abroad, running on his breast on the rope from the battlements to the ground, as if it had been an arrow out of a bow." The same exploit was repeated on the entry of Philip and Mary into London after their marriage (19 August, 1554) at the same place, or, according to one authority, "from the chapter-howse." The performer on the last occasion soon afterwards met with the too common fate of such persons, and paid with his life for his foolish temerity. The Turk had a successor as well as these his predecessors, a man having, about 1750, performed a similar feat in different places in the country, amongst them Hertford, where his "rope was stretched from the top of the tower of All Saints' Church, and brought obliquely to the ground about fourscore yards from the bottom of the tower. See Nichols's *London Pageants*, 8vo. 1831; *Chronicle of the Grey Friars of London* (Camden Society), 4to. 1852; and Strutt's *Sports and Pastimes*, in which latter work many other feats of rope dancers' dexterity are mentioned. W. H. Husk.

Confessions in Verse (2nd S. x. 108. 155. 218. 433.)—The Newry Saddler's patibulary death-chant, *tempore* Mr. Justice Fielding, who flourished more than a century ago, had probably been the sessional apotheosis of Jack Sheppard and of Jonathan Wild; or of those yet earlier heroes, Dick (not Archbishop) Turpin, and Claude Duval.

There were ready rhymers in those days; keeping in hand a regular supply of natal, nuptial, and threnodial poetry, fitted, *mutatis mutandis*, for every occasion. Catnachian Calliope!

hero-singer, prolific as thy Homeric sister! μῆνιν ἄειδε θεὰ of our English Themis! when shall we possess the Musæ Furciferæ! *curante* Cathcart? John Smith, however — he of Pennenden Heath — was his own Laureate; with a melancholy variance from the Saddler's exordium: —

> "I once was counted a roving blade,
> But to my misfortune had no trade."

And so — idleness led him to women, and women led him to the gallows; — the *causa causæ*, and *causa causati*, which but too faithfully stereotyped the traditional elegy, for the octogenarian Othello who cut his old wife's throat, and for the boy-bridegroom who laid society under blackmail for his young love's adornment. Thus at least he "confessed" in a stanza which my memory has only now recovered: —

> "At seventeen I took a wife,
> And lov'd her dearly as I did my life;
> And to maintain her both fine and gay,
> Dukes, Lords, and Earls I made to pay."

Alas! *hoc fonte derivata clades.*

Old Mem.

Marchioness of Northampton (2nd S. x. 386.) — The lady spoken of by Guillim as the daughter of the Lord de Wolfo of Swesia, is described by Dugdale in his *Baronage* (vol. ii. p. 382.) as "Helen, daughter of Wolfangus Suavenburgh, born in Sweden." She was the third wife of William Parr, Marquis of Northampton, who died without issue in 1571. After his death, she was married to Sir Thomas Gorge, of Longford, *in com. Wilts*, Knight, and having many children by him, died in April, 1635. P. S. C.

Curious Remains in Norwich (2nd S. x. 446.) —Mr. D'Aveney does not seem aware that the subject of these jars or urns was discussed in previous numbers of "N. & Q." three years after the discovery of them in the church of St. Peter's Mancroft, which happened in November, 1851. In "N. & Q." (1st S. x. 386.) appeared an interesting communication from a frequent correspondent, Mr. Edward Peacock, describing a similar jar discovered under the now destroyed choir screen of Fountains Abbey, which contained a considerable quantity of what resembled burnt wood. Mr. Peacock gave also an interesting extract from the *Illustrated News*, stating that such jars had been found imbedded in the base of a screen in the nave of the same Abbey. They were laid on their sides, with their mouths protruding from the wall, like the guns of a ship. This led me to send a short account, which appeared a fortnight after, at page 434. mentioning the discovery at Norwich, describing one of the jars in my possession, and giving my opinion, grounded on the fact, other such jars having been found with human bones or ashes in them, that these urns were intended to receive the ashes of the heart, or some other human remains. Other communications followed, which will be found in vol. x. p. 516., and in 1st S. vol. xi. at pp. 75. 152. 233. 275. and 315., including two more from the present writer. Perhaps when he has read all these, Mr. D'Aveney may think that the question has been pretty well discussed, if not settled. I can only say that I have seen no reason since to change my own opinion. F. C. H.

Paraphernalia (2nd S. x. 438. 482.) — Unless there were some special precedent to the contrary, I should say that a woman's bed did not strictly belong to the catalogue of her paraphernalia. Before she is married, and whilst she is under her father's roof, the bed she sleeps in is his, as being part of the furniture of his house; and when a man marries her, he takes her to *his* bed. If ever the bed exclusively belonged to her, it would have been in those remote times, when it consisted of only a pallet, or mat, or rug, which, on rising, she could fold up and carry away with her. Since the historical period, beds have not been made to fit particular individuals, as suits of clothes are; but are of sufficiently ample dimensions, wherein to allow the tallest to sprawl, as well as the smallest. And when we go and visit our friends, though we take with us our portmanteau of wearing apparel, we do not take our beds. We make use of our friends' beds for the time being, and when we leave, those beds are at the service of other friends. When an heiress marries, she may take her goods and chattels to her husband; amongst which may be her bed; but this would not bring it within the strict meaning of the word paraphernalia, any more than her piano-forte or her lap-dog.

P. Hutchinson.

Hoppesteres (2nd S. x. 227.) — The A.-S. dictionaries give, "hoppestere, a female dancer," but I confess that one cannot make out any meaning from the line of Chaucer with this signification of the word. Nor does the suggestion of *hoppesteres* signifying St. Elmo's fires, make it much clearer. But what I chiefly want to know is, what is T. Q. C.'s authority for the word *composants*? In Mather's *Remarkable Providences* (J. Russell Smith's ed.), p. 63., they are called *corpusants*. "They beheld three *corpusants*, as mariners call them, on the yards." I have met with the word *composants* in Taylor's work on *New Zealand* in the account of the Will-o'-the-Wisps there. As I can find neither word in any dictionary, I wish to know which is right — *corpu-* or *compo-sants*. The former at least would have an obvious etymology.

E. G. R.

Pitchers' Ears (2nd S. x. 346.) — Mr. J. G. Nichols speaks of the Oxford mugs having "two ears or *spouts*." Mr. P. S. Carey (2nd S. x. 475.) correctly says that "the *ears* of these mugs were

not *spouts* but *handles*." Allow me to observe that *ear* is the *general* term of the *handle* of a mug, given to it from its resemblance to the outline of the human ear; and hence the proverb, "Little pitchers have great ears." E. V.

Female Midwives (2nd S. x. 337.) — In the parish register of Alrewas, co. Stafford, is "1682. Sep. 8, Ellena Alput, vidua (obstetrix felicissima), sepulta." W. A. Leighton.

Shrewsbury.

Lesley Grove (2nd S. x. 471.) — In Walker's *Hibernian Magazine*, 1795, Part i. p. 96. [Jan.], under Deaths, "Leslie Groves, Esq., formerly an eminent banker of London." F. R. S.

Dublin.

Miscellaneous.

NOTES ON BOOKS.

Poets' Wit and Humour. Selected by W. H. Wills. *Illustrated with One Hundred Engravings from Drawings by* Charles Bennett *and* George R. Thomas. (Bell & Daldy.)

One glance at the contents of this beautifully printed and quaintly illustrated Christmas book will show that, in choosing who should select the flowers to form their wreath, our worthy publishers acted upon Johnson's celebrated parody, "Who kills fat oxen should himself be fat." Mr. Wills, it will be seen, can not only appreciate the Wit and Humour of other Poets, but supply his own quota to the general fund. Whether to Mr. Wills or to Messrs. Bell & Daldy must he given the credit of having gone out of the "serious" line in the selection of a splendid annual we know not, but we are not the less thankful for this agreeable variation of an old story, and which has been the means of procuring for us a capital collection of English humorous poetry from the time of Chaucer to our own days, and which is rendered the more attractive by the droll and fanciful illustrations of Mr. Bennett and Mr. Thomas.

Calendar of State Papers, Colonial Series, 1574—1660, *preserved in the State Paper Department of H. M. Public Record Office. Edited by* W. Noël Sainshury, Esq. (Longman & Co.)

Our colonies were one of the earliest evidences of our national greatness, and their several histories are intimately connected with that of the energetic people from whom they sprang. The Master of the Rolls has done wisely in adding a Calendar of the Colonial Papers at the State Paper Office to those of the other series now in progress; and Mr. Sainsbury has proved himself, in the volume before us, to be a competent and diligent workman. His preface is a skilful indication of the contents of his volume. It may be perceived at a glance that the collection contains many papers of the highest interest. We confidently recommend it to public attention.

An Essay on the Military Architecture of the Middle Ages. Translated from the French of E. Viollet-le-Duc, *by* M. Macdermott, Esq., *Architect. With the Original French Engravings.* (J. H. & J. Parker.)

The European reputation of M. Viollet-le-Duc's work, in its original language, has induced the spirited Oxford publisher to present the English reader with a version of it in his own tongue, accompanied by impressions from the original French illustrations. The work not only throws great light upon the remains of our ancient castles, but furnishes a knowledge of the successive changes in the modes of warfare during the Middle Ages, and thereby explains many important passages in the early wars between France and England. The work may fitly be placed on the same shelf with *The Domestic Architecture* and *Ancient Arms and Armour* issued by the same publisher; and will secure, there can be no doubt, a ready welcome for the promised *History of the Castles of England*, which we are glad to see announced by them.

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Notices to Correspondents.

Nolo Episcopari. *The origin of the common but erroneous notion that a bishop makes use of this phrase at any time preceding, or at the time of his consecration, is still involved in great obscurity. It was discussed in our* 1st S. iv. 346. 456.; *and in* 2nd S. ii. 155. 197. 258.; iii. 335.

Zeta. *The Prologue and Epilogue spoken by Mr. Portlock (Addit. MS.* 1009.) *has no date; but the writing is about the time of James II. The Prologue is not altered from Ben Jonson's* Sad Shepherd: *the Epilogue is imperfect. — In Addit. MS.* 4457., *it is not stated where the performance took place. Mrs. Lucas resided in Broad Street, London. — In Addit. MS.* 1324., *the* Excerpta *are in Greek, and without the writer's name. — Addit. MS.* 1767, *contains an anonymous* Latin *play.*

Among the Papers of literary interest which will appear in the early numbers of our new volume, we may mention —

The Commendatory Verses of the First Folio Shakspeare: Who was J. M.? *by Mr. Bolton Corney.*

An Inedited Diary of William Oldys, *with some new materials for a biography of that literary worthy.*

Dean Swift's Life, Writings, and Character, *by the Rev. Joseph Spence, and other* Anecdotes of Books and Men, *from his inedited papers.*

An Inedited Journal of Sir Walter Raleigh's Voyage to Guiana.

On the Portraits of Milton, *by Mr. Marsh.*

E. C. *Dr. Thomas Blackwell, Principal of Marischal College, Aberdeen, is the author of* Letters concerning Mythology, 8vo. 1748.

Errata. — 2nd S. x. p. 398. col. i. two lines from bottom, *for* "Lenni" *read* "Leuui;" col. ii. l. 1., *for* "Luun" *read* "Leuui," and l. 3., *for* "Luun" *read* "Leuui;" p. 431. l. 29. col. i., *for* "choice" *read* "choir."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

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